Seerah of the Prophet Muhammad PBUH

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In the name of Allah, the Most High

All Priase is due to Allah

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Seerah of Prophet Muhammed 1 - Specialities of Prophet Muhammed - Yasir Qadhi - April 2011

Insh'Allah before we start the seerah to build up even greater eagerness and motivation, we will study the prophet PBUH's specialities.

So where to begin when we describe the one whom Allah has chosen above the entire creation. How is it possible to do justice when Allah says "We have raised up your rememberance and mention". And indeed whenever Allah is mentioned, the prophet SAW is almost always mentioned straight after. When Allah himself called his "rahma-tul-lil-alameen". The embodiment of rahma (mercy). Indeed the prophey PBUH's sending is mercy. His message is mercy. His teachings are mercy. He is everything associated with mercy.

We begin by mentioning some of the names - he had many names. Some scholars wrote up to 250 names for the prophet PBUH.

The name Muhammad is mentioned 4 times in the Quran - the name Ahmad is mentioned 2 or 3 times, on the tounge of Isa AS in the Quran "I am going to tell you of a prophet coming after me - his name is Ahmad". Both names come from "hameda". And "hamd" means to praise - but not any type of praise. But "hamd" means to praise not in return for someone who has done a favour for you, but instead it is the highest possible level of praise. It is praise because he is worthy of being praised simply because of the inherent characteristics of the person. That is, he deserves to be praised for who he is. An object of perfection - he is worthy of praise. And he has these two names: Muhammad and Ahmad, both come form "hamd". Why? Because Allah, the angles, all the prohpets, every single one of mankind praises him. Indeed muslims non stop every second; and non muslimsa alike - they praise his character and qualities. So he is praised by everything in creation. There is no human before, now or after who is praised more than the prophet PBUH.

In a long sahih hadith it's narrated that on the day of judgement, everyone will know that Islam is the truth but of course it is too late to believe now. And so the people will go to Adam AS and tell him "Oh Adam, you are our father and Allah blew his ruh into you, do you not see the situation your children are in?" They will ask him to go to Allah to start the reckoning and ask for forgiveness but he will say "I commited a sin I should not have done and I'm worried about myself" - and so he will say "Naf see" meaning go to another person. Then humanity at larfe will then go to Nuh AS, but he will also say "Allah told me not to ask anybody to be saved, and I asked Him to save my son and I disobeyed him". So Nuh AS is also worried about himself and will say "Naf see". Then they will go to Ibrahim AS will give the same response, that "I made 3 lies" even though they aren't lies but he is just so worried. One of the lies were when he said "the big idol did it" to his people after destroying the idols (where he wasn't lying, but trying to make a point and give dawah). Another was when he said "I am sick" when his people went out of town and he said "I don't want to go with you" - only so he could destroy the idols. And lastly when he called his wife "his sister" i.e. in islam, only to save him from the

king. Then all will go to Musa AS who will also make an excuse "I killed someone in anger". Isa AS will also say he is not worthy because of the people that follow the trinity etc. And then they will all go to the prophet PBUH and beg him to be an intercessor and representative to go in front of Allah for all of humanity. To do what?! To begin kyama. Just to begin it. Because the day is so hard they will say "whatever comes let it come - this tension is too much". So they will beg the prohet PBUH and he will say "ana laha ana laha" - this is my job. And because of this all of humanity will praise him. And he will be given "al makaam al mahmood" - the highest station of praise ever.

And to be specific: Ahmad means the highest quality of praise, Muhammad is quantity of praise - and so together its the highest and most continous praise. Indeed, Muhammad was given to Musa because the largest ummah of true muslims after our ummah is indeed the bani israeel and therefore they were given a name that was fitting to them - because they were a large quantity. But Ahmad was given to Isa becaue he had a very small nation of true followers, but they were very pious and had large quality of faith. They were totured and persecuted. The romans killed them - they combed their skin with combs of iron etc. But they were truly devoted. So they were given the name Ahmad.

As to his third name, the prophet PBUH explains it himself: al mahi means to wipe away, and the prophet PBUH says Allah is the one whom through allah will wipe away kufr. Indeed, the Arabian penesila was emersed in kufr, but within 20-30 years islam major 60-70 years, islam reached china and andoloos. Al mahi - the one who erases and defaces kufr.

Al hashir - that mankind will be resurrected at his feet (right after him). this shows the prophet is the signalling of the DOJ. In fact, his sending is the first sign that the DOJ is very close. an al hashir; another interpretation is that he will be the first person to be resurrected and then everyone else thereafter. Indeed, the prophets will be resurrected first, then the salehoon and shuhada, and then the rest of the ummah. an al hashir - the one that will signal the DOJ; both by his coming and actual resurrection.

Al aaqib - the successor, the one cuts off, the one comes at the end. and by this it means he is the last prophet.

Nabi-u-rahma- the prophet of tawba (forgiveness).

Nabi-u-tawba - the prophet of tawba and source of repentence. meaning by believing in me and following me people will be forgiven.

Nabi-ul-mulahim - the prophet that will signal lots of trials. and indeed the biggest trails the world will ever see (the dajjal, the three major earthquakes, the coming of the mahdi and isa bin maryam) will occur in this ummah.

Kasaais - something that only he was given and no other prophet was given. His unique characteristics. Some scholars have listed up to 50 unique and specific blessings. Some of these include:

1. (Obviously) He is the final prophet (no prophet has been the final and Allah chose him to be the final: "the seal and the end of the prophets").

2. The prophethood of the prophet had been decreed even before Adam AS existed; before the ruuh was blown into the mud.

One sahaba asked him: "When were you given prophethood by Allah". The prophet SAW said "When Adam was between the mud and the ruuh". In other words, Adam was not yet combined with the ruuh and teen! Before the ruuh was blown in Allah had already decreed.

3. Only prophet to have been sent for ALL of humanity - even to the jinn. Someone can say Adam and Nuh were sent for all of humanity. But Adam and Nuh were both exceptions that happened as an expection; in that, Adam was the only human and naturally the only humanity and his children. And the same goes for Nuh: there is only group, nation, community of people in the whole world so it was just a coincidence. its not as if Nuh/Adam were intended to be sent for humanity - its just that is how it happened. and not only this: he was sent to the jinn. "night of the jinn" - muslim jinns came to mecca.

4. "Allah has helped me with ru'ub - that Allah will inflict into my enemies fear even before I reached them". This is for him only - when he went into battle, people became terrified of him even before he reached them. "Allah struck fear into my enemies for the distance of one entire month".

5. He has been given the largest ummah: in a hadith he said he saw an ummah "as large as the eye can see" and asked "maybe this is my ummah". but he was told "no this is musa's". And then he saw another ummah even larger than that - blocked his vision and he was told "this is your ummah".

And in another hadith, he said to the sahaba "Do you wish your people should be 1/3 of jannah?". "Would you be happy if i told if your people is 1/2 of jannah?" They said allah-ak-bar. The prophet said, "my hope is that our ummah will be 2/3 of the people of jannah!". Subhan'Allah, there is close to 2 billion muslims on this earth. compare this to all the muslims who came before! How few must they be?! The actual bani israeel, and followers of Isa etc. So when you look at this iA you can just imagine.
And he is speaking at a time when there are maybe only 1500 muslims on earth - 2,3 million christians - thousands of jews! When he said it, it was a miracle in and of itself.

6. He has been given the most powerful miracle - mircale of the Quran. There is no miracle that compares to the Quran. one thing demonstrates this: look at any other miracle. The splitting of the red sea; when Isa resurrected the dead; but the quran is a mircale we can

recite; indeed the message is the miracle and the miracle is the message. Its a living mircale - there is no miracle that compares to this miracle.

7. The night journey of heavans and earth - no other prophet while alive on earth did such a journey. even when Allah spoke with musa - it was the divine speech given to musa while musa was on earth. But the prophet was the only human to have been called up to the presence of Allah. And the prophet undertook a journey no one else. Even Jibraeel said "this is where it ends for me - I can't go any further".

8. He is the leader of all of humanity. He himself told us this "i am the sayid (the one who is in charge of - the leader) of the children of Adam". Sayid here means he is the master, the perfection of humanity and he deserves to be the leader and indeed he will be the leader on the DOJ.

9. The prophet SAW will be the first to be resurrected - the first to grave to open up when the second trumpet is blown will be the prophets SAW. This explains his name Al-hashir. and he will be the first to be clothed.

10. He will be given the largest howd - a pool which is square in shape. And it is so large that one side of it is as if is from mecca to san'a - which is the entire arabian penesila.

11. The kauther - the main river of Jannah and all rivers of Jannah split from that. Its as if the people of Jannah will drink water from the gift of the prophet SAW (surah kauther).

12. He will be the first to cross over the sirat - first to guide his ummah to JAnnah - first to knock the doors on Jannah - he will be first human to ever enter - the one on whose name the gates of Jannah will open. the angel will ask "who is it?!" ... "to you I have been commanded to open". so it his name that will be the permission to open up the gates of jannah. so the very first step to enter into jannah is the right step of the prophet SAW followed by his ummah (even though we are the last ummah). and we will be asked to enter along with him... even though we are the last chronoligcally.

13. Allah has blessed him with the highest level of jannah. al firdois fil a'la. The most pinnacle. Some scholars say the higher up you go, the less the people. Indeed there will be no crowding, but the higher up you go fewer and fewer people will be there. There will come a point where the whole plane of the jannah is meant for only one person. It will be the greatest jannah ever made. And it will be immediately underneath the throne of Allah. This is called al-fadheela. The prophet said "this fadheela is a level of jannah that Allah has chosen for only one of his servents" and then he said modestly "I hope that i am this person". But there is no other human other than him to be qualified for this position.

Even those who mocked him, ridiculed him, drew diagrams will be praising him on the DOJ and in the akhira he will be given al waseela and al fazeela.

Seerah of Prophet Muhammed 2 - Specialities of Prophet Muhammed - Yasir Qadhi May 2011

The fact is there are 50 special qualities the prophet PBUH had but no one else did. We will begin by talking about his physical appearance and realise it is the sunnah of Allah that Allah sends prophets with the most perfect characteristics, inner and outer - so mankind has NO reason to reject the message and the person. Indeed every prophet was sent with the most beautiful characteristics and mannerisms. As we know, prophet yusuf was given half of all beauty. Some scholars say all of mankind's beauty (majority opinion) - but some said when the prophet PBUH said this he meant half of his OWN beauty - as he is the most handsome and beautiful of all.

We have many narrations that describe the physical characterstics. When a son asked an old lady after the prophet passed away "what was the prophet like". She said "oh my dear son, if you were to have seen him, you would have through the sun would have risen up". And it is amazing she described him as a son, and another the moon "his face would light up as did the full moon". One is saying he is like the sun,and another the full moon. This shows how the sahaba could NOT describe him.

There is a tradition that almost makes you want to cry - the tradition of Amr ibn al-As. He used to be the leader of quraysh (like Abu Suffyan) this category of people were noble enemies - the opposed Islam but not stuping to dirty tactics. And Allah reverted all of these people. And this shows because they had a good heart (khalid ibn waleed, Abu Suffyan, Ikrimah the son of Abu Jahal etc) - Allah guided all of them to Islam. So Amr ibn al-As only had an opportunity to be a sahabi for a few years. And later on in his life he would say "there was nothing that was more sweeter or beloved to me than to stare at the face of the prophet". The beauty and noor of the prophet was so great that he is saying "there is nothing sweeter than to simply look at the face" and YET "i could never got enough of looking at him". And YET "were you to ask me how he looked, I couldnt describe him. BECAUSE along with this desire to start at him, there was also this awe i had that couldnt allow him to stare at him and i had to straight away look down". So there was is both beauty and awe overpowering people around him. You have to show the upmost dignity. "Even though I loved to stare I couldnt stare". And he is a noble man of the quraysh and this is how humbled he was just by the prophets face SAW.

Most of the description of the prophet come from the youngest sahaba. Indeed they don't have the same type of emotions as the older sahaba. Anas ibn Malik was introduced to the prophet SAW at 7 years old - and he would serve him all day. And he said "the prophet SAW was neither very tall such that he stood above the crowd, nor short such that he would be ignored. And he was neither extremely white or ruddy brown". Generally speaking white = lightish brown in arabic. So the prophet was a lightish skin colour of brown. The prophets hair "was not in curls nor was it straight".. and "i never felt any velvet or silk softer than the hand of the prophet nor did i smell any fragerence any sweeter than the smell of the prophets sweat". Indeed one sahabi used to collect his sweat in a jar to use it as medicine and perfume.

"The prophet was of medium stature and he had broad shoulders. His hair was thick - his beard was very bushy" and the prophet would grow it when it went down to his ear lobes.

His cousin Ali ibn Abi Talib said "the prophet did not have a very fleshy face nor was his face round, it was slightly overlish. He had a (light brown) skin. His eyes were large with jet black pupils. And his lashes was long. His joints was long as was his upper back - so broad shoulders." And he did not hair all over his body but he did have a fine line of hair extending from the chest to the naval. "When he walked he would walked fast - as if he is walking down a slope. Some scholars say its as if the earth was humbled when he waled. When he turned he would turn to face with his whole body. between his two shoulders was the seal of the prophethood, and he was the seal of the prophets." The prophet had a physical seal on his body that Allah gave him. And this was to be a sign by which he would be recognized. It was a small growth of hair inbetween his shoulders (more later). Most famously, salman al farisi accepted islam because of this seal because of this test of the seal. First day he checked the prophet and he had the sign. Second day - check. On the third day Salman looked for the seal. He walked behind the prophet and the prophet lowered his top as he knew what he wanted to see. And there and then salman accepted Islam. "Whoever unexpectadly saw him, would stand in awe of him" so much eminating from his body. "And whoever got to know him would love him. And those who described him will always say I have never seen anyone before him or after him that was like him".

Jaabir ibn samura: he was going home one day on a full moon, and just happens to pass by the prophet pbuh and he was wearing a red covering and he said "I looked at the face of the prophet and the full moon - and the prophet was more beautiful in my eyes than the full moon".

Many people accepted Islam just by seeing his face. The cheif rabbi of the jews of madina: Abdullah ibn salam. And he heard this man claiming to be a prohpet - first day the prohpet came to madnia. He wants to go and see the message. "As soon as i saw him, I knew that this face that he has cannot be the face of a liar". And one conversation he accepts islam then and there. And this was the biggest jew rabbi in madina.

And he had so many internal qualities. Of these were patience, mercy, understading, love and care. But also humility, modesty, simple lifestyle etc. Omar entered upon him when the prophet was lying in his small compartment in his masjid. And it was nothing but a jug of water and a small bed made out of the branches of a date palm tree. When omar comes in he sits up to greet him. And because of the data palm branches there was a red mark dented into the back of the prophey. And thats when omar starts crying (it was 7th, 8th year of the hijra - when the prohpet is the leader of Arabia!). "Oh how can we allow you to live like this look at the people, the kings how they live - surely you deserve better?" Omar asked. Then the prophet got irratated and said "Omar arent you happy that they have the world and we have the akhira?"

Aisha RA says "the bed the prophet used to sleep on was a leather skin that we would stuff with leaves to make it a little bit softer". Once it is narrated one of his wifes folded it up her own half to make it more comfortable for the prophet and because of this the prophet slept for longer. When he woke up and realised what happened he said change it back as he didnt want this comfort as it prevented him from praying tahajud.

And sometimes the prophet would not eat meat for 6 weeks! And Uruwa 40 years down the line asked Aisha RA "oh my mother how did you live?" She said "we lived by eating the two black things - dates and dirty water". And subhan'Allah in his whole life there was not one day where the prophet ate bread, and not even wheat bread or hard bread, to his fullest. Not even one day. And he said "I worry Allah has allowed us to remain for such a long time that we're seeing all these blessings come and the prophet PBUH is getting something better". That is, he is worried he is getting reward now but wants it in the hereafter. And in many narrations Aisha RA also began to cry when good food was given to her - indeed she lived 40 years after the death of the prophet PBUH, when the money started flowing mA. And even though she was generous people would still gift her items and good food. And she would say the same thing that the prophet PBUH never ate rusty or even hard bread to his full.

Note that the sahaba lived tough times in Madinah. Before the money came in and Islam came to power, for months they lived very difficult lives. And so we know the story wherein one time Umar RA was walking on the streets and sees the prophet PBUH sitting. And this is at noon - a time when nobody walks on the street as its too hot.
And so he says to the prophet PBUH "what are you doing?". And the prophet PBUH knows Umar RA is outside for one reason - and that is he dosen't have food at home so he says "the same reason you are outside". That he dosen't have food at home. And as he sits Abu Bukr RA is also walking on the streets for the same reason. Now the three of them are sitting down all hungry and talking. One sahaba sees them and asks them what they are doing there. And Umar RA explains they are sitting outside out of hunger. So this sahaba tells them comes to my house and I will give you food. He has one goat and tells his wife, "By Allah we need to sacrifice this goat, and prepare meet and bread". So the three of them ate meat and bread but once they had finished, he reminded Abu Bukr and Umar RA, that they felt there houses hungry and Allah gave them this meal - "soma la tus alona yo maizin anin naeem" - you will be asked about this blessing Allah is giving you. Subhan'Allah. Take a lesson from this.

And as for his humility, the prophet PBUH frequently rode donkeys, even though he had a camel but the prophet had no problem riding a donkey. And during the battle of badr, the prophet had to distribute the camels amongst the people. There were ~315 people and ~75 camels. So roughly 3/4 per camel. And so the prophet shared with two other people, Ali and Abu lababa. Of course put yourself in their shoes. You would say to the prophet PBUH take it! And they said to him "we are young men in our 30s, we can walk and you take the camel". The prophet could have and should have said ok fine. And indeed the leader and commander DESERVES the camel - he deserves the extra protection, forget Islam. The commander is someone who isn't treated as a soilder or the private. But he didnt want them to feel like he was doing them a favour by taking it. So the prophet smiled and said "neither are the two of

you any stronger than me, and nor am I am in any lesser need of ajar and Allah's reward than you, so we are going to share". SubhanAllah. Even though it wasn't necessary at all.

Anas ibn Malik who lived up to 110+ at the time when average death rate is 30 or 28. And of course this was of the dua the prophet made. Indeed anas's mother gave anas to the prophet in servitude all in the hope the prophet would make dua for her son. And he did, saying may Allah make his life full of baraqah, and his proginy long etc. It was said anas had so much wealth, and that whatever business he did was very frutiful. He has great great grandchildren that were so much he couldnt count them - all because of the prophets dua.

And indeed "in 10 years I was a servant to the prophet, not once did |I hear an "oof"" and oof is the lowest form of anger. And "not once did the prophet saw why did/didnt you do this?". This is the perfection of the manners of the prophet.

And his bravery: Ali ibn Abi Talib said "when the fighting would become severe, we would seek refuge around the prophet". And Anas ibn Malik said "once in Madinah in the people of the night they heard a loud commotion so they came out very scared walking slowly. and they found the prophet had already got out in the direction and he found the house of abu talha and he rode the horse back without a saddle" this shows manliness "and he is galloping coming back saying "you have nothing to fear I have checked it out"". He was the FIRST person to run out to a horse without a saddle.

Generosity: he would NEVER refuse any asking of him. Ever. This is why "it was possible for any little girl to go the hand of the prophet for help". And its narrated the prophet was wearing a garment that had holes in it and one of the sahaba gave him a very beautiful garment. And he wore this garment. And then another sahaba asked him "can you give me this as a gift?" and immediately the prophet said yes. This is the very garment he just got as a gift! He went back home and came back wearing the tattered garment. All of the sahaba jumped on this other sahaba... "you knew that he would never say no". And he said "I am doing this for my kuffin".

And the prophet was blessed with a great sense of humour - and this shows your humanity. And there are so many instances of the jokes. All of the jokes are pure clean and truthful. Even his jokes. One was an old lady came to the prophett "oh messenger make dua Allah makes me to go to jannah". And the prophet looked at her and said "oh my aunt havent you been informed that old ladies cannot enter jannah" and she began to wail and cry. And he said "dont cry, old ladies cant enter, but Allah will first make you into a young, fair maiden and then you will enter Jannah". That is, you're going to be young and beautiful when you enter jannah - it was a joke. Quran says "we bring them forth with a new beginning".

And the story of Aisha when the prophet was on his death bed: and it so happened Aisha felt a little sick and she had a severe headache and she was crying "oh my head oh my head" and the prophet said "rather oh my head" and to calm her down (and he knew he is about to die) so to crack some jokes: "and what would you lose if you died right now; the one to do gusl

and pray your janazah would be me". And so aisha says "I am sure you would like that to happen because then you would be free to go to your other wives". SubhanAllah he is joking on his death bed. And from this joke scholars dervied fiqh.

And: there was a young man by the name of zahir whom the prophet used to love alot. And we dont know hardly anything about him but here was something about him that the prophet loved him. he was a sincere believer. once the prophet saw him in the market selling some things "who is going to buy this from me etc" and so the prophet came from behind queitly and he grabbed him from behind and gave him a bear lock and when zahir saw it was the prophet he leant back trying to get barawah. and then as a joke the prophet shouted out "who is going to buy this abd from me?" where abd = slave of Allah. again he isnt lying in this joke. so zahir said "in that case you will be get a very bad baragin".. and the prophet said "you are very expensive in the eyes of Allah".

And as with the love of his ummah: the prophet had an immense amount of love for his own ummah. And Allah says "there has come to you a messenger from among you, he finds it difficult to bear your hardships, he is ever eager for you, to the believers he is full of compassion and mercy."

Nuh after making dawah for 950 years he said "oh Allah i dont want you to leave one house on kaffir on this house" and only nuh and this three daughters survived. And Ibrahim made the dua "oh Allah send from amongst me a rasul" and this is why the prophet said "I am the dua of my father ibrahim". And musa made dua against ferone. Because ferone was a mass murderer, claimed to be God etc. And indeed this is what happened. Soloman made the dua "give me a dominion (control) that you have given to no other human before" so Allah gave him powers NO ONE had. Indeed "we made of him the wind etc." Soloman would sit on a carpet across the world and bring him back in one night. And he had control over the shaitan and jinn. They were building and diving and bringing treasures - all control of the jinns to soloman. And he could speak to animals and even ants! So all the animals became his servants. This is the dua of Soloman.

And our prophet had the biggest and greatest dua. The one dua. And he used it for: "every single rasul and nabi Allah has given one dua and every one has used it up in this world, except for me. I have saved it for my ummah and will use it on them on the DOJ." oh Allah forgive my ummah! And Allah will except this dua in that every single muslim who believes and acts upon even a little bit of his teachings EVENTUALLY will be forgivven and enter Jannah. All because the prohpet saved the one dua for us. And there can be no greater sacrafice than this.

Anas ibn Malik narrates: a man came to the prohet and said "when is the DOJ?". And the prophet of course dosen't know but asked "what have you prepared for it when it comes?" and so, the man was silent for a while. And he said "I really dont have that much salah, fasting or sadaqah but I have a genuine love for Allah and his messenger". And the prohpet PBUH then said "the man will be with he who he loves ". And Anas said we were never happy on a day except for this day when we heard you can be with who you love because we love the

prophet PBUH and want to be with him, but we thought our levels would be so different - but this hadith made us so happy.

And so let us have a genuine love for him iA. And let us study his life so we can follow him.

Seerah of Prophet Muhammed 3 - Why study the Seerah and Pre-Islamic Arabia - Yasir Qadhi May 2011

Before we discuss the life of the prophet PBUH we must discuss pre-islamic arabia. In order to understand the seerah we must being with the world at his time - this is why every single book on the seerah has a number of introductory sections.

What does the word seerah mean? It means to traverse or to journey. It is derived from the root word which means to travel - and the reason why seerah is called seerah is because you are travelling his journey, following his footsteps. And this is also why the 'seerah' is exclusively for the biography of the prophet PBUH, the best human to ever live - even though it's use can be for the biography of anybody, the muslim scholars have kept it only now for the prophet PBUH.

So why should we study the seerah? Benefits are numerous:

1. Allah has comanded us to know this man. Its an obligation and there are over 50 verses in the Quran that command us to take the prophet as an example. "Indeed there is for you, in the messenger of Allah, an exemplementary manner, a perfect conduct". So we have the perfect example and therefore the life of our prophet is the study of someone we must follow. And amazingly no matter how we look at the seerah we will benefit from it:

(i) religion: in terms of how we worship Allah
(ii) manners and morals: mercy and tenderness
(iii) leadership: how he lead the muslims to success
(iv) how he was as a father, husband, brother in law etc.
(v) how he was a friend, neighbour etc.

Allah tells us "If We had wanted We could have sent angels. But what would you have done if We sent angels? You would have rejected them". Indeed of the perfection of Allah's wisdom, is that He sent down human beings. People like us, flesh and bones so we don't say "but we can't be like them". They are born of women, they marry and have women just like us. But the difference is they are chosen by Allah and are made role models.

2. The seerah is the number one way to increase our love for the prophet PBUH. There is no other way as powerfully. This is a sad fact of our ummah that we neglected this study. Most of us are ignorant. Its embarrasing we know so much about movie stars, actors, sports people but no clue to the real person we should know about. So by studying our seerah our loves increases. But its a two way street: in order to increase our love we must study him. But by studyding him we are expressing our love. Indeed when you love someone you want to know everything about him, and you want to imitate him in every way possible. Any one who claims to love the prophet PBUH but dosent study the seerah, then you do not love him. To study it is a sign of love, but by studying we increase our love. Its a circle, the more we study the more we love but the more we love the more we study.

3. It also helps us to understand the Quran. Because its so complex you cannot understand without complex. For example, surah ad duha "Your Lord has not abandoned you" - we cannot understand this verse. But if we knew the context that in this time the prophet PBUH was worried and concerned that for weeks wahi hasnt come down and the prophet PBUH start thinking "maybe Allah has abadoned me". This is the first year of revelation so shaytan gave him bad thoughts - Allah is telling him "Be patient" etc. So until we understand this, the surah dosen't make much sense. So the Quran gains meaning by studying the seerah.

4. It raises our hope, lifts our spirits and blesses us with optimism. We are NOt being persecuted compared to the sahaba but we are facing a little bit of heat. By studying the seerah we can understand the people before us suffered much more, and we compare our trials and tribulations to theirs, and realise that actually we have it easy. And in fact, the Quran tells us that Allah is telling the prophet PBUH the stories of the earlier prohpets, why? "We are going to recite to you the stories of the previous prophets in order that your hearts attain affirmation". That is it increased the prophet PBUH optimism and eeman. It affirms our eemaan.

5. Yet another benefit is that the seerah itself is a miracle. "Splitting of the moon, taling of the tree etc" but rather his whole life is an indication that he was truly the prophet PBUH. Coming from where he came and bringing forth the elegance of the Quran, leadership, patience, success from the middle of a pagan ancient civilisation that didn't even have a library or script - and yet he came from the midst from a barabic nation and within 50 years Islam spread and within 100 years it ruled the world. This is a miracle. The seerah is an affirmation of this miracle - the power he weilded and yet the simplicity with which he lived his life. And it is impossible for a human not to be affected by that power or luxury unless there is a pure, divine sincerety. Ibn Hazam, a famous andaloos scholar said "Walahi, if the prophet PBUH had not been given any miracle other than his life and times, it would have been sufficient to prove he's a prophet of Allah." How he revolutionised Arabia and changed the entire world - this is truly a miracle. Within 20 years - nobody would have EVER predicted a group came from Arabia and destryoed the Roman and Persian empires. A group with a new religion, new theology - and yet Allah allowed these people that were less educated and less civilised with no where near the army or weaponry to be victorious because of the Islam they held firm to.

6. The seerah lays out a perfect methodology to revive this ummah. There are many islamist groups with their methods to do so - but if you want to being honour and glory back then look at the seerah! The prophet PBUH began literally from zero and look where he reached. We look at the ummah and ask "Why oh Allah" but we should look at the seerah for the answer for revival.

7. We will also see the life and times of the best people to ever live. The best generation is indeed the sahaba RA Allah says "Allah is pleased with them, and they with Allah". And the prophet PBUH said "the best ummah is my ummah" and Ibn Masood said "Allah looked at the hearts of his servants, and he chose the best and most purest to be the prophet PBUH. And

then He chose the purest next, and made them the sahaba of the prophet PBUH". So we will study the story of Abu Bukr, Omar, Sa'ad, Talha and Zubair ETC. And our eemaan goes up by listeining to the lifes of these legendary people. Their sacrifices, struggles etc. They are all role models for us. The prophet PBUH said "my sahaba are like the stars".

8. The seerah brings about knowledge with which we can defend the honour of our prophet PBUH. The honour of our prophet PBUH will always be attacked. The Quraysh did so, they said he was a mad man, magician, poet etc because no one can explain how the Quran came. Where did this unlettered shepeard get the Quran from? And they said all this. And it continues to this day. And in our times how many people say the prophet PBUH was a blood thirst terrorist, he was a womeniser, he married this etc. If we want to defend our prophet PBUH, how can we do so if we don't know whether they are true, and if they are how we can defend? And there is no way other than to study the seerah. And this is why the sahaba used to teach the seerah along with sciences. Ali ibn Husayn, the great grandson of the prophet PBUH said "We would teach our children the seerah, just like we would teach them the Quran". And so the ciricculum was Quran + seerah. And we must do all the same with our children. So many books for children.

To summarise, the study of the seerah is the study of the best and the best and the best. It's the study of the life of the best single human to ever live. The prophet PBUH said "I am the leader, the paragon of virtue of the children of Adam and I am not saying this out of arrogance". And the best time and people - the sahaba, mecca and madina. These are the holiest places on Earth. But he knew this and really cared about mecca and madina until the prophet PBUH lived there? And indeed espeically madina, where the prophet PBUH said "I am making madina holy like Ibrahim made mecca holy". And it was the best era. In every angle its the best of the best of the best. So studying the seerah is studying how Allah changed the world with Islam. And its only 23 years.

Next question, where do we begin? And how do we know what happened 1400 years ago? Where do we get our stuff from? What is our sources?

1. The Quran. The number one source is the Quran. This is a source that is overlooked by many. Because it was revealed during the seerah so it caters to situation arose during his life. And it references to every single major event that happened during the life and even before the prophet PBUH. So the Quran tells us stories from the beginning all the way to end. Of the benefits, its the best source for many reasons:

(i) It is the speech of Allah so we canot doubt it
(ii) The elequence is unparallaled - how beautifully Allah describes battles and the feelings of the sahaba aswell; the Quran tells us the inward.
(iii) Phenomenon we don't understand - in badr "We sent down 3000 angels"

One of the issues of the Quran is that it's not chronological and another problem is that we don't see the reference mentioned. So Allah dosen't say "Uhud or Badr". So the seerah and the Quran go hand in hand.

2. Hadith. In fact every hadith is one snapshot of the seerah. Lots of thousands books of hadith - the 6 most famous books are the main source.

3. Books written specifically for seerah - the first people who did this were the sons of sahaba. So many stories were told. Uruwa the son of Zubair wrote one of the greatest accounts. And Uruwa is the son of a sahabi, grandson, his father, mother, grandmother and brother is a sahabi. But he isn't a sabahi. And his aunty is Aisha RA. So he is one of the primary narrators to fiqh, hadith and seerah because he had access to Aisha RA - he is a mahraam. So Uruwa is the primary narrator from Aisha RA. Also the Son of Uthman Ibn Affan whose name is Abaan. He died 105 hijra - he also wrote a booklet on seerah.

Finally a great scholar came called Ibn Shiaab az Zuburee who dies 129 hijra who wrote one of the first early books of seerah. None of these books however are non existant. And the reason is simply, when later books came the later writers absorbed these. Imagine someone comes and takes Urawa and Abban and puts both in a bigger book. And this is what happened - there was no need for Uruwa or Abbaan anymore. So we do have books in the very next generation which shows us seerah was compiled even before hadith because of its importance.

And the greatest scholar of seerah is Ibn Ishaaq. His name is Muhammad ibn Ishaaq and he was born 85 Hijra which means he is living in Madina (where the prophet PBUH lived and died) and so he grew up around the sahaba, their children and grandchildren. So Ibn Ishaaq met the sons and maybe saw some of the sahaba and he wrote every thing he heard. He had a huge passion for seerah and began to compile events in chronological order unlike the eariler phanlets. So Ibn Ishaaq complied a very large book and just to be on the safe side he went to other cities and met i.e. Ibn Masood etc. His primary source was however Madina. And one of the best thing is that he compiled everything with isnaad (chain of narrations). Its a uniquely islamic miracle in that the chain tells us were the story comes from. Because in Islam we always verify authenticity. WE know every person in the chain - when he was born, how he died, was he a good person, did he have a good memory etc. And thus we can judge the isnaad. And so Ibn Ishaaq complied the life of the prophet PBUH and he wrote a massive book. So big that it was almost 15 volumes and was difficult to copy. Ibn Ishaaq died 150H. So from 85 to 150.

Another student called Ibn Hishaam came along, his name is Abdul Malik Ibn Hishaam. Where does the seerah come from? These two people. So ibn hishaam realised that Ibn Ishaaq's volumes were too big so he decided to summarise. He did not add anything but rather he subtracted. He deleted and made it into a book that is much more managable and now it's available in 4 volumes. In those days there was no printing press so if you wanted a book you had to write it cover to cover - this is one of the reasons why he reduced. Also Ibn Ishaaq was

one of the first people to write a history of humanity. From Adam AS to Nuh to Ibrahim to the prophet PBUH. So Ibn Hishaam deleted the entire section of earlier history and other information about the life of the prophet PBUH that he thought was not that useful. So now people just copied Ibn Hishaam and today you won't find Ibn Hishaaq. Thus now to buy a copy of the book you will find 'Seerat ibn hishaam' - you won't find 'seerat ibn ishaaq' as it's now gone missing.

However there was a very famous scholar called Dr Hamidhullah. And he became one of the greatest scholars/researchers and he discovered many manuscripts in France etc. And this is because the westerners came to islamic lands, purchased the mushaffs who just valued them as art and took them back to Germany, France etc. This is why the largest collection of mushaffs are found in Germany. So anyway Hamidhullah went through all these treasures in Paris, London etc. and he discovered a partial copy of Ibn Ishaaq. Around 1/4th! So he edited and published it, and when now we compare Ibn Ishaaq to Ibn Hishaam, we find its exactly as Ibn Hishaam said - that is the seerah is the same but only parts have been cut out. Which parts? Things like long poetry, lineage of the arabs etc (i.e. every time Ibn Ishaaq mentioned a name he would take it back to Nuh AS (!)). So yes, Ibn Hishaam was indeed accurate in what he did, so for sure when we read Ibn Hishaam we are truly reading something just 100 years after the prophet PBUH died. And this is amazing. So we have the whole seerah just 100 years after the prophet PBUH died.

4. Fourth source is the books written about the characteristics of the prophet PBUH. In Arabic these are called shamaa'il. And the most famous is shamaa'il tirmidhi. And shamaa'il is a genre of books that deals with looks, manners, houses etc of the prophet PBUH.

5. Dalaa'ial - books of the miracles of the prophet PBUH. The most famous is dalaa'il nabuwa of al-bayhaqee. Massive book in 12 volumes

6. Histories of the sahaba

7. Histories of mecca and madina - by reading this we extract seerah.

And so these are the most primary sources of seerah. There is a new genre of research in the western world which is "what did the romans, persians etc say about the muslims at the time? What did they say about the prophet PBUH?". But using this is more complicated.

Now we begin by discussing pre-islamic arabia. And we being by discussing who the arabs were. This is a topic of geneology - of ethnicity. Who are the arabs the prophet PBUH lived with? The beginning of Ishaaq indeed begins with this aswell. Most of arabs today are not truly arabs - they cannot trace their lineage back.

The scholars have divided arabs into two broad categories of arabs:

1. The extinct arabs 'al arab al bai'ida' - the earliest civilisation that lived in Arabia. Pre islam by 1000 of years. Earliest civilisaton of humanity in the arabian penincilla. The Quran mentions some of their stories is A'ad and Stham'ood. They have nothing to do with the later arabs. They are simply called arabs because they live in the lands which became Arabia. And Shamood was the earliest humanity that flourished around 3000BCE. So around 5000 years ago. We have documented evidence of the shamoood flourishing 5000 years ago. And also Sal'eh. The people of Sal'eh - we can see their palaces etc. And the people of A'ad. And these people fled from the acienct cities of Babel and came to Arabia. So Shamood and A'ad are the earliest civilisation to live in Arabia. And eventually they all became extinct.

2. 'Al arab al ba'qiyah'. They are two categories:

2a) Kahthaan - the father of the arabs. His son was named Ya'rab so Yar'ab is where the term arab comes from. And it is said Ya'rab was the first to speak arabic. The arabic language is traced to him, Ya'rab the son of Kahthaan. And so these are the kahthaani arabs. Now who are they? We don't know. Where did Kahthaan descend from? Majority says he descended from the children of Nuh AS - in paticular Sam. And he is the father of the semites who are the sons of Sam. And they are a group of people who speak a similar type of language - the hebrews, arabs etc are all semites. 'Legend' has it Nuh AS had three sons. First of these we don't know. But Sam is the father of the semites - the hebrew race, the aramaeic speaking people ibrahim AS etc. His brother was Ya'fif whose descendents is the roman race. The caucasions and white people. His brother Ham is the father of the africans. The bible says this and there is a da'eef hadith which supports this. And so Kahthaan is one of the descendants of Sam. Then Kahthaan and Ibrahim AS come from Sam both but there isn't a direct link. Another opinion is Kahthaan is the descendent of Ibrahim AS. Majority is Kahtaan is NOT linked to Ibrahim AS. They were both descendants of Sam however. Note Kahthaan is WAY before Adnaan. They lived in southern Arabia. Number of kingdoms. The ous and khajraj are khathanis. These are called the original arabs because they invented arabic - they spoke it.

2b) Adnaan - is the ancestor of the Prophet PBUH. And of course the Prophet PBUH came from Adnaan. So we know alot of him. The Prophet PBUH is adnaani. Who is Adnaan? One of the desendants of Ismail AS. Now ibrahim AS is from Iraq - made his way through Egypt. So Ismail AS is also from Iraq. He is left as a baby with Hajar in Mecca an area where kahthaanis don't normally inhabit. They don't live there - it's a barren land. And one of the tribes of Kahthaan passes by and Ismail marries into them. And so he begins speaking their language, arabic, and their children are a mixture of Ibrahim AS and the kahthaanis and a few generations down Adnaan appears. He is a direct descendant. There is about 7-10 generations between Adnaan and Ismail AS. And from Adnaan the arab tribe spring forth. All of the adnaani tribes, famously, Quraysh come from Adnaan who came from Ismail. Ismail AS also had other children who weren't arabs. The adnaani arabs are called 'al arab al must'aibya' - the arabs who learnt arabic. There is no difference of opinion that the Prophet PBUH is the 20th offspring - 20th generations between Prophet PBUH and Adnaan. Now the adnaanis actually spoke better arabic than the original arabs. Because they settled in central Arabia. So all of the other tribes went through them etc. Because they interacted with so many original

arabs they took the best of the culture so they became more prestigious than the original arabs. And so Prophet PBUH came from them.

We need to understand the tribes and lineage of the arabs to fully understand the seerah of the Prophet PBUH.

Seerah of Prophet Muhammed 4 - Religious status of the world before Islam - Yasir Qadhi June 2011

We will shed some light of the religious status of the arabs and the world before the coming of the prophet PBUH. And we talk about this to appreciate the blessings the rophet PBUH came with. When we understand pre islam we will understand islam. Just like when we understand jahiliyah and the idolutry we will appreciate the blessing of sending the prophet PBUH to the world.

We know every nation had a prophet and the prohpet of the arabs was Ibrahim AS. And Ibrahim AS sanctioned many practices which remained for thousands of years. Some included:

1. To make mecca sacred - masjid al haram. It's called that because many things that are halal outside are haram inside. For example you cannot hunt animals. You cannot take a leaf of a tree. You can't touch natural things. Allah says in the Quran "whoever enters the haram is safe". And this is a ruling we apply in our shariah. Ibn Abass said: "a person would see the murderer of his father doing tawaaf and he wouldn't touch a hear on his head". Because this is the haram.

2. Sacred months - four months were decreed sacred. In these months there must be peace between tribes. No fights and arguments and of course this boosted the economy.

3. Hajj - with all of its rights and ritiuals - doing tawaaf, sacrifising animals, decerating animals, doing sa'ee. This was all upheld by the arabs.

Many non muslims say these aspects of Islam was taken from pagans culture - but this is all persepctive. For the non muslim they aren't looking at the fact that this is coming from Ibrahim AS. So according to them they say the prophet PBUH took stuff from paganism. But we say no, he adhered to the original teachings of Ibrahim AS and removed paganism.

Now if the arabs had a prophet who was Ibrahim AS and he taught tawheed, where did paganism and worshipping idols come from? Ibrahim is upon tawheed, where does paganism come from? The prophet PBUH said when and where and how it began. Sahih muslim "I saw Amr ibn luhay al cuzee wondering around in hell with his entrails cut open behind him - being punsihed in a humuliating manner. Why? He was the first to change Ibrahim AS's religion." And he was the first to introduce superstitions. If you have the second male of the third female etc. that animal has to be killed by the Gods - weird things like this. He began this. It is narrated he travelled to Syria and visited the Amalyk - and these were a tribe of tall people. He found them to be a powerful civilisation who worshiped idols. And he asked them "what are these idols you worship". And they told him "these are our sources of power - when we are in hunger we pray to them and miracles happen". He said "can you gift me one of these?" And they gave him an idol by the name of "Hubal". And so this became the first idol of the arabian penencillia and also was the main idol of Quraysh. And this is why 100s of years later

in the battle of uhd when abu suffyan thought they had won he shouted "O'lo Hubal" - "Hubal has won". He mentions the very idol Amr first brought. So the prophet PBUH said "respond back to him and said say they "Allah is our protector and you have no protector"". The point being that Amr brought this idol back and put it in front of the ka'bah and this was the first time paganism started. And he also changed the talbiyah. What is it? We say "Labayk" - I am responding oh Allah to your call. Amr changed it - he has to change it because the talbiyah says "La sharikalak" - i.e. you have no partners. But now they are ascribing partners to Allah. So in sahih muslim it's said he changed it - there's an 'illah' - 'except' - 'you have no partner except for a partner who belongs to you, and you contorl the partner and you control all that he controls'. So you have partners but you are the big boss. So they invented this new talbiyah and thus new religion.

Now Amr ibn luhay - when did he live? When we can never know precisely because the arabs had no real measure of dates. They didnt record in dates - rather in occasion "Am'al feel - the year when the elephants attacked'. They didn't use the roman calenders, nor did they import the persian calenders. They didn't have a calender until Umar RA brought in the islamic calender. So they used to say "2 years before this battle - or 3 years after the elephants attacked etc". But we know Arm belonged to the generation around the same time as F'ir - the founder of Quraysh. So roughly the 1st century of the christian era and so 500 years before the coming of the prophet PBUH Amr introduces Hubal. So over 500 years paganism spread.

The question now is how can one man single handly change the entire religion of their four fathers ibrahim AS and ismail AS. Two factors:

1. Inferiority complex Amr had towards the Amlytkes: these people were an advanced cicvilisation who had history, architecture, large buildings, known to be undefeated its said they were a "nation that is indestructible" in Old Testemant. And also they known to be giants. So Amr ibn luhay felt a complex that these are the mighty nation. We should take from them. So because the syrian society the Amlytkes were so powerful Amr assumed they must be correct in everything. So we should take from this lesson: simply because a nation is powerful, has technology etc dosen't mean it has morality or the right religion etc. So Amr said surely they must be amongst guidance so he took Hubal from them.

2. Amr ibn luhay was the chief of khuza'a. So Quraysh didn't introduce idolotry. Amr was the chiefton of the khuza'a and he was one of the most respected - had alot of power, was a generous man, won lots of different battles etc. So the people followed him as he is prestigious and has high credentials.

3. There was at least 2000 years between Amr ibn luhay and ibrahim AS - so there is a long time where their is no guidance and ignorance prevails.

So we should look at these factors and apply it to our lives. Simply because a nation is more powerful dosen't mean they are closer to the truth than us. We have people who have

credentials etc from the best universities but aren't adhered to sunnah and Quran. And thirdly ignorance: it's very easy to fall prey to people if you don't know Islam properly.

So Amr lived around 500 years before the prophet PBUH. There are even narrations that shaytan inspired Amr ibn luhay - indeed, shaytan gives wasaws as does Allah but Allah's wahih is pure. Allah says "shaytan inspire their people". So some books mention shaytan inspired Amr ibn luhay with the names of the very first idols - the idols of the people of Nuh AS (who inveted idolotry). Ibn Abbass mentions the story of the five rightous men who were good people, who when they died people built statues of them to remind them of their piety. But as generations passed instead of just looking at the statues people began worshipping them. It was a stepping stone. So it's said shaytan inspired Amr to resurrect these five idols - and indeed they were worshipped in Arabia. When the prophet PBUH one one tribe had one statue, another had another etc.

Further he put one stone in front of the ka'bah and from this people began prolifirating idols. Firstly they began worshipping the stones the kab'ah was built with. We learn whenever a caravan left mecca, they would take a rock from the kab'ah and worship it. But indeed as muslims we know the place of the kab'ah is holy. NOT the bricks of the kab'ah itself. Not the building itself. And its reconstructed and rebuilt regularly. The current kab'ah is only 10 years old. There is nothing holy about it but the people didn't realise it so they would take bricks of the kab'ah and worship them. Another sahabi mentioned "before Islam came we worshipped rocks and stones and if we found a rock that looked more beautiful we would instead worship that rock. And if we were travelling the desert and we couldn't find a rock, we would gather sand, bring a goat, squeeze some milk out of it to make the sand firm and then do tawaaf around that sand". It's mind boggling intellegant people would do this but some places on Earth - people do this. They build pagan structures where people sacrifise for rocks. They prostrate to a wood, rock or a stone. Its just crazy. And sadly we see it in muslim countries - people bow to graves and do tawaaf around it.

One of the most disgusting stories is that of Naeela and Asaaf. They were two idols - Naeela was put of safa and Asaaf on Morowa. And so the quraysh would touch Naeela and Asaaf when they went back and forth doing sa'ee. When Islam came the muslims felt hesistant "how can we do sa'ee when its meant to commemerate Naeela and Asaaf?" So Allah says in the Quran "Safa and Morewa are from the signs of Allah" before Naeela and Asaaf ever came. Meaning don't feel guilty. Aisha RA says "since we were children we heard stories of Naeela and Asaaf". The books of histories say they were two lovers, and they could not find a place to be intimant except the interior of the kab'ah. And so as a punishment Allah destroyed them and solidified right then and there. So the Quraysh found them and took them as a miracle and put them on Safa and Morewa. This shows the paganism the arabs were on.

When the prophet PBUH conquered mecca there were around 360 idols around the kab'ah of various shapes and sizes. Some in the shape of humans, animals - most in the shape of half human, half animal. Like the childrens fairytails. Most idols were humonoid all around the kab'ah. Also the Quraysh had the theology Allah had daughters who were the angels. The

arabs also didn't have a creed - societies that were paganistic don't have creeds. Hindus don't have creeds - there is no unified creed. No akeeda. One worships one God, 6 million worship 6 million Gods. All legit in their religion. Same for the arabs - no unified creed. Many believed something that others didn't. But they all agreed upon the fact they needed to worship idols to come closer to Allah.

History records there are some exceptions to this. The books of seerah mention there were a handful of people that were hanifs "turning away from". So they turned away from shirk and TO Allah. One hunafa was Kus ibn sa'ida from the Banu-iyaad. And kus ibn sa'ida was a old man when the prophet PBUH was a young man. So kus came to do kab'ah and was preeching against idolotery. And he was one of the most elequent of the arabs - and it closely related to the Quran. And he said "oh people listen and understand and when you hear then benefit because whoever lives of assurity will die, and who dies is finished and everything Allah has decreed will come about". And to his tribe: "oh people where is Thamud? Where is Aad? Where are your grandfathers? And who will reward the one who does good but was never rewarded. And who will punish the one who does evil but was never punished? I swear by Allah there is a better religion than the one you are on". 50 years after the prophet PBUH met Kus ibn sa'ida in 9th year of hijra, he went to kus's tribe and asked "where is kus?" they said he died 4 decaded ago. And the prophet PBUH said "I remember him on a camel and that he had mesmorising speech can anyone remind me of it?" And they related what we know (above). And the prophet PBUH liked what Kus had said. So there was some remininse of tawheed.

Most important was four hunafa: before the coming of the prophet PBUH the quraysh held a huge festival and exalted the idols, did tawaaf etc. When the entire city of mecca left the party, four people left behind. And they realised they are on the same wavelength... tawheed etc. So when the four people realised they were the only ones left behind they befriended each other. They were:

1. Waraqah ibn nawful ibn assad

We know Kadijah bint kuwalid ibn assad. So waraqah and kadhijah are cousins but waraqah was 40 years older around.

2. Ubaid'illah ibn jahsh

This is the cousin of the prophet PBUH through his mother. So the prophet PBUH's aunt is his Ubaid's mother. Aunt meaning Abdul Mutalib's daughter.

3. Uthman ibn huwaryth

4. Zaid ibn Amr ibn lufay - first cousin of Umar RA (but again Zaid is 40 years older)

So they befriended each other and said "we all know these people have left the religion of Ibrahim AS. Let us search for the original religion. The hanafiyah - this is why Allah calls Ibrahim AS hanif. The arabs knew he was hanif. So they all split up and left mecca searching for the truth.

Waraqah eventually chose christiantity and rejected the religion of the Quraysh. He was an old blind man in his 80s when the prophet PBUH heard 'Iqra'. Every one knew he was learned scholar who reads and writes. So when 'Iqra' came khadija RA said lets go to Waraqah. And he recognised that this is the religion we are waiting for. And indeed Waraqah is the first male convert to Islam after Khadija RA. Even before the prophet PBUH realised what happened, Waraqah knew straight away. HE said "this is the namoos (secret companion) who came to Moses, Ibrahim AS etc". He says "how I wish I was a young man so that I can support you when your people persecute you and expel you". And the prophet PBUH was shocked "my people will expel me?" And waraqah said yes: "never has a prophet AS come except his own people expelled and opposed him away". And just a little while after this he passed away.

Ubaid'illah ibn jahsh converted to christianity and was the cousin of the prophet PBUH so reverted to Islam when the prophet PBUH began preaching. He married Umi salama and migrated to Abyissina and became a murtad - went back to christianity. And that was when Umi salama left him, and he died shortly after that. And then of course umi salama married the prophet PBUH. And of course this shows our shariah tells us in lands that are not ruled by Islam, anyone can revert to any religion.

Uthman ibn huwaryth accepted Christianty and remained this until he died - and we don't know if heard the prophet PBUH's message. As he left mecca and never returned. Uthman ibn huwaryth travelled to rome and became an interprator for Rome.

Zaid ibn Amr did not christianity or judaism. And he told both the rabbis and priests "this is not the religion of IBrahim AS and you know it". So he returned back to mecca and said "oh you people you have all rejected the religion of Ibrahim AS except for me". Asma bint abu bukr (older daugther of Aisha RA) said she remembers seeing Zaid ibn Amr refuting the quraysh for worshiping idols, giving meat to idols, burying their daughters alive. And in face Zaid ibn Amr said give me your daughters I will bring them up. And he forbade any daughter to be killed and raised them himself. THe prophet PBUH met him when he was young and asked "why is there animosity between you and your people?". This shows the inqusitive mind of the prophet PBUH. And so Zaid ibn Amr said "I cannot worship idols etc" and the prophet PBUH himself never worshipped an idol ever so he found a kinship with Zaid ibn Amr. So he continued on this and died five years before the prophet PBUH preached tawheed. And his son, Saeed ibn Zaid was a sahabi - and one of the 10 who was promised Jannah. Ashura mubashara. And he said "oh prophet of Allah tell me the fate of my father in the akhira". And the prophet PBUH said "he will be resurrected on the day of judgement as his own ummah - one man ummah" and when he went back from israwil mi'waj he said to Sa'eed "I saw your father in Jannah and Allah had blessed him with two gardens". So this shows even before the

coming of ISlam people entered JAnnah because their fitrah told them something is wrong. So Zaid ibn Amr is a one man ummah. The only ummah without a prohpet.

This shows us the status of the arabs. Outside - the romans were on christianity and the persians upon Zoroastrianism who worshiped fire etc so a pagan-religion. Christianity however: well after Allah raised Isa AS, there were three understandings:

1. Nosticism - a mystical understanding.

2. Jewish christians - they believed that they are jews and have to follow the law of Moses AS; eat kosher, circumicised etc. And that Jesus was sent to the jews. This is exactly what we believe.

3. Pauline christians - who wasn't even a disciple and just claimed to see Jesus AS began a whole new theology that Jesus AS is not just a man. That he was divine and he came to replace the law; and began trinity etc.

For 300 years christians debated who is Jesus? God, son of God, prophet etc? And up until 300 AD christians were killed and lit alight as tree lamps in Rom etc. Until eventually the emporer of Rome converted to christianity and this was quite a shock. Constantine was the first convert and he is the emporer. So he convenes a whole council - and he is a pagan from before so from that we get 25th december, trinity, son of God etc. And in 325AD he decrees official christianity is pauline trinitarian christianity and all the unitarians/jewish christians died and were killed. So pauline became the standard and from that we get orthodox, catholics etc i.e. all christians today.

The interesting story is Salman Al Farasi. He was the son of the priest in Iran, Persia. His father was the one who kept the fire lit. Zoroastrians have to keep the fire lit 24/7. It's not allowed to cut the fire off. And even when the built the new temple they have to import an ever lit fire - they believe it is eternal. So they have to take a fire from another temple wherein the fire is already lit! So anyway Salman al Farasi was the son of the fire keeper. So his fire taught him how to keep the fire going. So his job was to keep the fire lit and take care of it - he was a zoroastrian priest. He said "on the way there, there was a monk who had his small monostery and he would be worshipping, praying all day and night - and it intruged this person had a different religion and it was mesmorising listening to his hymms. So one day I had the 'guts' to go and ask him 'can you tell me about your religion?'. And so the monk began to preach christianity to Salman Al Farasi and he realised this was the right path and that what he was doing was idolotry. So he secretly converted to christianity. When his father found out, his father totured him, locked him up and attempted to kill him. So Salman Al Farasi escaped and ran away to Syria which is the land of christianity. Of course the monk had been executed already but the monk told Salman Al Farasi if you go to a paticular place you will find people like me thus we know the monk was on tawheed i.e. not pauline christianity. So Salman Al Farasi went to the temple instructed by that monk and he became the disciple of the monk at the temple. When that monk died he went to another temple and this happened

four times. When each one died he went to another monk etc. When he went to the fourth monk and that monk is about to die, he says "my group of people - I don't know anyone remaining upon our understadning of christianity. But you are in a special time when the chosen messiah is upon us (he is about to come)". Now note tConstantine chose the four books apart of the new testamant and burnt all the other books that didn't affirm his beliefs. They were burnt in front of his presence. So this knowledge the monk has is highly plausible since he is on the right path. When the dead sea scrolls were discovered these were some remininse of jewish christians - the real christians.
So the monk told him "You are just about to come to the time when the man Jesus predicted is about to come. (We don't know the signs but these people knew). So go seek this prophet out".

So the monk told him three signs:

1. He shall appear in the land full of dates.
2. He shall have a physical mark (small pretusion of multicoloured hair between the shoulder blades) on his back 'seal of the prophecy'.
3. He will accept gifts but never charity (indeed we cannot give charity to the ahlul bayt).

So by now Salman is around 50 years old. He asks "what is the land most known for producing dates?". The answer is the land of Kabar - close to Yathrib. So he is told there are arab caravans that go there so he asked a caravan who is going can I join you. But note Salman is a monk with no money or titles or prestigue. He isn't a member of Rome or Persia - this is a lawless society. So these people took advantage of him and 'kidnapped' him by enslaving him. He is sold as a slave and is a slave in Yathrib, later to be Madinah (!) So for decades he is a slave in Medina as a 70 year old man - rumours spread of a man being a prophet and that he is immigrating over to Medina. And Salman says that he was collecting dates and he heard his master speak to his brother that 'the king of the arabs has arrived'. Upon hearing this Salman jumps down runs to his master and asks "did he come did he come?". And the master slaps him and says 'go back to your work'. After Salman finishes his work he comes to the prohpet PBUH on the 2nd/3rd day in Medina and says 'I heard you are a stranger here is some charity for you'. So the prophet PBUH told his sahabah 'eat' but didn't eat himself. The next day Salaman brings a plate and says 'today I have come to you and this is a gift for you'. So both signs of being a land of dates and not accepting charity have been met! Now Salman is wondering what do I do to get to the third sign? So he stands up and goes behind the prohpet PBUH and tries to peers and peeks at the seal (if it is there or not). So prohpet PBUH understood and lowered his shirt to reveal the seal and show him the pigeon mark. And when Salman saw this he began crying and whailing and kissed the hands and feet of the prohpet PBUH and told him his whole story. And the prohpet PBUH said 'we must help you for his freedom'. And they put a ridiculous price on his freedom i.e. 150 date trees. So the prohpet PBUH said 'next time it's the season to plant dates call me'. So the prohpet PBUH came with his own hands planted the seeds. 150 of those trees and within a year they were full trees and he was hence free.

The point here is Salman story shows how few REAL christians were left. Another story in Bhukari that shows how few christians were left is a story of the emperor Heraclius. He was intellegant and educated and a scholar - trained in christianity. And whent he prohpet PBUH wrote a letter to the emporers, he wrote one to the governer of Bahrain so it reached Heraclius. But at that time Heraclius was in Jerusalum anyway so he got the letter earlier. When he read it, it said the letter was from Muhammad messenger of Allah "accept Islam and you will be safe but if you reject Islam you shall bear the penalty of your whole people because you are the leader". So Heraclius quizzed 'are there any arabs?'. And yes it just so happened that trading caravan from arabia was in Jerusalum. So Heraclius ordered these arabs to come to his palace. So immediately the guards march with the quraysh and lo and behold its abu suffyan who meets the emporer of Rome Heraclius. At the end Heraclius after quizzing him tells him "if what you tell me is true, then this is the prophet which our scriptures predicted". PAUSE: there is no clear prediction in the current new testament so there must have been scriptures that are hidden from the public. So clearly Heraclius has access to these scriptures (much like the vatican) and realises this is indeed the prophet PBUH. And he said 'i knew he was coming but never occured it would be from the arabs'. And Heraclius wrote to one of the bishops of rome and the bishop confirms 'yes he meets all the signs'. Yet Heraclius did not accept Islam as he could not give up being the emporer of Rome and so died upon his misguided faith.

So in this dismal darkness the prophet PBUH was sent. This is what the prophet PBUH said: "my Lord has commanded me to teach that which you are ignorant off. And Allah looked at the whole world and he despised everyone, except for some remininse of the people of the book". So the prophet PBUH describes how the world was and this is why we call it Jaheleyah. This is why the prohphet PBUH is called 'noor' and 'mercy for mankind'. This shows us:

1. Living in the current situation, guidance comes only from Allah. Not from our intellect or philosophy. The world didn't have a prophet for 100s of years and no intellectual could guide mankind. Allah revealed the Quran and the hidayah came. The Quran is the shifaa - without Allah's guidance there is no guidance. And people believe guidance is the ongoing experiance - but it's not! It's the Quran and sunnah from Allah. We won't change to conform to society. Even the prophet PBUH didn't know the truth until it was revealed to him. Thus NO ONE can know truth without Allah.

2. We really understand most of mankind is like sheep - they follow whatever the leaders say. The Quraysh knew the religion they were on isn't the one of Ibrahim but everyone was doing it so they just followed. Allah says if you follow the majority of mankind they will leave you astray. Indeed the majority just want to follow their desires.

3. The story of Salman tells us, whoever is sincere will be guided. If there is good and sincerety it dosen't manner if you are in a pagan society, if your heart is pure Allah will guide you to the truth. Allah took Salman out of the depths of Jaheleya until he brought him to the feet of the prophet PBUH.

Seerah of Prophet Muhammed 6 - The Birth of Prophet Muhammed & Why Arabia - Yasir Qadhi June 2011

The interesting things about the Jaheleya arabs was that they believed in Allah by the same name, attributes etc. They never depicted Allah as an idol. They made idols of Al-lat and Hubal etc but they never made an idol of Allah becuause they knew Allah was their creator and sustainer. Allah says in the Quran if you were to ask them who created you? They would say 'Allah created us'. If you were to ask who sends the rain from the heavans? They would say 'Allah'. Who sustains you? They would say 'Allah'. The Quran says if you were to ask who is the lord of the heavans and earth? They would say 'Allah. So their paganism is not the paganism of the modern day. They say Allah is our God etc and yet they are not muslims. Even though they say there is no Lord/creator/sustainer other than Allah. So when the prophet PBUH comes to them, it isn't with a new God. They know Allah is the one and only Lord! Yet why aren't they muslim? Well because they worship idols. Well why? They say "we are only worshipping these beings so they can bring us closer to Allah". So the ultimate goal is Allah - these beings are interemediates. Surah Yunus verse 18 "they worship these beings besides Allah that are useless, and they say these beings are our intecessors between us and Allah". They think they are too sinful so they have to 'go through them'. So notice their shirk was not in rejecting Allah, they firmly believe Allah is creator, sustatiner etc. By name! Yet they worship other than Allah.

This is important because in our times muslims fall prey to the EXACT same mentality. They claim Allah is their lord but they think they are too sinful, and so they need intecessors. Change al-lat to peer, shiekh, wali etc. Exact same concept word for word. They think they have to go through the saint or the prophet PBUH. 'We invoke the blessings of this being because he has a higher status and will plead our case to Allah' - this is what they think. This is exactly the same mentality of the jaheleya. Al-lat is exactly the same concept as a peer etc.

Recall Hubal was the original and first idol in Mecca from Syria from the Amlyktes. The second main idol was Al-lat. He was a man who used to feed to the pilgrams a type of soup. And Al-lat was the one who grinds - and he would stand on the road to Mecca and would feed people on the road. When he died they said 'lets commemerate him - he is a good man'. We are not supposed to do this because of this reason. PEople want to get blessings and slowly but surely it became an idol that they worshipped besides Allah. The most common being that is invoked and worshipped is Jesus. Is Jesus a good or evil being? He's one of the greatest of all prophets. And yet billions of worship him - this is what our religion came to destroy. You don't go 'through' anybody to get to Allah. You take the prohpet PBUH as a role model and not another God, demi God etc. So the shirk of the Jaheleya is not the shirk of hindus etc because they believe in another God besides Allah. But the God of the arabs was Allah - their shirk was them believing Allah is too holy and thus they thought they needed an intermediary to get to Allah.

Now if Arabia was so bad or evil why did Allah choose them for the prophet PBUH to come? Why not the romans who were a mighty civilisation? Or the persians who had an acient civilisaton? Why choose a nomadic desert that didn't have anything - not even a government. Why this society?

Well there are many wisdoms we can derive:

1. The arabs and Arabia was in between the two major superpowers - the romans and persians. More correctly the Byzantines and the Sasanians. So Arabia is smack in the middle. Wars were taking place for 400 years between the Byzantines and the Sasanians. So its geographically connected to the superpowers but distinct. And indeed Arabia conquers both superpowers. So by being connected Allah wills the muslims conquers these.

2. The arabs didn't have a history of voilence against the superpowers because they were busy fighting amongst themselves. So when the arab army first marched towards Rome/Persia - these superpowers laughed at them "you want to challenge us with such a pathetic army?" And it's said the Sasanians treated the arabs as children! Because they couldn't believe a group was coming from Arabia. So it was a suprise.

3. Arabs didn't have their own unique civilisation. By this we mean it didn't have a unified governement. Thus no law and order. Another benchmark is literature, art and architecture. (But the arabs did have poetry). But the romans and persians had huge buildings and palaces that are still around today. Islam came and gave the arabs izza (honour) and made them the top tribe. Allah says "We have given you a book, in it is your legacy" - that you didn't have a legacy before this book. Indeed now this book will give you a legacy people will look at you by. So the fact that they didn't have a civilsation, when ISlam came it made it easier for the arabs to develop a unique and comprehensive culture. IF Islam came to the Romans it would have been very difficult - the prohpet PBUH would have to fight the 'status quo' - the current structure in place. But arabia was like a vaccum waiting to be filled. The first time the arabs were ever united was under the prophet PBUH. So a lack of civilisation is a blessing is disguise - Islam gave its own unique one, with its own poetry, literature etc.

4. Because there was constant internal warfare in Arabia and the state was seen as relatively backwards, the rise of a political power coming from Arabia was completely unexpected. Nobody could have predicted it or even dreamt of it. It's almost as if a small country in the world today would be a superpower in the world in 5 years. We would think thats impossible. So the romans and persians didn't even look at Arabia as a threat.

5. Mecca was the site of the first house built for the worship of Allah. Also it was the place of IBrahim and ISmail AS thus it was most appropiate it became the place for the first universal religion. Any other religion was sent to specific nations i.e. Moses to Jews, Jesus to children of Isreal etc. Allah says in the Quran that the first house of worship was indeed Mecca. This was the first masjid ever built on Earth. So its befitting the first universal call come from Mecca.

6. The arabs had several good qualities to make them recipients for the religion of Islam and accepting the prohpet PBUH. They were simple people with no pollution. Of the positives of being simple, when the truth comes they will accept easily. Similarly the first converts are the simple people. Another benefit is that the arabs were so use to harship i.e. lack of water, food etc. this helped the islamic armies. The romans and persians were spolit. Their troops needed armour, baggage, food etc. But the arabs were used to travel in the desert for long periods of time with little water and little food and early islamic conquest needed this stamina that neither the romans or persians had. Also the arabs had very good characteristics:

a) Bravery and pride - they were not cowards

b) Honest - the arabs hated lying and were very honest people. Abu Suffyan's story with Heraculus shows this - Abu Suffyan was brought in front of Heraculus and Heraculus knew Abu Suffyan was an enemy of the prophet PBUH. So Heraculus put the other arabs with Abu Suffyan behind him and told them if Abu Suffyan is lying raise your hand/give me a signal. Now they are all pagan worshippers - and Abu Suffyan said "were it not for the fact that my people would call me a liar I would have invented lies against the prophet PBUH". Thus even though he is a pagan he did not want to be called a liar.

c) Sincere with their oaths - if they gave a promise they would uphold it. Abdul Muttalib and his promise to Allah: the arabs were people of their word. They abided by their word. There was no need for witnesses, written documents etc.

d) The arabs were the best horseman - there was no denying this. Both the horses are the best and the riders were the best. And indeed the prohpet PBUH praised the horses of Arabia and to this day the arabian horses are the best. So the baraqah remains in them. And the riders were the most accustomed to brutal wars and conditions which the romans and persians couldn't handle.

e) They were masters of the symmetic language i.e. Arabic. It's a very elequent language and a powerful tool. One words can lead to deriving over 200 words. And indeed generally people agree the symmetic languages are the most powerful and elequent.

f) The prophet Ibrahim AS made a dua. As he is building the kab'ah - he says "from our progeny you said forth one prophet or messenger who will recite to them your signs and will purify them, clean them and teach them the book and wisdom". So ibrahim AS made a dua that let there be a prophet from Ismail AS. He knew there would be prophets from Ishaaq AS. Allah says in the Quran even before Ishaaq was born "we will give you Ishaaq and after another prophet Ya'qub". And indeed we believe every prophet after IBrahim AS was from the desendants of Ishaaq and final prophey PBUH was from Ismail AS. So the prophet PBUH is the result of the dua of Ibrahim AS and this is thus the main reason Allah chose the arabs. The prophet PBUH said "I am the response of the dua that my father Ibrahim AS made, and I am the glad tidings that Jesus predicted".

We have already pointed out the lineage of the prophet PBUH was pure and noble. Now we consider the birth of the prophet PBUH. His parents are Abdullah and Aminah. We have but a few lines of thier life and times. Very little about them.

1. They both lived very short lives. Early 20s or even before.

2. They both died before it was known the prophet PBUH is a prophet. These were just regular people of Quraysh.

3. When the prophet PBUH becomes a prophet it's already been 40 years since his parents died. By the time he reaches Mednia 53 years, by the time he dies 63 years. Who can remember what happened 63 years ago? When Islam finally became stable no one is there to remember them. Meccan is 53 years - Madina is 10 years. And yet the volume of Madina are 3x larger. Because when ISlam is powerful, stable etc its easy to record and narrate. So this is indeed the case of the prophet PBUH so we have even little about his parents.

Abdullah was 18 years old (young man) and Abdul Mutallib chose the daughter of the chief of banu zuhra. Quraysh is a large tribe and within it are many small tribes - banu hashim is one, banu zuhra is another. So the chief of the banu zuhra had a daughter called Aminah. And so Abdul Mutallib proposed to Aminah bint Wahab on behalf of his son, and this took place shortly before the caravan season. So Wahab and agreed and it made sense since they were both chieftons. So Abdullah got married to Aminah a few days before the caravan departed. So he barely spent a week with his new bride before he left and went on the carava, never to be seen again.

Now there are some stories/legends not authentic, just like any story people want to add stories and details. Our job is to stick of the facts through the science of hadith but sometimes its okay to mention stories. One such is that Abdullah had a type of brightness on his face - and that he was very handsome. So the young ladies were all eager to propose to him. And a number of them hinted at him. But he said he had to follow his father. After he married Aminah its said his brightness left his face and so the women of quraysh did not take an interest in him, suggesting the brightness went into the prohpet PBUH.

So within a week of marriage, he had to leave and go to Syria - on the way back he felt severly ill and by the time he got to Yathrib, he said he'll stay with relatives in Yathrib to recover as he was slowing the caravan down. Now in Yathrib was Abdul Mutallib's mother - so Abdullah's grandmother. Out of nowhere Yathrib is not a common city and yet Allah prepares this already. And so Abdullah stayed in Yathrib - by the time caravan comes back, Aminah is told he is sick and the next news comes he in fact has passed away. Nobody knows where he is buried. So Aminah becomes a young widow at 18/19 carrying the offspring of Abdullah. And the prohpet PBUH is born in the year of the elephant.

The question now is when was he born? Its commonly known that the prophet PBUH was born on the 12th Rabi' al-awwal. The fact of the matter is our early historical textbooks mention a number of dates. And there is no unanimous agreed upon decision regarding the date of his birth. The prophet SAW told us certain things we know for sure. Of them is a hadith in Sahih Muslim, that a man asked a prophet PBUH 'why do you fast on mondays?'. He said 'this was the day I was born, and this was the day that revelations began'. So this narrows down a day. Regarding the year, there is a narration in which Uthman ibn Affan asks an old Qurayshi Kubayth ibn Aksham, after the death of the prophet PBUH, "are you older/bigger than the prophet PBUH?". Here the Arabic used is ‘akbar’ which means old, but it also means bigger/grandeour. So Kubayth smiled and said "the prophet PBUH is bigger than me, but I am older than him". Then he said "the prophet PBUH was born in the year of the elephant, as for me, I remember my mother taking me outside of Mecca and I saw the dried up dung the elephants had left" i.e. he is older. So Kubayth puts a year on the prophet PBUH's birth. So we agree he was born in the year of the elephant. Also another sahabi Suwayd ibn Gaflah was asked and he said “the prophet SAW and I were born on the same year, the year of the elephant (aamal Fil)”. So we can verify the prophet PBUH was born in this year, and recall we said the Arabs had a calender system which was in accordance to major events Umar ibn al-Khattab RA made the Hijri Islamic calender we follow today. By and large the year of the elephant corresponds to ~570CE.

What about the day and month? When we look at two of the ealiest books on seerah ever written we find differing opinions. The most famous of course is Ibn Ishaaq. He died 150 Hijra, and he says without any chain of narrators, that the prophet PBUH was born on a Monday, 12th Rabi' al-awwal in the year of the elephant. So this explains why this opinion is present. But between him and the prophet PBUH is almost 200 years - and he dosen't tell us what his chain of narrators is for this. When we look at the second earliest book by Ibn Sa'ad (called the tabakat of Ibn Sa’ad), it says "the prophet PBUH was born on a Monday, some say he was born on the 10th, other say the 2nd of Rabi' al-awwal". So two opinons, neither of which conform to the 12th. Ibn Abbass also said the 10th Rabi' al-awwal. Ibn Kathir in his Al- Bidaya Wal Nihaya said "the majority opinion is that he was born in Rabi' al-awwal. Then scholars differed: one group said he was born on the 2nd, this was the opinion of three very early famous scholars (including al-Waaqidi). Another opinion is the 8th, this is the opinion of Ibn Hazam, Imam Malik and Az-Zuhri and others. A third is the 10th, the opinion of Ja'far as-Sadiq (descendant of the prophet PBUH). The fourth is 12th, and this is the opinion of Ibn Ishaaq but there is no isnaad on this matter". And Ibn Kathir says the 12th is the most popular opinion in his time (and he died 1270AD). The fifth opinion was the 17th, sixth 22nd and there were other opinions way off. To summarise there are over 10 opinions in the earliest books on the exact day the prophet PBUH was born - none of them are clear cut with solid evidence. They are all just opinions so to be academic, the opinion of the 12th has much less weight than the 2nd, 8th, 10th. Because these three havi tabioon and tabi-tabioon. Whereas the opinion of the 12th is Ibn hishaaq with no isnaad which is 200 years after the prophet PBUH.

So why is the 12th so popular? Well, because of Ibn Ishaaq. 90% of seerah writers just use Ibn Hishaaq and because he said 12th Rabi' al-awwal - end of story. Second reason is that the first

time the prophet PBUH was celebrated as a public event i.e. the Mawlid the authorities chose the 12th Rabi' al-awwal and because of this, it just spread like wildfire - the day, event, custom etc.

Regarding the history of the Mawlid, the first recorded event of people celebrating the birthday of the prophet PBUH is 517 Hijra. So for 500 years the concept of celebrating the birthdays of the prophet SAW is completely unknown. Celebrating birthdays is not a custom of the arabs, it was not something of significance to them so it was not even recorded, its a western concept. Therefore, it's a very late addition. The first group to celebrate it were the fathimids of eygpt - not of sunni theology but extreme shia. And they instituted over 30/40 festivals – and there's a reason why leaders do fesitvals of course. Economy, distraction and to get the people of their side. They celebrated Ghadir Khum, the 10th Muharram, all the shia festivals including the Mawlid. When it was done, 150 years later, some sunni governers imported this festival and copied and did it on the 12th in around 670 Hijra. It was a very luxurious festival and people competed who could have a grander festival - free meat, free bread, gifts etc. It was also to attract trade, stimulate economy etc. So the governments wanted their festivals to get bigger and bigger. And so it spread to sunni lands - after a while the floodgates opened and it became very common and the 12th became commonly known as his birthday. Even though 2nd, 8th and 10th have bigger evidence with them as we have seen.

Timing of his birth is 'high noon' - when the sun is brightest this is when the prophet PBUH came out just like the bright sun illumanites everything so to does the prohpet PBUH.

When it comes to the actual birth, there are so many legands and stories all of which are not academically sound except for one. All the rest are just legands. Frankly we don't need to invent lies to praise the prohpet PBUH. The facts are enough. The earliest books you go to has the least information. As you go on and on, the details get more and more - you wonder where the details have come from?! Ibn Hishaaq is the first book of seerah and he says that he will write everything he comes across. And then you have a book written 700 years later, 5x the size. And this book is full of this and that - where is it coming from? Legands and what not.

One report, the prophet PBUH was born already circumcised. Another he was born and fell into sajda. Another he was born and he lifted his finger to the sky to say the shahada. We don't need to do this - to invent these things. He is the best human and the facts are enough to show us this. Ibn Hishaaq mentions none of these things. 700/800 hijra the guy suddenly knows so many things. Who witnessed Aminah giving birth? Think about it.

Only one authentic hadith: "when my mother gave birth to me (or carrying), she saw a light eminate from her that cast its light all the way to the city of busra (in the land of Syria; close to the arabian boarder)". We can derive Syria is mentioned because Syria is a blessed land "As-Sham". Its a holy land. And that is why Allah says in the Quran "there is baraqah around masjid-al-aqsa". And the prophet PBUH predicted As-sham will remain a fortress for Islam. And indeed As-Sham was the first are to be conquered - and al busra was the first city to be

conquered. Before Islam, Damascus was the right hand, the jewel of the romans - trade, culture, civilisation etc. It was impossible to think Damascus would be the core of the Arab civilisation. So the light indicated Syria would be conquered and indeed this is what happened. And also Isa AS would descend into Sham where he will meet the Mahdi etc.

Not authentic: the temples of the pagans fell down etc. Alot of scholars say when the prophet PBUH was born the jinn were stopped entry into heavan. Allah mentions this the jinn said "we used to listen to the discussions of the angels. But whoever listens now will be kicked out". The correct opinion this occured not at the birth but at the age of 40 i.e. when he became a prophet. This is when the skies were closed. Ibn Hishaaq also mentions the prophet PBUH was circumcised on the 7th day and his grandfather Abdul Muttalib held a feast for him etc. And he also chose the name Muhammad - and this was a very uncommon name. There was nobody in Mecca by this name. People asked him why did you name him Muhammad? He said he wanted him to be praised by everyone. And also Abu Lahab, who was born of another mother, set a slave girl free just because she came with the good news of the prophet being born. There is a hadith that Abbas saw Abu Lahab in a dream being punished with the most severe punishment, so Abbas said to him "did not your relationship with the prophet PBUH benefit you?" He said "No - except for the one thing I did. When the good news of the prophet PBUH being born, I freed a slave and because of this I get a few drops of water".

Seerah of Prophet Muhammed 7 - The early childhood of Prophet Muhammed - Yasir Qadhi June 2011

We now move onto the period of his life that is his early childhood. Him growing up as a young child. The fact is we have little information with regards to his first 30, 40 years of his life. As we mentioned before if we were to gather the first 53 years of his life compared to the last 10, it would be less than half. Of these 53 years most of the information begins after 40 years i.e. when he became a prophet. And indeed this is logical - but one thing we believe as muslims, anything that we need to know Allah must have preseved it.

So the first thing we know of his life after his birth is that his mother gave him to be raised away from the house in the desert. This seems strange to us but it was a custom of the elite of the Quraysh. The custom of the nobility of the Quraysh. It was a status symbol done for a number of reasons:

1. They wanted the child to be raised in a pure and healthy environment. The infant mortality was very high back then (and even recently i.e. up to 100 years ago) so to preserve and protect the child, they removed him from congregation and civilisation so that there is only a few people interacting with the child. This increases the chances of its survival.

2. They wanted to build stamina in the child and make them adjusted to a rough life. Even though life in Mecca was very tough, they wanted to raise their child in a harder environment so they become accustomed and can adapt easy to the difficulties of Mecca. Certainly children adapt much more easily than adults - Allah has made us like this. When we are adults, if we are used to a standard and are diminished to a lower standard life would be very difficult to bear, even though this lower standard is the standard of many people. So it's human nature children adapt to circumstances - and this shows the Quraysh had clever long term planning. They wanted their children to live under difficulty at a young age so Mecca appears like luxury.

3. Growing up in a desert will avoid the pampering relatives to. Every parent knows no matter how strict you are with your children, uncles aunts and grandparents will pamper your child and are much more leinient. So this was done to raise the child in a disciplined environment.

4. The child being raised in the desert amongst certain tribes - these tribes were known for fluency in Arabic. The city language was viewed as corrupted and changed. There were word loans from other cultures. An example is that modern arabic newspapers have 30% english content. This dosen't occur in the deserts or cities. So the arabs are thinking long term again - they send their children to the pure areas to tribes known for speaking the pure arabic. And the most famous tribe was the Banu Sa'ad ibn Bukr and it was this tribe that took care of the prohpet PBUH.

In one authentic hadith the prohpet PBUH was asked "tell us about yourself". He said "I am the dawah of Ibrahim AS, and I am the glad news of Isa AS". Some muslims theoligians say the references to the 'good news' Jesus makes is as Allah and the prophet PBUH says is the

prophet himself. And then the prophet PBUH said "And I was foster cared by the Bani Sa'ad ibn Bukr.

We know the story of Halimah bint Sa'adiya. She said that she and her husband were suffering from poverty so they wanted money and took a child. Of course desert dwellers do not get income - so they went to Mecca and adopted children from the noble and rich Quraysh was for money. And this custom was only for the elite i.e. the Quraysh. So Halima explains why she took the prophet PBUH. She said she convinced her husband to go to Mecca to obtain a newly born child who was willing to be fostered for 2/3 years. This was an annual event where the mothers choose the best people to take care of the child. Halima said she just had a child and already had a daughter around 7/8 years old called Shayma - the new born caused her milk to flow so she is able to foster care her child. So she goes with a group of women from her clan to Mecca to find babies to adopt. There was a child known as the 'orphan child'. Some women didn't even go to the house of Aminah as they felt they wouldn't get enough money as the father was dead even though this child was from the tribe of Abdul Muttalib. Halima also visited the 'orphan child' but she moved on to find another child. When the week finished every one of her friends had found a new born baby except for her. And the only one left was the prophet PBUH. She told her husband 'I feel embarrased it's shameful my friends are going back with a child and I don't have one'. So her husband said 'why don't you take the orphan child? Perhaps Allah will bless us through him'. This shows they had good manners and good hearts. So they agreed to take care of the prophet PBUH. As soon as they took him, the miracles began right then and there - there was one old goat that stopped producing milk but as soon as the prophet PBUH came into the tent it reproduced milk. And she had a old mount they were riding and when they put the prophet PBUH on the mount, it became the fastest animal of all.

Generally speaking this foster care lasted two years. So you don't come back the next season - you just come back to visit to show the real mother for a month etc. During these two years the blessings she had witnessed were so many she was scared of losing the prophet PBUH so she invented 100 more reasons and persisted to extend the contract - and Aminah agreed even though she couldn't get the money her other friends got. It was during the second phase of the foster care that the famous incident of the cleansing of the heart of the prophet PBUH happened. This is no question true.

Anas ibn Malik related: "Jibraeel came to the prophet PBUH at 4 years old. The other children got scared and ran away but the prophet PBUH stood his ground. And Jibraeel came and overpowered him." This shows the bravery and determination of the prophet PBUH. And Jibraeel forced him onto the ground and opened his chest and took his heart out. And he took out a black portion of the heart and threw it away. And Jibraeel said "This is shaytan's portion that he had in you".

Indeed we know Shaytan pricks any new born baby out of jealousy, anger and the prophet PBUH said "this is why babies cry when they come out of the womb". Shaytan wants to harm the child as soon as it comes out - this is the hatred of Shaytan. This shows how much of a

enemy Shaytan is to us from beginning to end. Allah created the child pure but Shaytan beings the corruption process from second one. This causes the black spot in our heart - perhaps this is where the wasaws comes from. But remember Shaytan can never control us or force us. Indeed on the DOJ mankind will say to Shaytan "why did you to this to us" but he will respond "I didn't have powers over you, nor did I control you. Except I called you and you responded - don't come and blame me, go blame ourselves!". When we get a very evil though know its from Shaytan - purely from him. And our job is to fight it. This is the test in this life. Know that he can never control you, it's just a whisper. And so this was cut off from the prohpet PBUH at 4 years old. And this is proven in a hadith where the prophet PBUH said "Every child that is born, Shaytab (Iblees) assigns a 'kaleel' to the person". They are with us 24/7 and know us better than anyone. And his job is to whisper bad things - they spend their whole lives just to misguide us out of jealousy and anger. This shows Shaytan's hatred for us in that he hated the fact Allah chose us over him. The sahaba asked the prophet PBUH "even you?". The prophet PBUH replied "even me except that Allah helped me against him, and now he has accepted Islam and whispers good things to me". This shows us that the relationship the prophet PBUH had with shaytan has been severed. And so Jibraeel washed the heart in a golden cup of zamzam and then put it back and he sealed it up. So we believe the first open heart surgery was performed by Jibraeel onto the prophet PBUH.

So when the foster brother and Shayma ran away and saw this, they come screaming and running "our brother has been killed" and so Halima runs outside and finds the prophet PBUH sitting with a pale face. Subhan'Allah notice he isn't screaming, crying or wailing - this shows how brave he was even at a young age. He is sitting there with fear and terror but not screaming. And when they saw him they saw the line on his chest. And Anas ibn Malik said "I could see the traces on his chest". And this is Anas relating when prophet PBUH was around 60. And notice if Allah willed there was no need for this line - it could have easily been a clean cut. But Allah wants to demonstrate that something physical happened. And there was a pyhsical line on the chest of the prophet PBUH.

THis incident occured one more time almost 45 years later when the prophet PBUH went up on the (night) journey of 'Isra' wal-Mi'raj. Jibraeel took the heart out, washed it in zamzam but there was one difference - there was no black clot the second time as it had already been removed. This incident was what concerned Halima and then and there she decided let me return this child to Aminah. So she returns the prophet PBUH to Aminah. The spiritual benefits we derive are that the prophet PBUH is being prepared the most respected and pure life. And this is because it's the sunnah of Allah that the characteristics of the prophets are impeccable - they are ma'soom from major sins. They can commit minor sins like Musa and Yunus AS did but they cannot commit major sins. So this was a spiritual cleansing revealed in the Quran. When Allah says "Haven't we opened up your chest?" - majority opinion is that this is a reference to the heart. Other opinion is that this refers to guiding to Islam.

It's narrated 54 years later, during the battle of Huyayn, when all of the tribes are entering into Islam that the tribe of Banu Sa'ad ibn Bukr was also fought and conquered - and this was the tribe of the prophet PBUH as a young child. And its narrated that one of the woman of

this trible stands up and makes a commotion, claiming to be the sister of the prophet PBUH. Of course the sahabah didn't know what to do so they brought her to the prophet PBUH. And the prophet PBUH said "how do I know this is you?". She said "I still have the marks of the bite that you bit me on my back". And so the prophet PBUH realised this indeed in Shayma as she said a story nobody would know. So he freed her and gave her many gifts. It appears that Halima and her husband were not in this occasion. Later on after this battle they came to visit and so Halima and her husband visited the prophet PBUH when was in his late fifties. And when the prophet PBUH saw Halima he recognised her instantly. And he stood up to greet her; took of his own shawl and placed it on the ground for her to sit on. And it's said on some of the books Halima accepted Islam and the prophet PBUH gifted her and they went on their own ways.

Shortly after the prophet PBUH was returned to Aminah we only have one incident that is recorded during this time. What else did Aminah do etc we don't know anything. There is only thing narrated and that is that Aminah decided to take her son to Yathrib (Madinah). Recall the prophet PBUH's great grandmother was from Yathrib. Now surely we see the wisdom in Allah's plan. Out of all the cities it just so happens Abdul Muttalib's father falls in love with a girl in Yathrib. And thus there was a connection between the prophet PBUH and Yathrib. Indeed this was the only city he travelled to as a child. And of course it was a custom of the arabs they preserved their lineage. And they would know their generations back to Ibrahim AS or Adnaan. And they would keep the ties of kinship. Because this was the society. You are protected by your relatives - you are honoured by the relatives you have. And so Aminah decided to take prophet PBUH to Yathrib. And she had one servant Ume Ayman - who lived a long time and became a muslim. And she even lived after the death of the prophet PBUH. And if only someone asked her stories about the prophet PBUH's childhood we would have more stories but Allah knows best. So Ume Ayman tells us that Aminah travelled to Yathrib with the prophet PBUH. Ume Ayman was around 6 years old at the time. Some books of seerah mentioned the prophet PBUH recognised some of the cities of Yathrib (Madinah). And so Aminah and the prophet PBUH stayed there for a few months but on the way back in a small village called Abwa Aminah became ill and died then and there. And Ume Ayman buried Aminah in the same village Abwa and her grave is still there.

It's reported in Sahih Muslim that one time when the prophet PBUH was returning home he diverted away into the wilderness. All the sahaba just walk with him. Not even asking a question. Indeed whatever the prophet PBUH did - "we hear and we obey". So they just walked with him and the sahaba who are narrating this they say the prophet PBUH found a grave over there and "he sat down and cried like we never saw him cry before until his beard was wet". And many sahaba never saw him cry before. And its narrated he only cried publically a number of times. The sahaba didn't ask one question but when they say the prophet PBUH crying the whole congregation is crying with him. This is the love they had for him. And then the prophet PBUH said "I have used to forbid you to visiting graves". This was the initial ruling that you only enter a graveyard with a dead body. "But I asked Allah if I could visit my mothers grave". The prophet PBUH does not take one step without Allah's permission - even to visit his mother. This is why he is a role model. So he told them "I used to forbid you

for doing so, I asked permission and Allah allowed me so I am now allowing you". Thus from this we see the permissability to visit graves is from Aminah. And so he told us to visit graves because it reminds you of death. The fact that the prophet PBUH is crying in this manner - this was his mother after all and the sahaba are just crying with him. So certainly it's clear the love he felt for his mother.

So the prophet's father died when he is born, and when he is 6 years old he loses his mother so he is entrusted to Abdul Muttalib the chief of Quraysh. Now we only have small stories from Ibn Hishaaq, mentioned from the Tabi'un so insh'Allah it's ok to mention this - its said Abdul Muttalib would have a raised platform connected to the Ka'bah. We already said he lived a long life over 80 and is already blind. So around Asr time when the shade would come this platform is where that shade is. And he would sit and discuss the affairs of the Quraysh. This is the platform equal to the King's throne so no-one sits on it. Not even his sons or grandsons. And its recorded that once the prophet PBUH came running and jumped onto the platform. His uncles pulled him back down and Abdul Muttalib stopped them and said "leave him he is allowed to be on the platform". So out of all his grandchildren Abdul Mutallib allowed the prophet PBUH to sit on the platform with him.

There's another incident that on one occasion the prophet PBUH was sent to find some lost camels. And its said he was sent by Ibn Sa'ad (this and Ibn Hishaaq is considered to be the most ancient sources of Seerah). So Ibn Sa'ad mentions that the reason while his uncle sent the prophet PBUH, a little 7 or 8 year old, was because he never did anything accept that it was successful. So now the uncles are getting desperate - they can't find the camels. So they decide to the send this young boy out alone in the desert to find the camels. And when they sent him, the prophet PBUH was delayed in coming back. And so Abdul Muttalib found out and was furious at his uncles. And he was waiting and pacing around for the prophet PBUH to return and when he did he said "from now on I will not let you out of my sight". This shows the special care and concern Abdul Muttalib had for the prophet PBUH.

At the age of 8 for the third time the prophet PBUH became an orphan as his grandfather Abdul Muttalib died. Ibn Sa'ad mentions a narration in which a sahaba asked the prophet PBUH "do you remember Abdul Muttalib?". Recall Abdul Muttalib was the big guy - the chief and legand of Arabia. So he said "Yes I remember him and I was 8 years old when he died". And one of the things Abdul Muttalib did was to entrust the prophet PBUH to his son Abu Talib. Abdul Muttalib had 5 wives, with one of them he had several daugthers and with another two sons, Abdullah and Abu Talib. So Abu Talib and Abdullah are full brothers, thus Abu Talib was the uncle of the prophet PBUH. And he lives a long life and passes away when the prophet PBUH is over 50 years old.

Question: why did Allah put so much trials on a young child? Why did he put three orphan situations upon our prophet PBUH? If Allah had willed he could have loving parents and born in luxury. The response is that there are many reasons.

1. Like Allah says about Musa AS "I was the one who took care of you so that you may be raised under my care". So this applies for our prophet PBUH. Allah took care of the prophet PBUH directly.

2. It is tough and difficult to be an orphan yet at the same time it gives you many qualities the prophet PBUH needed later on. Being loved and pampered would not have prepared the prophet PBUH for a life of hardship and mission of calling to Allah. Rather being born in a harsh environment, not having your parents to love you - this automatically makes the child stronger, independant, maturity and gives him wisdom. This is something we notice in every orphan child and further a child born in difficult circumstances compared to children born in luxury is much more mature. This is reality. So by putting the prophet PBUH through this difficulty it made him who he was.

3. Going through difficult times makes you understand first hand poverty, living in hardship etc. This makes you more sensitive, compassionate and merciful.

This is why there is so many hadith of taking care of orphans. When he says "I and the one who takes care of orphan will be together in Jannah". When he says "when you see an oprhan put your hand across their head". That is, treat orphans with love - and surely the prophet PBUH is remembering his own childhood. Thus walahi the least we can do is to sponser an orphan. Make this apart of our life. Of course our Quran mentions taking care of the weak and poor is very important. So going through this our prophet PBUH developed the softness and tenderness in his heart.

4. This facilitated the prophet PBUH being raised in the Banu Sa'ad so that he could be the most elequent of the arabs. And its known the prophet PBUH spoke the best arabic and there is a hadith that the prophet PBUH said "I have given the most profound speech". That is, a small phrase can be understood in hours as it has many deep meanings in it.

The final story we'll mention is the story that the prophet PBUH took a journey to Syria. Note this story is in Sunan Tirmidhi. Realise most of the seerah is not in the books of hadith but in Ibn Ishaaq, Ibn Sa'ad and the standard of authenticity of these books are one degree less than the books of hadith, which are the most strict. Bukhari, Muslim, Abu Dawud, Tirmidhi, Nasa'i and Ibn Majah etc. These are the 'mother books'. Our fiqh and religion is based on them. The books of seerah are a level beneath this. And this is why alot of the stories of the seerah are not as authentic - but we have no problem in relating them. But sometimes we get into problems and this is one of those times.

The story is that when the prophet PBUH was still young and had not yet reached puberty (so 11/12 years old) his uncle, Abu Talib, took him to Syria. And the hadith says it was long with Abu Bukr and Bilal. And they passed by a monostery where a monk called Buhayra used to live who would never give them the time of the day. But this time Buhayra went out searching for them and greeting them and inviting them to his house for a feast. When they asked him why? He said "you have in your midst a boy who will become a prophet. I saw the clouds

shelter him, I saw the trees shelter him and the stones prostrate to him". And while they were eating, they saw seven roman soilders appear, and they allegadly who are trying to find the prophet to come. And so Buhayra hid them and told them to immediately go back to Mecca.

Some of the scholars have accepted this story at face value. However, some of our more critical scholars such as Imam Az-Zahabi and Ibn Kathir said something is wrong. Imam Az-Zahabi, one of the greatest scholars of Islam, had a very critical mind and didn't accept everything at face value. This showed his intellectual prowess. He thought deeply about these things and we should do so aswell. He said that "how can this story be true - Abu Bukr was just a kid and why would he go on a caravan with Abu Talib where there is no relation? As for Bilal, he hasn't even been born yet! And he was not aquired by Abu Bukr until after Islam. Why would the trees shelter him if the clouds are already sheltering him? And why don't we find the prophet PBUH reminding Abu Talib of this incident? Why did the Quraysh find it difficult to accept the prophet PBUH if Buhayra already announced he would be a prophet. And why did the prophet PBUH himself not know what was happening when Jibraeel came to him? He should have been waiting for the time and told Jibraeel "how come you are so late?" Why is he so scared and terrified? Khadija had to take him to Wariqah to explain. Why why why?" Some scholars say ok Bilal and Abu Bukr are incorrect so then let's forget them and take the rest of the story as truth. But firstly, if you reject Bilal and Abu Bukr then you have to reject it all - you can't pick and choose. Secondly the problem that comes with this story is that most of the non muslims have found the missing link they are looking for in this story. They say "aha this is where the prophet PBUH got all his information about jews and christians". Because there was no information about jews or christians in Mecca. There was no library of books, no old or new testemant. Indeed the Quraysh have nothing to do with Yusuf, Moses, Jesus etc. The bani Ishaaq and bani Isreal. And the prohpet PBUH comes along in the middle of an uneducated history and recites the history of these people. And this is something they don't an answer to. And Allah mentions this in the Quran that "you didn't recite novels before where did you get this from?" Allah says further "these are the stories you tell to the people, you didn't know this before, nor you or your people". So orientalists say this is where he got his information. Even if this story is true this is a ridiculous statement. How could he memorise the entire history in just 1 hour and then relate it 40 years later? No way impossible. But we don't even say that - we just say that this story dosen't make sense and we take the stance of some of our scholars that this story is fabricated.

Unfortunately throughout our history many people fabricated hadith - some with good intentions and some with evil. There is a commonly known fabricated hadith that every surah has a blessing. This isn't true. When Imam Ahmed captured this fabricator he said "I wanted the people who were busy in fiqh and history to go back to the Quran". So there is some good intentions but certainly fabricating hadith is not allowed. This is why there is a whole study called the 'science of hadith' - and this is a whole specialisation. We must understand when it comes to the seerah alot of people want to add things to make things seem better than they were. You have stories that the prophet PBUH didn't have a shadow - you don't found this in Ibn Hishaaq but instead in books written hundereds of years later. We don't need these stories - the prophet PBUH is the best of all creation without them. And certainly it gives our

religion our bad name. People look at us and think "what type of Islam is this?". Allah has told us what we need to know. In the authentic blessings there is plenty we can stick to. We don't need to resort to such fables and it's disservice to us anyway. So in our opinion this story is most likely a fabrication. It's common sense that this story appears to be weak and fabricated. And Allah knows best.

Seerah of Prophet Muhammed 8 - The early manhood of Prophet Muhammed - Yasir Qadhi September2011

We review the story of when the prophet PBUH allegadly meets the monk Buhayra with his uncle Abu Talib, Abu Bukr and Bilal. However as we said last time - this story raises problems and indeed several scholars, mainly Imam Az-Zahabi, have said this must be a fabricated hadith. And certainly if we take this to be true, then the non muslim scholars can use this story as the source of knowledge for the prophet PBUH as they will say he got his information about the Musa, Isa and Bani Isreal from this monk even though this in and of itself is absurd as it means at 11 years old the prophet PBUH learnt and memorised all this knowledge, only to relay it 40 years later which isn't possible. Refer to the end of the previous epsiode for extensive detail on this story and the critical analysis.

The next phase of the prophet PBUH life was when he was a young man, around 14/15. As we mentioned we have very little about the prophet PBUH at this age. There is no writing in Mecca or records. Additionally those who lived long were very few so they couldn't relate any stories when he was a child. Even our own fathers, we know very little when they were young men - how about someone 14 centuries ago when there are no records or photographs etc. So we have a lot of blanks in this regard.

We do however know the first job of the prophet PBUH and the hadith is in Bhukari so it authentic. The prophet PBUH said "Allah never sent a prophet except that he was a Shepard". The sahaba asked "not even you?". This shows most sahaba didn't even know he was a Shepard let alone the other details! So they thought he would be an exception but the prophet PBUH replied "yes I was and I used to tend to the flock of the people of Mecca in return for some (pennies)". In another hadith the prophet PBUH saw some of the Shepards taking care of the sheep they had and said "I advise you to find the tree of the Araak (a specific tree) and find the darker branches as this will better for your flock". And they were shocked and asked "how do you know this?" And he said "I used to be a Shepard and every prophet of Allah was a Shepard". In another narration it’s said "Musa and Dawud AS were sent when they were Shepards and I was sent when I was a shepard in the valley of Adjaaj". If Allah willed the prophet PBUH could have been born rich with money as a child, young man and adult. But some of the wisdoms are:

1. Being a shepard gives you the opportunity to engage in solitude and think. You take your flock and you go away and think, contemplate and infer about the purpose of life. Indeed those people who are engrossed with their jobs and dunya are the least spiritual. It's not a coincidence athiesm is more popular amongst the rich countries and those with highly paid jobs. But farmers are more religious and contemplating. You cannot be an athiest if you are tending the flock, seeing nature etc. You will develop this imaan due to your natural fitrah. But people of the city that are immersed in materialism have harder hearts and thus find it easy to claim there is no God.

2. Sheep are similar to men. They need to be taken care of or else they will go astray. They need a shepard and every single animal has a personality. You need to treat every animal according to its need. Some are stubborn, soft etc. Some know where they are going, others. The shepard knows each sheep individually and deals with each animal accordingly. And this is what a leader needs to do. And further this is what the prophet of Allah needs to do.

3. Being a shepard makes you soft and tender for your own flock, but also brave and courageous in fighting wolves and attacks against your flock. And our prophet PBUH said "the people who own horses are the ones who are full of pride, the people who own camels are the ones who are full of arrogance and people who own sheep are the ones of humility and humbleness". This is indeed a factual statement. And this is why Allah made every prophet a shepard. It's not a coincidence that the prophet PBUH was very tender towards animals. In a hadith its narrated that a camel came to the prophet PBUH making noises, and tears came to its eyes. And the prophet PBUH soothed the camel until it stopped crying. Then the prophet PBUH asked "where is the owner?". And the owner came and said "this animal has complained against you, that you overwork it, underfeed it and you beat it so fear Allah with regards to this animal that Allah has blessed with you". Subhan'Allah this shows the tenderness of the prophet PBUH.

4. It shows he understands he needs to earn money - not just be a freeloader but rather be independant and help his uncle out.

5. To show the simple lifestyle of the prophet PBUH. That he used to the most basic, difficult and low paid manual labour. This shows us there is no dishonour in working for your own money. The prophet PBUH said "the purest money you can earn is that which you earn with your own hands". Even prophet Dawud AS did this - he was an iron smith and a carpenter.

This also shows even when the prophet PBUH became a prophet, he was not embarrased to tell people of his simple past. This is the reality of everything - you need to start at the bottom and then work to the top. This is true success and its the reality of business as it is for akhira. Look at the most rich people - they all started from the bottom and they are the ones who then built a large empire. The same applies for the prophet PBUH - he started right at the bottom and reached the pinnacle at the top. Certainly when you reach the top you won't appreciate it if you didn't go through the hardships of being at the bottom.

And certainly we see this in Surah Ad-Duha: Your Lord has neither forsaken you nor hated you. And indeed the Hereafter is better for you than the present (life of this world). And verily, your Lord will give you so that you shall be well-pleased. Did He not find you an orphan and gave you a refuge? And He found you unaware and guided you? And He found you poor, and made you rich? Therefore, treat not the orphan with oppression, And repulse not the beggar; And proclaim the Grace of your Lord.

After this incident of being a shepard there are only a few narrations before the prophethood began. When the prophet PBUH was a teenager between 15 and 18, closer to 15 (as he didn't

fight and in those days around 15 is when you became an adult), the Quraysh fought in the wars of Fijar. The tribe of the Quraysh belongs to a much larger branch Kinana. And another large branch was called Kais Ajlaan composed of tribes such as Guffafan and Hawazin. A person from the Kinana killed somebody from the Hawazin and when they found out the Hawazin attacked the Kinaanaic tribes. So the Kinaanaic tribes including the Quraysh rushed back to Mecca. And they did this because the rule was "whoever enters the haram you are safe". The Hawazin followed them and because they were so angry they didn't care about the sanctity of the haram and they attacked the Kinana. Now this is interesting: the initial fault was that of the Kinanaic tribes but the rebuttal is much more severe. Indeed killing one person outside the haram is a crime but attacking the sanctity of the haram is a much bigger crime. And thus the Quraysh declared all out war on Hawazin and the Kais Ajlaan tribes. The initial fault was with the Kinana tribes but now the fault is the with other tribes for breaking the sanctity of the haram. So all out war broke out called the wars of Fijar. Initially Quraysh was losing but eventually they won over and finally a peace treated was agreed upon. The prophet PBUH said "I remember participating the Fijar wars (evil wars as the sanctity of the haram was broken) and I would collect arrows for my arrows and hand them back". So the prophet PBUH's job was to find and look for these arrows and return them to his uncles. And the prophet PBUH said I do not regret participating in that war. Also whenever the prophet PBUH would appear on the day with the Quraysh they would win over; but whenever he was at home, they would lose ground. And so Abu Talib saw this and said "by Allah you are going to stay with us".

In another few years a more famous incident occured called the Hulf Al-Fadool also called Hulf Al-Mutayabeen - the treaty/pact of Fadool or Mutayabeen. At this stage the prophet PBUH is probably in his early 20s. This pact occured in Dhul-Khaida. A person from the tribe of Zubaid (from Yemen) - so in Mecca this tribe was considered to be relatively low class. Also its far away so there aren't people ready to fight for you. All of this guy's allies are all the way in Yemen. So this person from the tribe of Zubaid sold an item before hajj to Al-'As ibn Wa'il who is a chiefton, politician and a rich businessman in the Quraysh. So Al-'As ibn Wa'il told him that I'll give you the money after Hajj before you go back to Yemen. So this man performs the Hajj and goes to Al-'As and asks for his money. Al-'As says come back tomorrow. So he does so. But then Al-'As says again come back tomorrow. And this continued until this man realises he won't get his money back. So this person goes to the subtribes in Quraysh i.e. Banu-Hashim. But everyone makes an excuse as Al-'As is a rich politician therefore feeling completely trapped he decided to make this a public issue. In those days they would write poems and announce them. So he said a poem out loud one day when everybody has gathered "Oh family of Fihr (Quraysh), I am one who has been unjustly treated, I am in the valley of Mecca, far away from my home and away from protection, I am still in my ihram, my hair is not combed nor have I finished my umrah; where are my men to help me? Between the hijr and the hajr you are doing this to me. The true haram belongs to those who are noble; there is no sanctity to the one who wears a thobe while he is a cheat, steal and lowly person." So he is basically saying you are cheaters and losers and are taking advantage of me just because I am far away from land. The news spread like wildfire and Az-Zubaid ibn Abdul Muttalib heard of this and decided something had to be done. So he convened a gathering in

the house of Abdullah ibn Judhaan (a distinct uncle of Aisha RA and was considered to be the most noble of the people of Mecca in terms of hospitality and geniune sincerety). And here is where they agreed to a treaty that they would side with the oppressed against the oppressor regardless of tribe. Even if the one who is shown injustice and the oppressor is from Quraysh. And they all went in front of the ka'bah and they signed their name on a document. Now of course they are all illiterate - they can't read or right. In those days what you would do is dip your hand in perfume and put that perfume on the ka'bah on the same place. And this is why it's called Hulf Al-Mutayabeen - this means perfume so this is the treaty of those who have perfumed themselves. Also Hulf Al-Fadool because when Al-'As has heard of this, he said "why did they get involved in a matter that's none of their business (fadooly)". And the arabs have never heard of such a pact before. And the prophet PBUH said in Bhukari "I witnessed a treaty that were I asked to uphold it in Islam I would do so. And I would not be willing to give up my place for a lot of red camels". Meaning the prophet PBUH was very proud to be apart of this treaty and would not give up a place in it for alot of money. They all agreed rights would be honoured and this was justice.

We can derive many benefits from these two stories:

1. The prophet PBUH did not regret participating in the wars of Fijar. Note he narrated this later on and he said "I do not regret this" showing what he did is something he thought was correct. This shows us it's permissable to fight in wars that is not necessarily religious. Indeed this is a war where both sides pagan. Of course he didn't directly participate but he aided. The bottom line is that even in wars that not purely religious the muslim has some leeway in participation because the prophet PBUH did do something and in these wars it's not clear cut good v evil as both sides had done evil, one side more than the other. And thus regarding the current day wars, many are not religious so the question of whether we can help or not is some fiqh that can be discussed.

2. The prophet PBUH was actively involved with the society of his time. Even though the society was not muslim. And he was proud of this involvment. And the causes he got involved with were not purely religious causes. Involves justice, truth and helping the oppressed and later on he is saying "I am proud of being there and even now I would uphold this treaty". This shows us getting involved in public causes is a part of being muslim. And this is a big issue in that as an ummah we think we should only get involved in purely islamic causes - we don't get involved with racism, oppression, poverty, abuse etc. We only care about Syria, Palestine etc. These are all good causes but at the same time we learn the prophet PBUH was an active member of society who supported justice regardless of religion. And this is a fault in that we still don't have a connection with the society. Imagine the effect of our dawah if a muslim talked against racism, oppression etc. Nothing about Islam but the message in and of itself is dawah. This is what the prophet PBUH said. Basically oppression and racism are the same regardless of what religion you are. It effects all of us. When we become involved with society they see you as sincere, then when you say you are a muslim, Islam become a sincere faith. And this is what the prophet PBUH did. When he became a prophet he is loved, respected and accepted. And nobody could say to the prophet PBUH "Where were you when society

needed you? who are you to preach to us?" as the prophet PBUH was an active member. And this is a problem with the current muslim community in that we are disconnected from society. We don't have active engagement with the society. Once we become active in society and then say we are muslims people will listen and accept the message, just like the prophet PBUH did. So the bottom line is there are human values, justice, security etc and the muslim needs to be at the forefront of these issues. When we support justice and we have the proper theology it will come as a total package. Unfortunately dawah is only talking to people - this is only one aspect. This also clearly demonstrates the status of the prophet PBUH in that he is called to witness the treaty and he is the youngest participant at 20 years old. This shows us they saw in him a future leader - one who is truthful and honest and well respected. Also despite all the differences and problems of the Quraysh they had characterisitics of nobility, virtue etc. Thus even though it was the time of Jaheleya there was an element of good and because of this Allah sent the prophet PBUH in their midst.

Next time we will discuss the prophet PBUH's marriage with Khadija RA, the building of the ka'baha and how the prophet PBUH was protected as a young man but after this we have no more stories before the prophet PBUH became a prophet at 40. These are all the stories we have which shows indeed how little we have before the age of the 40.

Seerah of Prophet Muhammed 9 - Marriage to Khadija & Re-building Kaa'ba - Yasir Qadhi Sept 2011

There are two more incident pre-prophethood and then we will begin with the start of prophethood. As mentioned we have very little for the first 40 years of the life of the Prophet PBUH.

The first incident is the Prophet PBUH's marriage to Khadija bint Khuwaylid RA. Now how did this come about? As we said before the Prophet PBUH was a shepard. And he would find people who owned flock, take them and get some wages. It so happened that Khadija's older sister had a flock - a herd of camels. And she hired the prophet PBUH to take care and graze the flock outside of Mecca. She hired two people - the prophet PBUH and another young man. Now, after the prophet PBUH had finished the grazing they had to go back into town to collect the wages. The young man with the prophet PBUH said "now that we are done, let's go and ask our wages". So the prophet PBUH said "why don't you go on my behalf because I am too shy to go". So the person came to Khadija's sister and it so happened that Khadija was in the house at the time. Khadija asked "where is Muhammad?" and the young man said "he was too shy to come and ask it from you". So at this Khadija's older sister said "I have not seen any man who is more shy, hounourable, noble and chaste in his interactions than Muhammad (PBUH)". And its narrated this is the first time Khadija heard of the prophet PBUH in such a manner and something entered her heart for the him.

Eventually later on in the year Khadija had to send her own caravan to Syria. She owned alot of wealth - she had been married twice and her second husband was a wealthy merchant and the two of them did not have any children. Khadija had sons from the first marriage but not the second. Now in Jaheleya times woman did not inherit but in this marriage her (second) husband did not leave any sons nor did he have any siblings so it became a rare opportunity wherein Khadija inherited a small fortune (after her second husband died). And over the course of the next few years she kept on investing. She would order some goods to be purchased, send them to Syria, Yemen and then sell them in Mecca etc. But because she is a women she cannot go herself so she had to hire a businessman. Now in those days you wouldn't hire a person by a wage. You would make it percentage profit. For example "30% profit is yours, 70% is mine". This is legitimate in Islam. So she would engage in this percentage and of course because she is sending a man who is interested in his own best interests, usually the person would steal, lie and cheat. Thus she never managed to get the type of wealth she deserved or felt that she earned. So when she heard the praise of the prophet PBUH she decided to choose him. Note though he was just a shepard not a businessman with no experiance of trade, but because of his honesty she decided to overlook this. And also the lack of age - the prophet PBUH was just around 24/25. And indeed it's human nature when a man is decent and elequent with a woman automatically he must be noble and the rest of his features must be good. So she decided the prophet PBUH must be a man who is trustworthy and she wanted to use him for her caravan.

So Khadija, who was well known as the richest lady in Mecca, sent a message to the prophet PBUH through her servant. She was also single at the time and this was generally rare as nearly everyone was married at the time. A lot of men tried to married her because of her substantial wealth and the fact that Jaheleya law dictates the wealth would be transferred to the husband, but Khadija turned all of them down. So she sent a message to the prophet PBUH asking him to take care of her caravan. The prophet PBUH went to Abu Talib and said "Oh my uncle Khadija has sent me such and such an offer - what did you think?". This shows us that the prophet PBUH was a very respectable young man - that he didn't just say yes but got permission and asked his uncle for advice. And so Abu Talib said "oh my nephew she is well known to be the richest women, Allah has blessed you with this opportunity, do not say no to her". And so the prophet PBUH said yes and Khadija agreed to give the prophet PBUH 50% of the profits as she felt a good incentive would lead to the prophet PBUH doing a better job. And so the prophet PBUH accepted and Khadija sent one of her servants along and the prophet PBUH took the caravan to the city of Bosra (not Busra of Iraq or Bourasa). Bosra is a small town outside of Damascus by ~100km and was the typical and most convinient location to do all the buying and selling for arabs. And Bosra had a huge marketplace just for this: many different people from all around used to go there for trade - Yemenies, egyptians all went there. So Bosra is well known to be a town of economic transactions (and to this day there are ruins of the marketplace). As a side note Umar RA conquered Bosra and he built one of the first masjids ever built in Bosra - its one of the oldest mosques in the world.

So Khadija sent her servant Maysara with the prophet PBUH and when they returned Maysara told Khadija of his care, concern and honesty of the prophet PBUH in his dealings and transactions. Its been narrated that there was always a cloud above the prophet PBUH but this is again something that's not authentic as it was before prophethood. And the prophet PBUH made double or triple the profit anyone else made before. And this is of course for two reasons: firstly he is being honest and second because whatever he does has baraqah and Allah will bless it. Indeed go back when the prophet PBUH when a baby with Halima - everything got baraqah. So there is no question whatever the prophet PBUH is doing it will have extra blessings. So the caravan came back with 'multiple' profits. This thus increases the emotions has for the prophet PBUH. And note there is nothing wrong with feeling such emotions - she is single and the prophet PBUH was a young, handsome and respectable man. Indeed first she is hearing the prophet PBUH being praised, then the honesty, then the baraqah etc. And thus there is nothing wrong with her desire now to marry the prophet PBUH and indeed what lady would not want to marry the prophet PBUH. The details differ about how the proposal came about but they agree that Khadija was the one who instigated it and arranged it. Normally the man proposes however if the women expresses an interest this is permissable (with certain guidelines). So in one version Khadija told her friend or an older lady called 'Nafeesa' about marrying the prophet PBUH. And she went to the prophet PBUH and said "Oh Muhammad why don't you get married?" But the prophet PBUH said "Who will marry me? I am a orphan". Then Nafeesa said "what if Khadija wanted to marry you?" The prophet PBUH was quiet and then said "Why would she want me?" Notice he didn't say "No" but rather being humble. And so Nafeesa went back and told Khadija and the matter went to the next stage.

Ibn Ishaaq said this marraige occured 3 months after he returned from Bosra. So for 3 months there was this back and forth. The second version to the story which is not authentic is that Khadija's father opposed the marriage and so he was caused to become drunk, and it was made to appear that the marriage had taken place so when he became sober he couldn't say no. But this is contradictory as Ibn Hajar and others say Khadija's father had died which makes sense as if he was alive he would taken the money - so straight away this version is not true.

The more authentic version is that her uncle Amr ibn Assad did the nikah and Abu Talib came with the prophet PBUH and Abu Talib performed the khutbah which is recorded in the early books. That he started by praising Allah, and then talked about the lineage and the blessings of the Quraysh, that they are the caretakers of the ka'bah and are people of Mecca etc and that "my nephew is the one who is no comparison with any other young man in his manners, nobility and lineage. And he has proposed to your noble lady with a maher of 12 ookiya (nuggets of silver - modest amount ~ $400)". And then Khadija's uncle stood up and said "we cannot refuse we accept the proposal".

Khadija had been married twice before. Her first marriage gave her a son named Hala. And Hala eventually accepted Islam and lived a noble life amongside the prophet PBUH. So the question is how old was Khadija when she married the prophet PBUH? The common opinion is that she was 40 years old. This is the opinion of one of the classical scholars of Islam Al-Waaqidi. And she died when she was 65. Because everyone agrees they were married for 25 years and that the prophet PBUH was 25 years old when he was married. However, there are more authentic reports that her age was not 40. Academically speaking there are two problems with this age:

1. Al Waaqidi is not of the scholarly calibre as other scholars who report a different age. So we have Al-Bayhaqee and Ibn Kathir and others who report that she died when she was around 50 years old i.e. in her fifties. Thus this changes everything as it implies she was around 25-35 when she was married. Another early authority, Hishaam Al Qalbee says Khadija married when she was 28 years old. And we have from Al Haakim that Ibn IShaaq says she was 28 years old. Thus this age appears to be more valid for two reasons:

1. The people reporting she was 28 are more in quantity and in quality in terms of knowledge. Ibn Ishaaq is THE authority when it comes to seerah. So did Ibn Kathir, Al Bayhaqee etc.

2. The prophet PBUH and Khadija had at least 6 children, maybe more. And a woman in her 40s - it would be very difficut to do this. But for a women at 28 this is very reasonable and makes a lot more sense. Academically it seems to be the more correct opinion.

Some of the points we can derive before the prohpethood:

1. It shows the importance of honesty and good ettiquete. Its appreciated by all in humanity. Because the prophet PBUH was honest as a shepard, shy as a worker at a minor job, that

shyness and honesty upgraded his position and pay rank. Because he was honest, trustworthy etc automatically opportunities were created that raised in his ranks. Indeed Khadija overlooked his lack of experiance.

2. It shows the intellegance and status of Khadija. Because she saw the prophet PBUH as being an ideal and perfect husband. This shows the permissability of not just natural feelings of desire but persuing it in the right manner. It's not haraam to be in love - it's what you do with this desire.

3. Also, the prophet PBUH needed support and comfort for his future mission. And so Allah chose for him a women that would give him this. The fact is men need a loving and supporting women in their lives. In private they need this comfort otherwise its difficult to be successful. And Allah chose Khadija to be this.

The blessings of Khadija are just too numerous to mention:

- She was the first to believe in the prophet PBUH.
- She comforted him as soon as revelation began.
- She took the prophet PBUH to see Waraka ibn Nawfal.
- She was the only one in which Jibraeel would come in the household (Jibraeel would not go in the house of any other wife). And one time the prophet PBUH told Khadija "here is Jibraeel and he is sending Allah's salaam upon you and is giving you the glad tidings of a house in Jannah where there will be no noise or struggling". So Khadija responded in such an intellgant way: "Allah is salaam; and may salaam be upon Jibraeel and you the prophet PBUH". You don't say 'Jazak'Allah oh Allah' - we don't give jazaa or send salaam to Allah. Allah is salaam.

Aisha RA who was the most famous wife of the prophet PBUH in the Madinah phase said "I was never more jealous than anyone but Khadija RA". This is even though the prophet PBUH married nine wives. "I never felt the amount of jealousy I did for Khadija RA even though I never saw her because I knew how much the prophet PBUH loved her". And once when the prophet PBUH was talking about Khadija, Aisha had enough and said some things she shouldn't have said - "For how long are you going to mention an old toothless lady etc when Allah has given you a young fertile ground". Then the prophet PBUH got irritated and so he told Aisha "Know by Allah, Allah did not give me better than her. She was the first to believe in me when everyone rejected me. And she gave me her money when everyone abandoned me. And she supported me when the community left me. And Allah blessed me with children only through her". And after this Aisha learnt her lesson and said "I never mentioned her again". And one of the reasons why Aisha got jealous is that whenever the prophet PBUH got gifts or money he would sent part to Mecca to Khadija's friends. And once Khadija's older sister came to Madinah and Aisha was in the house, and when the sister was walking outside the door, the prophet PBUH demenour's changed. And when she asked permission to enter Aisha could see the paleness on the face of the prophet PBUH. This was because the memories of Khadija were so strong. When Khadija passed away one of the sahaba said "we did not see him smile for months". And we can go on and on with regards to her blessings.

This also shows the prophet PBUH was not a lustful man. Rather he married someone with nobility even though she was twice divorced with children. And he remained faithful to her until she passed away. And then one after the other he married in his fiftes. So the prophet PBUH is remaining loyal to her which shows he was not a man who was lustful and that he could control his desires. This also demonstrates tat all of the children of the prophet PBUH were through Khadija. We said there were at least six. The first child was Al-Qasim (hence the prophet PBUH's kunya was Abu Qasim). And it was said that he was born in the days of Jaheleya and he had reached the age where the boys could ride on the camel and then he passed away. That's all we know. And then the prophet PBUH had Zaynab, Ruqayyah, Umm Kulthum and Fatima. And then his final son with Khadija, Abdullah. Some people add two more but the stronger position is that Abdullah had two nicknames At-tahir and At-tayyub i.e. the names of the supposed two extra children. Abdullah died in Islam in infancy - the four daughters all lived to maturity and married; three of them died in his own life time. Only Fatima outlived him. When the prophet PBUH was on his deathbed, he told Fatima something and she cried. Then he saw her crying he called her and whispered something in her ear and she laughed. Months later Aisha asked "can you tell me what the prophet PBUH told you?" Fatima said "My father told me he is about to die and I couldn't bear but cry. But then he told me "you will be the first of my family to meet me" so I laughed". And Fatima only lived a few months after the prophet PBUH.

Its interesting to comment that subhan'Allah the prophet PBUH is facing problems after problems. Indeed there is no greater difficulty than losing parents and children. The prophet PBUH had to go through both. Our prophet PBUH is multiple times oprhaned. And then multiple times lost children; first Al Qasim, then Abdullah and then Ibrahim (who was born of his maid servant). So its as if Allah is giving him the most difficult tragedies such that Allah is telling him you will be tested and face hardships - and its because through these trials ones relationship with Allah is established. Also living through these trails develops the upmost patience and the prophet PBUH needed this to fulfill his mission. Also Allah tested him through these hardships so the prophet PBUH's heart becomes soft. So that when he goes older he can bear his own trails and develop mercy. And even though Allah trailed him, Allah did not trial him beyond his capacity. Allah gave him both daughters and sons to give him a taste of fatherhood and silence those who mocked him. Indeed if he didn't have any children people could have said many things. And subhan'Allah when the prophet PBUH lost his sons; when Abdullah died, how crude and callous Abu Jahal was when he cheered for joy, that he is so happy the prophet PBUH's progeny has cut off. And he is screaming this through Mecca. Can you imagine the pain of losing a son, and on top of that your worst enemy is running through Mecca telling everyone joyfully? Subhan'Allah from this we see the significance of Surah Kawthar, and these three short ayahs were so beloved to the prophet PBUH. "Indeed, We have granted you, [O Muhammad], al-Kawthar. So pray to your Lord and sacrifice [to Him alone].Indeed, your enemy is the one cut off." Allah is saying that we have given you plenty so do not worry we have taken away one thing but given you al Kawthar - all the heavans. Pray to Allah and those who oppose you will be the ones who are cut off from all good. And indeed the only people who say Abu Jahal and Abu Lahab are those who hate and despise

them. Look at how Allah has kept His promise and disgraced the enemies of the prophet PBUH. What legacy is this?

There are also wisdoms that the prophet PBUH was not allowed to have sons. Ibrahim lived for around 18 months. And indeed this is the most loved and tender age of a child. And so Allah gave the prophet PBUH the blessing of being a father of a child at this age. But then Allah took Ibrahim away from him and of course the prophet PBUH cried alot and grieved. In Ibn Maja the prophet PBUH said "had Ibrahim lived, he would have been a prophet". That is, its not possible that the son of Muhammad is not a prohet. But the prophet PBUH was the last prophet. So this is theological - Allah had to seal the prophets so its clear why the prophet PBUH had no sons. The prophet PBUH knew this. And indeed look at what the ummah has done with the sons of the prophet PBUH's daughters. What groups were formed exaggarating the status of the prophet PBUH's grandsons. Imagine now what people would have done with a direct son and lineage of the prophet PBUH. If there was a male progeny the ummah would have made him God/prophet on Earth. So it was a mercy and blessing by Allah.

The last incident of the ka'bah was when the prophet PBUH was around 35 years old, so after 10 years of marriage with Khadija. The rebulding of the ka'bah. It was damaged by a fire and a flood. A women was cooking close to the ka'bah - in those days the houses were 5, 10 feet away from the ka'bah. In our times the ka'bah is seperated from places by hundreds of feet. Back then we didn't have 10,000s people coming to do tawaaf. Even in the recent 70s there were houses just outside Safa and Marawa. This is how small the haram was. We had to walk outside the ka'bah area and re-enter the safa and marawa area. So a lady was cooking and one of the embers sparked and it set the cloth of the ka'bah ablaze. And the kab'ah was thus damaged and weakened but not destroyed. Later on a massive flood came into Mecca. As Mecca is in the basin of alot of mountains it is prone to floods once every 10 years or so. In 1947/1948 people were swimming for tawaaf as the ka'bah is flooded. In our times there are now gutters and measures in place to stop this. So in that year a massive flood happened and the flood destroyed the roof and some of the walls of the ka'bah. And so they decided they needed to rebuild the entire ka'bah as the structure was more or less gone.

When the ka'bah was destroyed there was news of a sale going on. The ceaser of Rome had sent supplies to one of the cities of Yemen to rebuild a church destroyed by the persians. So he got the best wood, marble etc to build that church along with the best craftsmen and sent all the material on a ship. But of course Allah is the best of planners and Allah made it so that a wind off the coast caused the ship to crash and it was damaged but it made it to Judah. And all of the cargo - the most expensive marble, wood etc is now in Judah - subhan'Allah its amazing when you think about it. Note Arabia didnt have such building material or craftsmen at all. So the people of the ship decided to sell the material they had to raise enough money to go back to Rome. So when the Quraysh heard about this, they gathered all of their wealth, went to Judah and purchased all of this merchandise, along with hiring the craftsmen, who was someone that had been educated in the palaces of Ceaser. They bring all of the goods back to Mecca. Now they are wondering shall we destroy the house of Allah? According to one report in Ibn Ishaaq a large snake came out of the well of zamzam and whenever they

approached the ka'bah the snake hissed at them. So while they are debating Allah sent a big bird to pick up the snake and remove it. So they took this as a sign that they should approach the ka'bah but of course they are still scared. Finally Al Walid ibn al-Mughira (who is the nobleman mentioned in the Qu'ran and became an enemy of the prohpet PBUH). So Al Walid ibn al-Mughira said "I will do it" and he took the axe and broke down one of the wall of the ka'bah. Word got around of what happened and the inhabitants of Mecca decided to use Al Walid ibn al-Mughira as a 'litmus test'. They thought if he survives the night we will join him the next day. If something happens, then good riddance. So they basically didn't help him but the next morning Al Walid ibn al-Mughira woke up just fine, and its narrated in one report in Ibn Ishaaq that when he lifted the he and said "Oh Allah don't get angry we are just trying to help rebuild the ka'bah". So the next day everyone helped him tear the ka'bah down and rebuild it. They divided all of the subtribes of the Quraysh into four groups. Each group gets one wall. The Banu 'Abd Munaf, the great subtribe of the Quraysh - the branch that contains the Banu Hashim, was given the most prestigue i.e. the side of the wall. And they are the most prestigious as they had Abdul Muttalib, the great legand of Quraysh. The second most prestigious was the Banu Makhzum, Abu Jahal is from them, and they get the second furthest wall.

Now Banu 'Abd Munaf and the Banu Makhzum are both raising the corner that has the black stone. So when they get there trouble occurs because they are rivals and so they both said "the black stone is mine etc". Then the other tribes said "why should you get the privallege?". And the fighting/anger between them reached such a level that construction of the ka'bah stopped for five days - because they needed to resolve who puts the black stone in. The Banu Makhzum secretly put together an agreement with the other tribes that they would fight to death to put the black stone in. And they dipped their hands in blood as a promise/signature to make a pact. Look at this Jaheleya - you will kill yourself and leave your wife and children just for the pride and honour of putting the black stone in. So they were almost about to reach into a big fight until Abu Umayr ibn Mughira, the oldest person in Mecca, said "there will be no bloodshed, let's just give the stone over to the next person who walks through the 'big door'". Now this meant that it's the luck of the draw - whoever walked in would obviously choose his own tribe so whoever walks in, whatever tribe he belongs to will basically win. And we all know that the prophet PBUH walked in, but what is amazing that when the prophet PBUH walked in, all the tribes became happy because each tribe thought that "Muhammad likes me so much he will choose my tribe". Even the Banu Makzoom etc, they felt such a liking to the prophet PBUH and all were overjoyed that they felt the prophet PBUH will choose them. Subhan'Allah this shows the beautiful character of the prophet PBUH. And 50 years later, in a hadith its narrated that 'Amr ibn al-'As said "The prophet PBUH was so gentle and nice to me that I knew he loved me the most, so one day I asked the prophet PBUH "who do you love the most?". And the prophet PBUH said instantly "Aisha RA". Then 'Amr ibn al-'As said "No no I meant amongst the men?". Then the prophet PBUH said "her father". Then 'Amr said "after him?", and the prophet PBUH said "Umar". And he kept on asking until he got the point. But this shows the way the prophet PBUH dealt with people - this is subhan'Allah amazing. And its the same in the times of Jaheleya. And we all know that the prophet PBUH said "bring me a sheet/garment and let every subtribe send your representative and we will

all put the black stone." They changed the structure of the ka'bah and Allah willed this change to be permenant:

1. Either the marble or wood, they didn't have enough of it; so they used the expensive stuff for the foundations. But they realised they couldn't build it as it was originally i.e. a rectangle. So they built a square instead and to mark the other two corners with two posts. It was not their desire to make it permenant but of course Allah willed it would be.

2. The ka'bah was not as high as it became (of course now its much much higher than it used to be). According to early reports the ka'bah was just the height of around 15 feet (the height of when you sit on a camel). But they doubled this height and this began the concept of making it even taller.

3. They made the door of the ka'bah in the middle of the wall because they wanted to be elite and have access to who can go in and who can't. So only those of the tribe can go into the ka'bah - and to this day the door is high and in the center.

4. They built a water spout (logically this was a neccesity) and to this day we have a water spout.

The prophet PBUH, when he conquered Mecca 20 years after this, said to Aisha RA "were it not for the fact that your people are new to Islam, I would have rebuilt the ka'bah in its original structure of Ibrahim AS, and made the door accessible to everybody". But doing this might cause problems to the new muslims. In the time of the early ummayad dynasty, one group led my Abdullah ibn Zubair broke away and founded his own mini caliphate in Mecca. This was in the time of Hajjaj ibn Yusuf (the most tyrant ruler ever seen in the ummah). So when this hadith reached him, he destroyed the kab'ah, made it into a rectangle shape and lowered the door. Then Hajjaj ibn Yusuf overtook Mecca again by through catapults into ka'bah - and it destroyed the ka'bah itself. And then he crucified Abdullah ibn Zubair, a companian, the son of a companian etc. in front of the kabah. Look at how evil this Hajjaj was. Anyway Hajjaj then rebuilt the ka'bah as it was before i.e. square shaped, with a raised door etc. In the time of Imam Malik the khalifa asked Imam Malik "shall we rebuilt the ka'bah as it was built by Ibrahim AS?". Imam Maliks told him "No, I don't want the ka'bah to become a toy that kings come along and do what they want with it". So from the time of Hajjaj ibn Yusuf it's remained as the Jaheleya's built it, in a square shape with a raised door.

Notice how everything is planned by Allah - they have no marbles or wood etc but Allah sent them material from the palace of the Ceaser, and Ceaser himself is financing the building of the ka'bah when he though he is building a church. Subhan'Allah.

Seerah of Prophet Muhammed 10 - Zayd ibn Harithah & Beginning of Revelation - Yasir Qadhi Sept 2011

Last week right at the end we discussed the story of the ka'bah and there are some profound symbolisms. Before this we discussed the story of the black stone. That it became fragmented, and the abbass's had to put it in molten rock and the actual black stone is in peices. We learn:

1. There is clearly the metaphor being given that the ka'bah has been destroyed before the coming of the prohpet PBUH; and the ka'bah is being rebuilt right at his time. The symbolism is that the religion of Ibrahim AS had been destroyed and now the prohpet PBUH is going to rebuild it. So the ka'bah represents the religion of Ibrahim AS. Allah says "the first house is Mecca". Thus this house represents the worship of Allah. And the symbolism of it being destroyed shows the coming of the prophet PBUH to rebuild it - that the religion has not been preserved by hunamity. Just like the ka'bah is being rebuilt, the religion of Ibrahim AS will be built again. And similarly the foundations of the religion will remian the same, but the 'bricks' will be a bit different just like the bricks of the ka'bah were changed and reinforced. And further there is symbolism that just like the prophet PBUH saved his people from civil war and bloodshed, so to he will save them as the last and final messenger and exhault their honour. And the fact that the prophet PBUH united all of the tribes by holding the cloth, is a symbol he will unite them all under the banner of Islam. Also, when the prophet PBUH entered the ka'bah all of the tribes were happy. Of course anybody apart from the prophet PBUH would have just chosen his tribe and the other tribes would have been upset. But when the prophet PBUH came in, everyone rejoiced and this here is clearly a reality that the prophet PBUH was such an immense character; his noble was so high and his status was so lofty that everyone was happy.

Its narrated when Abu Jahal stood us, he said "we are rebuilding the house of Allah, so make sure the money you use is from your pure earnings; no cheating and no interest; no gambling or prostitution etc". THis is amazing someone as filthy as Abu JAhal understood this - that you should not spend in the path of Allah with filthy money.

Also, for the first time in the history of the ka'bah, the Jaheleya arabs built in a square shape. We know that praying inside the ka'bah is a huge blessing, and if it had been built in the shape of Ibrahim AS in a rectangle it would be impossible to pray like inside the ka'bah. But its a huge blessing from Allah that its like this because now, everyone can pray in the ka'bah. Why? Because the original structure of the ka'bah is outside and open for all to pray in. It's not inside the current square ka'bah. Thus there is great wisdom in this. Thus Allah's plans always work out for the best.

There is another story which clearly show the character of the prophet PBUH. This is the story of Zayd ibn Harithah. He is from the kahthaani tribes of the Arabs, not the Adnaani branch, and he is from a tribe from Yemen. Zayd's mother and father were from two different tribes that had a love/hate relationship. One day Zayd's mother, Su'ada, took Zayd to her own tribe. Right at that time, a small fight broke out between both tribes and so, Zayd's relative (i.e. his

uncles etc) got so angry that they took Zayd, kidnapped him from her own mother, their own sister's child and sold him into slavery to get revenge at the trible of Zayd's father. And so, Zayd was sold in the grand fairs of Ukaad - the largest marketplace which took place after the Hajj season. And they sold him to Hakim bin Hazaam. And Khadija had given Hakim money to find a young arab slave, and so Zayd becomes Khadija's servant. And when Khadija married the prophet PBUH, she gifted Zayd to the prophet PBUH. This is of course way before Islam.

So, Zayd's father is frantically looking for his son. "There is a boy from our tribe, these are his features etc please tell me where he is". During the hajj season someone just happened to see Zayd and realised this is the boy Hairthah is looking for. So they told Harithah "we found your son, he is a slave to one of the grandsons of Abdul Muttalib, and his name is Muhammad". So his father and their brother travel to Mecca and ask where is Muhammad. They are told he is in the Haram and says them "You are of the most noble lineage, trustworthy etc (praise) - we want to take our son back who is unjustly stolen and kidnapped into slavery. And Zayd is our son and we will give you any randsom you want but please be generous to us". Note, there is no law and order - and power belongs to the strongest. The law of Jaheleya is that they have to deal with it and thus they are willing to buy their son back. And so the prophet PBUH said "is this what you want?". They said "yes" and the prophet PBUH said "it is up to him - and if he chooses you, I will send him back with no randsom but if he chooses me, I cannot turn him away". So the father and uncle were overjoyed, and they said "Oh Muhammad you have done marvelous and have done much more than you have asked for". And now he is around 20 years old, and the prophet PBUH asked Zayd "do you recognize these men?". Zayd said "yes this is my father and uncle". Then the prophet PBUH said "I have left the matter to you - if you want you can go with them, or you can stay with me". Subhan'Allah even in this, we find that the prophet PBUH had a fondness of Zayd - he dosen't want to let go of him because morally they have a point "our son is not a slave". So the prophet PBUH does the morally correct thing, but he dosen't want to hand over Zayd because he has genuine feelings of paternal love. Instantly Zayd said "I can never choose anyone over you for you are to me more than a father and uncle combined". This is unnatural for a man to say this. Biologically the love you have for your father is there (in the fitrah). Zayd has pure memories and yet instantly he said "how can I choose anyone over you?". This is impossible except for a prophet of Allah - the love of a prophet trumpts the bond of fatherhood. Zayd's father said "O Zayd, have you gone crazy? You will choose to be a slave, and refuse to come with your own father to your own tribe?" Again as a slave you have no honour, rights or protection. So his father said "have you gone crazy?". Zayd said "Yes - I know what I have said, but I have seen from this man that which no other man has done." Right there and then, the prophet PBUH stood up and said "Oh people of Mecca, I want you to all testify that from this day, Zayd is a free man and I adopt him as my son and he will inherit from me, and I from him". He did this in front of the father to bring peace to his heart that his son is a free man, adopted by Quraysh. Thus he adopted Zayd, and was called Zayd ibn Muhammad. And Abdullah Ibn Umar RA said "we never knew by Zayd of any other name except Zayd ibn Muhammad until Allah revealed Surah Ahzaab Verse 5". This is where Allah says "call children by their fathers". So this is when the prophet PBUH rechanged the name of Zayd to Zayd ibn

Harithah. According to one opinion, Zayd was the first person to accept Islam. Note we say first male adult Abu Bukr, first female Khadija, first freed slave Zayd and first child Ali.

Zayd was extremely beloved to the prophet PBUH and in the times of Jaheleya, Zayd married Ume Ayman was the servant of Aminah, the prophet PBUH's mother. And Ume Ayman was inherited by the prophet PBUH. She didn't feed him but took care of him. So Ume Ayman was a young lady, so maybe 10-15 years older than the prophet PBUH, so at least 20 years older Zayd. So Zayd married Ume Ayman, and they both had a child who was born literally in the house of the prophet PBUH, Usama ibn Zayd. The one whom when the sahabah wanted something, they went to Usama and said "why dont you go to the prophet PBUH and ask him because he loves you SO much he will never say no". And Usama was a baby in the house of the prophet PBUH and has a special status because the prophet PBUH loved both him and his father so much. When the prophet PBUH adopted and freed him, this meant Zayd had a freed and quraysh status. Thus the prophet PBUH told him to marry Zaynab bint Jash, his own cousin, to completely free him of slavery. Of course later on the prophet PBUH married Zaynab as instructed by Allah directly in the Quran. Another thing was anytime when the prophet PBUH sent him somewhere, he was in charge. He was always the commander and this shows the status the prophet PBUH gave him. Eventually of course Zayd meant his martydom in the battle of Mu'tah against the romans. This was the only battle where the prohpet PBUH put three people in charge because it was such a fierce battle. He said first Zayd, Ja`far ibn Abi Talib and then `Abd Allah ibn Rawahah. However all three leaders were killed and then Khaild Ibn Waleed took charge and this was when he became the great known fighter and also when the prophet PBUH said you are the sword of Allah. This battle of Mu'tah, Zayd, Ja'far and Abdullah all died and all three were extremely beloved to prophet PBUH. As such this was a very painful time for the prophet PBUH. When the news of these came it was very painful. Then Usama, who was a young lad, was given charge. Of course the prophet PBUH died during this, and this is when the small fight between Abu Bukr and Umar happened when Umar said "take Usama out of the battlefield" - but Abu Bukr said "I cannot undo a command the prophet PBUH did". Abullah ibn Umar RA once complained "how can you give the salary of Usama ibn Zayd more than my salary?". And so Umar RA said "because he was more beloved to the prophet PBUH than you, and because his father was more beloved than your father". SubhanAllah this is an amazing story and this one incident tells us more about the mannerisms of the prophet PBUH. It speaks volumes about who he is.

This is pretty much the only incidents we know. And its now as if the stage has been set. There are many signs and hints that there is a prophet PBUH coming. There are clear indications something is about to change.

Aisha RA is the main narrator of the hadith of how wahi (revelation) began. Its a very long hadith and very detailed. Its two pages. And in this there is a beautiful wisdom - she couldn't have witnessed this herself but is narrating in vivid detail. This shows the prophet PBUH had many conversations with her just as a loving husband does. This is the hadith in full from Bukhari:

Narrated 'Aisha:

(the mother of the faithful believers) The commencement of the Divine Inspiration to Allah's Apostle was in the form of good dreams which came true like bright day light, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food like-wise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet replied, "I do not know how to read.

The Prophet added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists) has created man from a clot. Read! And your Lord is the Most Generous." (96.1, 96.2, 96.3) Then Allah's Apostle returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your Kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."

Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the PreIslamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Apostle described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Apostle asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while.

Narrated Jabir bin 'Abdullah Al-Ansari while talking about the period of pause in revelation reporting the speech of the Prophet "While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on

a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allah revealed the following Holy Verses (of Quran):

'O you (i.e. Muhammad)! wrapped up in garments!' Arise and warn (the people against Allah's Punishment),... up to 'and desert the idols.' (74.1-5) After this the revelation started coming strongly, frequently and regularly."

Aisha says the prophet used to seculde himself in the cave of Hira, the mountain of Jabil Noor (mountain of light). This cave is amazing in many ways. Its not as much as a cave as it is a type of hole. When you sit in the cave there is only space for one person. And you are forced to face the ka'bah and you can also see it. There's a beautiful breeze blowing aswell, and its said in Ibn Ishaaq that Abdul Mutallib had discovered and that he also sat there to meditate. So the prophet PBUH would go there with some food and water, to just sit there and meditate. When he ran out of food and water he would go back and replenish. Around this time, the prophet PBUH said "before revelation came to me, I began to hear rocks and stones greet me in my path and there was a paticular rock that always gave salaam to me and I recognize that rock even to this day". Also Aisha RA narrated "the prophet PBUH would dream as true as the Sun rose". That is his dreams would all come true. He mentioned this to Khadija and said "this is a good sign from Allah". Again this shows the wisdom of Khadija. And its mentioned in Bukhari this period of dreams laster six full months. So 6 months before Ramadan, from Rabbi Awal to Ramadan the prophet PBUH saw what happened the next day. And prophethood laster 23 years. As a fraction this is 0.5/23 = 1/46. And in a hadith the prophet PBUH said "Nothing is left of prophethood except good dreams. And good dreams are 1/46th of prophethood." Excat fraction. This is amazing. For 23 years actual wahi came down. There are three types of dream:

1. From Allah - good and positive; could be visions of the future (i.e. like the prophet PBUH saw he was going to tawaaf); or symbolic dreams that you cannot interprate yourself; they never terrify you
2. From Shaytan - they terrify you (nightmares); we should not tell anybody of them
3. Our own dreams - our own imagination; the sign of this dream is that it vanishes from our memory.

Why are all these things happenning?

1. To indicate to him something amazing is about to happen. A sign that he needs to prepared.

2. Being a prophet requires spiritual, psychological training. And so the prophet PBUH is being upgraded and transformed into the messenger of God. For 6 months he is seeing dreams, hears stones saying salaam etc. Its as if the prophet PBUH is being spiritually trained for the big revelaton.

In this time the prophet PBUH cut himself off from society and thus there's no question Islam encourages we break away from dunya and worship Allah alone. However its no longer a sunnah to cut yourself off and break away. But once revelation came down, he never returned to cave Hira again. There are literally groups which say "you should enter a cave with food and just contemplate for months". But its easy to correct this - the prophet PBUH never did this after revelation came. If a person truly wants solitude, the prophet PBUH said "pray at night when everyone is sleeping". In some narrations its mentioned on one of the saturdays of Ramadan the prophet PBUH saw a light and heard a sound, and on Sunday the same thing happened. And then on Monday Jibraeel AS came to him. Indeed the prophet PBUH said "On a Monday I was born, and on a Monday revelation began" in Sahih Muslim. This day also marks Laylat ul Qadr.

On Monday occurs the famous incident that the angel came to him and told him "Iqra" - "Read". And the prophet PBUH said "I cannot read". Then Jibraeel squeezed him so tight that the prophet PBUH said "I lost all energy". Then Jibraeel let him go. And Jibraeel said again "Iqra". And the prophet PBUH said again "I cannot read". And Jibraeel squeezed him again. And this repeated until until Jibraeel said the first 5 verses of Surah Iqra. We first note why is Jibraeel squeezing him? Some scholars say to indicate this is real. Others say Jibraeel is saying to him "you are about to be inspired with a heavy message" - indeed it was physically painful to recieve revelation. Some scholars say you will face three significant trails:

1. The boycott where the muslims had 2.5 years nothing to eat
2. The Hijra where he was literally saved
3. The battle of Uhud where he was bleeding from three places of his head

But of course every time Allah opened the way out. But of course Allah knows why the squeeze occured.

Note "Iqra" has two meanings - to 'read' from a paper and 'recite' from memory. The verb ecompasses both meaning. When Jibraeel said "Iqra" the prophet PBUH thought he meant in the paper sense. However Jibraeel meant "Read" in the sense from his memory. And at the third time of asking Jibraeel said "Read in the name of your Lord". That is, "your recitation will come from Allah, in His name, with His blessings". The qira'at will be in Allah's name. Its very profound the first verse isnt Bismillah, but Iqra Bismi... that is, Read in Allah's name. Not from yourself. Also, Allah will help you in this recitation. Next Jibraeel said "the Being who created man, from that which clings". So Allah is saying "the one who created man in all these stages, He is the one who is speaking to you". Iqra is mentioned twice - and the reason for this duality is many. Firstly, your job is to recite and keep on reciting. First Iqra is religious knowledge - second Iqra is the knowledge of this world. "The one who taught by the pen taught man what he didn't know". So Allah is telling us learn the knowledge of religion that comes from Allah, then learn the knowledge that come from the pens but remember He is the one who taught man these things. This verse came to a civilisation who didn't have pens nor did they know how to write. So this verse is telling them to read what other have written and study them. And its no suprise a few hundreds year later Islam became the pinnacle of science, maths,

medicine etc. People from France, England would come to Spain to study Medicine etc and then go back and teach their people. And this happened because Allah encouraged knowledge from the first revelation. And even if the knowledge we take for granted, such as writing; the whole concept its really a miracle the sounds that come out as speech can be recorded. We would never know it unless Allah taught it to us. If Allah did not teach Adam AS how to speak we would never be able to speak. The prophet PBUH said Allah taught Idris AS how to write - if He didnt we would never write. Allah taught Nuh AS how to build a ship. Allah taught so many things, and from this all other human knowledge comes forth. This is why whatever discovery we find, Allah gave us the intellegance to find it.

Now the significance of is that what is about to happen is that from now on, man will have a direct revelation coming from Allah. So the first command is to READ and recite the Quran. Also, Iqra means reading and recitation - and the Quran has been preserved in both memory and writing. This is the only book preserved in both. The primary point is this is a communication directly from Allah.

Getting back to the story, Aisha narrates that the prophet PBUH ran back to Khadija, his heart was palpatating. And he entered and said "Cover me up cover me up". This shows how unexpected this was for the prophet PBUH. To see the figure of Jibraeel AS who was shown in his massive form. This is surely a figure that is not human. And when you are that nervous you get cold. So he runs back to his wife and says "cover me cover me". He didnt think "let me see what I can do to claim to be a prophet". Just looking at the story its clear they are false. But our prophet PBUH ran home to his wife. This show the humanity and realism of the prophet PBUH. Until finally he calmed down. And then he told KHadija all that had happened which shows how close he was to her - he could have gone to Abu Talib but went to his wife. When she calms him down he tells her the story and he says "I am scared from myself". This has led to many contreversies - over 12 opinions as to what this means but its pretty clear. He is scared either he is seeing visions so he is scared of losing his sanity. Or he is scared of dying from the squeezing of Jibraeel. So Khadija said "Know by Allah, He would never humiliate you or cause you harm. You are good to your kin, and take on the burden of others, and give money to those who have little, and are hospitable to your guests, and do all kinds of good". She gives us a beautiful ruling from her fitrah that if you do good, Allah will bless you and do good. And she is ceratin, she swears by Allah, that its not possible Allah will cause harm to the prophet PBUH. This shows why Allah chose her that she is consoling him.

According to one book she went to Adaas, a christian slave who was a slave in Mecca, and asked him if he is familiar with whats going on. And Adaas said "An angel of God in this place of Mecca?". Then she goes to Wariqah ibn Nawful - Khadija's older cousin. And he was one of the four hunafaa. One of the four who rejected idolotry; he was the eldest of the four and he had travelled through the lands and adopted some time of religion; its said he learnt the scripture of the Hebrew and became a christian. So most likely he isn't a real christian, he didn't beleive in the trinity, he believes in the prophets of the jews and christians but not openly a jew/christian. So Khadija asks Wariqah and he becomes eager and says "By God this is the same angel that came Musa,". He didnt say Jesus because most the prophet PBUH

resembled more than Musa AS. He then said "how I wish I was a young man when your nation ridicules, persecutes and expels you". When Wariqah said "expels" the prophet PBUH "my nation will expel me?!". Of course the first two are bad enough - but the third one, the prophet PBUH couldn't keep queit and said "my people will kick me out?". Wariqah said "yes, never has any prophet been sent except that these things have happened". And then Wariqah only lived a short time. We know the prophet PBUH said he saw Wariqah wearing white robes and blessed in the garden of Jannah. So he is surely one of the earliest reverts to Islam. He is the first sahabi and first to die in as a muslim in Islam. Finally the prophet PBUH said "the revelation stopped for a while". Some scholars say up to six months. Some say three months. And so the prophet PBUH resumed back to normal, but then "when I was walking, I heard a sound and looked up and saw the same angel that came to be on Hira. Sitting on a throne that was in the heavans and once agin I trembled - and I rushed back again and that was when Jibraeel came and revealed "Oh you who is wrapped up in a cloth. Stand up and warn (be active and warn people)." With Iqra he became a nabi, with anzir he became a rasul. And be pure, and abandon all idols - don't be greedy for the hands of men. Do things for the sake of Allah and expect your reward from Him.

Next we will talk about the types of revelation and how it occured.

Seerah of Prophet Muhammed 11 - Declaration of Prophethood - Yasir Qadhi October 2011

In the early days, the dawah was not a 'secret' dawah. The better word to use is that it was a private dawah. Private means you kept it to yourself but it was an open secret. When he started preaching Islam, rumours spread and the people heard about it - this is proven from the fact that Amar came all the way from Yemen. And of course we know when he went to Mecca, the prophet PBUH said "its too early - don't accept Islam now. When you hear I am victorious then come back to me". Thus in the early stages teh prophet PBUH only preached privately. Thus there can be no public oppisiton. Therefore for three years, the prophet PBUH did not preach to the masses. He didn't preach to the pilgrims, or the visitors of Mecca, or even his own relatives. So i.e. Abu Lahab, Abu Jahal were not approached. So for three years the dawah is private. Of course Abu Lahab, Abu Jahal etc heard about this new theology that is being preached but they couldn't do anything because the prophet PBUH is not doing it in public. He isn't affecting the trade of Mecca, nor standing and preaching aloud. This in these 3 years there was no oppisition. So, why was this dawah private? There were several reasons and wisdoms.

The central reason was that this private dawah did not result in any conflicts between the muslims and the Quraysh. No toture, ridicule etc. If someone reverts to Islam, its not a public announcement - just his own business. So these first three years, no persecution etc. In fact, this is what prepared them to face the toture later on. It also shows, in some circumstances its permissable to give dawah in private. If the political stance is one of fear, you don't have to be public. Many cases i.e. when communism took over, they would kill people who say they were muslim. Our Islam does not demand you be public if there is a fear of persecution.

Also notice every single revert at this early stage becomes a leader and figurehead. Note the bulk of the sahaba we don't even know their name - there are certainly over 100,000 and we only know around 5000. And of these its only a handful we have their full stories, and most of them were the early converts or the ansar. This shows the early converts iman were so powerful they went on to become great.

Most of the converts at this early stage were from the lower class - Amar ibn Yasir, Bilal RA etc. This is the general rule. It is so much of a rule that Heraculus, the first time the prophet PBUH wrote him a letter; he quizzed Abu Suffyan 10 questions - one of those questions was "who are his converts? the rich or the weak?". He said "the poor". Heraclius then said "this is the sign of the true faith - it dosent appeal to the rich or elite whereas the poor accept and understand the message". We even see this for the people of Musa - in the beginning they were lower class but in the end they become victorious. Indeed the Bani Isreal, they eventually became the leaders even though they were persecuted.

So the early stage of dawah there was no persecution, it was a stage to allow iman to build, allow a brotherhood a form and thus there was no conflicts. Also, at this stage there was prayer and wudu (though this was optional). Jibraeel AS taught hte prophet PBUH how to do wudu and how to pray though at this stage it was optional - it was made compulsary on the

night journey when the five prayers were set. Also in this early stage all the prayers were two raka'at.

The stages of dawah are five, each is a legitimate stage for any muslim community:

1. Private dawah - let the public status quo remain. This was the first 3 years.

2. Just preaching with the toungue and no military action. Even if they harm you, the command was not to retalitate. This was 10 years of dawah for the prophet PBUH. To the extent of multiple killings and multiple assasination attempts. Even if they kill one of us, we cannot touch one of theirs.

3. Dawah with the toungue along with physical fighting. The muslims thus fought only the Quraysh of Mecca - no other tribe. This happened for the first 6 years after the hijrah. So open dawah along with military confrontation.

4. Open dawah to all with honour - you have political power but you only attack in defence if you need to. You don't utilise it for military power. This happened in the Madinah stage after the treaty of Hudaibiyah after the conquest of Mecca. One of the conditions was no fighting - even though he had the power and army. This was one of the biggest victory of Islam as Allah says "We have given you the biggest victory". Of course Umar RA didn't understand but later he saw with his own eyes.

5. Open dawah along with physical confrontation to anyone who opposes Islam. This was stage the prophet PBUH passed away upon. That he was sending out armies to i.e. the Romans etc. And the sahaba continued on this stage which is why they took over nearly the whole world. They conquered Persia, most of the Roman empire, Egypt, North Africa. The Ummayads continued and conquered Afghanistan, Pakistan etc and they went all the way to China. Until finally in the mid stage of the Abbas empire, they decided to go back to the fourth stage. For the bulk of the ummah when there was a khalifah, we were on the fourth stage. Thus military policy wasn't apart of Islam - we just utilised in the best way possible. In these times, we just preach the dawah using the best of speech - no military or physical action.

We move on now to the second stage which is open preaching with no public conflict from muslim side. So open preaching without any command for warfare. This open preaching took place three years after Iqra came down. Allah revelaed many verses which commanded the prophet PBUH to preach openly. Surah Hijr verse 94 "Dont hide, go forth and proclaim what We have commanded you, and turn away from the ignorant people". Then a verse came down even more explicit: "And warn your close relatives (thus this referred to the Quraysh and all those people of Mecca who were his kinship thus the prophet PBUH realised he needed to go public)"

So after recieving this revelation, the first thing the prophet PBUH did was preach to his own subtribe, the Banu Hashim. Recall the people of Mecca were all Quraysh. So the prophet PBUH

invited his immediate tribe - his immediate uncles and aunts, and he invited them to his own house and told Ali ibn Abu Talib to prepare food and soup and invited over 40 of the adults, and the narrator says "even though the food was in one plate, all 40 ate to there full as if they ate from the plate themselves. And they drank soup to the full as if they drank from the one cup alone". And Abu Lahab was scared the prophet PBUH would make public what was now private. So before they finished eating, Abu Lahab gave an excuse and said he needs to leave - of course he was a senior, so when he left, it destoryed the aura that was being created and a number of others also left with him. The prophet PBUH understood this was a tactic of Abu Lahab. And he did this again a few days later when the prophet PBUH invited him again. Eventually the prophet PBUH got the audience and he said "Oh my fellow tribesman, I do not know of any arab before me who is coming to his people with a message that is better than what I am coming to you with. I am coming as a messenger from Allah that if you leave idols, Allah will give you all the good of this world and the Jannah in the next etc". This was the first time he preached aloud publically. This was the first time it reached them - Abu Lahab became irratated at this and said to the people around the prophet PBUH "this seems to be an unworthy message, we have our way of our forefathers and who does this young man think he is to oppose our ways". Abu Lahab was the only one that was harsh, and Ali RA stood up and said "I will help you". And of course there is no suprise in Ali RA being this brave. At this point, his immediate relatives did not accept or reject.

A few days/weeks later, soon after this, this was when the prophet PBUH went public to the whole city of Mecca. Reported in Bukhari: the prophet PBUH climbed the mountain of Saffat which was the closest mountain to the ka'bah. And it was much taller than it is now. So for a person in Mecca to climb to the top of Saffat this was the equivalent of "I have an announcement to make". So the prophet PBUH climbed all the way to the top of Saffat and he began calling the people. WE have to realise Mecca only had arouind 1000 people - there were small small houses and villages. So when the prophet PBUH was calling all the tribes, everyone came. People stopped doing what they were doing and they came and listened. The prophet PBUH waited for everyone to assemble and then he said "If I were to inform you about something, do you trust me?" And they said "we know nothing of good of you, you never lie etc". And the prophet PBUH said "If I were to tell you there was an army coming to attack, would you believe me without any checking just with my word?" And they said "Yes, we never heard you ever say a lie". So here is when the prophet PBUH said "Know therefore I am a warener sent by Allah, to proclaim the coming of a severe punishment on the day of Judgement except if turn to Allah and leave your idols. Oh tribe of Ka'ab, save yourself from the fire of hell etc." He began with the furthest tribe that were related to him, and got closer and closer to his tribe "Oh Banu Hashim" and then he began mentioning his uncles by name. "Oh Humza ibn Adbul Muttalib" etc. And he concluded with the person the most "you need to save yourselves, I cannot benefit you or save you from day of Judgement". And with Fatimah he added "except that in this world I will give what you want, but in the hereafter I cannot save you". So when the prophet PBUH finished this very emotional message, this is when Abu Lahab stood up, picked up some sand and through it in the direction of the prophet PBUH. This is a tradition to show vulgarity and say "what is this - it's not even worth this sand I am throwing". Its a sign of great arrogance and he and said "may you be cursed O

Muhammad - is this why you called us here?". And this is when Allah revealed in Quran surah 110. Abu Lahab was the first person to publically oppose and ridicule the message, that in the house of the prophet PBUH he wasn't that rude. But now in public, because of his arrogance and rudeness he publically opposed the prophet PBUH in a vulgar manner. And thus Allah revealed surah 110. This is of course the sunnah of the prophets - never has a messenger been sent except he has to face many struggles and harships that their own people reject them.

Of the benefits we gain here is that every single person needs to be responsible for his immediate family, and then mankind at large. Indeed, initially the prophet PBUH is told preach to your relatives. So much so when a yemeni comes to him he refuses him. So the responsibility of a da'ee is much more for his immediate family than anyone else. Indeed the prophet PBUH told his closest relatives, then Banu Hashim, then the people of Mecca etc. After this event, the prophet PBUH started preaching everywhere. In public venues, in front of the ka'bah, when visitors came to Mecca - the prophet PBUH would be waiting for them. He spoke to people in the marketplace etc. How did the people oppose this message? In many ways. Note these aren't necesserily cronological.

The first thing is that they tried to appeal to the highest authority which was Abu Talib. Recall there is no one ruler in Mecca. They were too arrogant to appoint one ruler - what they did have was a darun-najwa. A group of senior people none of whom was in charge but had a big say in the matters of the community. Who were these people? They were the representatives of each of the subtribes of Mecca. The Banu Hashim has a ruler, the Banu Makhzum, Banu Abd Manaf etc. The affairs of that one tribe will be in accordance with what each chiefton said. The leader of Banu Hashim was of course Abu Talib. Its the way of the arabs the leader of each tribe is never opposed, disobeyed etc. He is given the utmost respect and further when he dies, one of his sons took over (just like when Abdul Muttalib died, Abu Talib took over). So when the prophet PBUH started preaching they went to Abu Talib, gently, and said "Oh Abu Talib this is your nephew cursing our idols, preaching a new message, surely you cannot let this happen?". Abu Talib did not want confrontation, he gave them some gentle words and let them go their away. He simply side tracked hoping the matter would go away. But it didn't. As more and more people convert to Islam, as more and more visitors go away knowing about the prophet PBUH, they increase the pressure on Abu Talib. They try to threatan and bribe him "we cannot take this anymore - your nephew is insulting our forefathers". This is ridiculous - the prophet PBUH never cursed their forefathers. He is preaching tawheed, but they make a true statement and exemplify it twenty times. The prophet PBUH never cursed their idols, Allah says "do not curse their false idols" and yet the accused him of doing this. So they go back to Abu Talib and told him "your nephew is doing this and that etc... we cannot bear this anymore - you stop him from preaching or you hand him over to us". And Abu Talib had never been confronted by his people in this manner. Realise, every leader is outwardely powerful but inside weak - because every leader has to appease his people. Even if you are a tyrant you have to have a core group of people that you give them anything they want and overlook any small mishaps. It's only Allah who is truly the King. Every other king is dependant on people around them. So when your own people opposes you, Abu Talib never experianced this. Once again, they could not harm on their own

tribesmen unless the chief allows it - this is the law of the arabs; if they did not obey it, they would face shame and ridicule. So as long as Abu Talib did not hand over the prophet PBUH they could not do anything. So they go to Abu Talib and demand one of those two things.

This is when he went to the prophet PBUH and said to him "Oh my nephew, my people have come to me and said such and such, so be merciful for yourself and also me, do not place me on a situation I cannot bear". This is emotional blackmail at its best - this was on the most difficult encounters for the prophet PBUH. Abu Talib loved the prophet PBUH so much, more than his own children, and remember Abu Talib is the prophet PBUH's real blood uncle - and the prophet PBUH had the same type of love for Abu Talib, like a father. And hear Abu Talib is begging and pleading with the prophet PBUH - that "have some mercy on me, I am an old man, how much can I bear?" Here is when the prophet PBUH said "Oh my uncle, by Allah even if they me give the sun in my right hand, and the moon in my left hand, I cannot give up this message until I succeed what I am doing or die in this path". In another version he said to his uncle "do you see the sun? By Allah I cannot stop preaching this message no more than you can light your stick with the sun". Here the prophet PBUH is saying the light of Islam is greater than the sun and moon. Further the prophet PBUH is saying even if they were to give me something beyond this world, I cannot stop what I am doing. When Abu Talib saw this persistance and saw the sincerity, he said "By Allah I will not come back here and stop you - continue preaching this message".

When the people heard that he tried and failed, they went back to Abu Talib, but this time with the whole delegation of the Quraysh. So not just Banu Hashim but all the tribes. This is the stepping stone - the next step of course is the boycott. So for now they say to him "we have a propisition - we have chosen the most noble young man, the son of Al Waleed ibn Mughira, and one son for one son. We'll have over Al Umara to you, and he will become your son, and in return you hand over your nephew to us". At this Abu Talib became very angry and said "What a evil, treahorous bargain - what kind of foolish bargain is this? I take care of yours and you kill mine?" At this Mut'im ibn 'Adi stood up and said "Oh Abu Talib I think your people has done as much as they humanly can. You must accept one of their offers". This is the senior most person who is the most reserved speaking now - he was the one recall that prevented the bloodshed in the ka'bah by suggesting the solution to the black stone (i.e. whoever walks in first). This is that senior most person, the least hostile and the most sense. So for him to take sides, this was a big deal. Now it's literally the whole of Mecca against Abu Talib. He said "what more do you expect him to do?" The prophet PBUH later on said about Mut'im one of the highest praises to a pagan after the battle of Badr: "If Mut'im ibn 'Adi were alive right now, and he said to be one word about these 72 prisoners, I would have freed them all for his sake". Notice Mut'im ibn 'Adi did alot for Islam even though he wasn't muslim. Even though he is taking sides now, this is probably the worst thing he did - over the next 10 years we'll see he did alot of positives for the muslims. And because of this the prophet PBUH praised him. This shows us there are some kaafirs that every good with alot of good heart. So you don't treat all non muslims the same - there are many non muslims who stand for human rights etc. We should help and praise them like the prophet PBUH did about Mut'im ibn 'Adi.

So Mut'im ibn 'Adi told Abu Talib "take one of these options and come on, move on - what else do you want us to do?" This was again literally Abu Talib vs the whole of Mecca. The next stage is one of two things - they would have told Abu Talib you are no longer our leader; which is the first time a tribal leader had ever been replaced in the history. This is unheard of in the arabs because this is your senior most blood relative. So Abu Talib takes on a bravery that is unbelievable. He says to Mut'im ibn 'Adi directly "Oh Mut'im this is a plot that you have hatched, to stand up at this time and publicaly take sides, you had this planned from before". Then he says "do as you please, I will not budge from my position". This was genuine bravery. He had no support whatsoever - its literally his honour and prestigue against the whole of Mecca. He also wrote some poetry; note Abu Talib was one of the greatest poets of the Quraysh. And his poetry is absolutely phenomenal. In fact, Ibn Hajir and many others say his poetry was more profound and even better than the 7 'hanging poems' in the ka'bah. And so he composed a series of poems chastising his own relatives. And accusing them of being traiters to their own way of lives. And Allah willed that the Quraysh backed down even though Abu Talib had literally no power on his side. But it was the sense of dignity and sincerity and the strength of conviction that allowed him to win. In this one incident, we open up the window to see the wisdom of Abu Talib. Indeed, the prophet PBUH did not love anyone more than Abu Talib. And yet he did not convert to Islam. When the prophet PBUH begged and pleaded with him... even on his deathbed when the prophet PBUH was 53 years old. The prophet PBUH begs with him "I beg you say one khalima and I will be able to argue in front of Allah to save you". And Abu Talib was about to say it because in his heart he knew this was true. He had seen too many signs and miracles, and he knew the prophet PBUH too well that he couldn't tell a lie. But there was one thing more precious than his nephew, and that was his father. The lineage and prestigue "you are the son of Abdul Muttalib". This lineage which was everything for the arabs - he happened to be the son of the most famous arabs of the generation, this giant of a figure. And Abu Talib was just about to say the khalima when Abu Jahal said "are you going to leave the religion of your father?". Thats when the angel of Death came and took his soul away - but the prophet PBUH was so emotionally moved, he said "I will ask Allah to forgive you even if I don't permission". Realise for a prophet, you cannot do anything without permission of Allah - thats everything, and so the prophet PBUH would not do anything unless Allah told him. But here his emotions were so high, the prophet PBUH continued to ask forgiveness without permission for his uncle until Allah revealed mutlitple verses in the Quran. One such is "It's not befitting for a prophet and his believers to ask forgiveness for a pagan even if they are close relatives". And "You are not able to guide those whom you love, but Allah guides those whom He pleases".

This is the phenomenan of Abu Talib. Why? This is the prophet PBUH - the one who Abu Talib loves more than anyone else. So much so, when the muslims conquered Mecca when Abu Bukr comes to the prophet PBUH with his own father being carried by the people, and his father Abu Qahafa is a pagan and enemy to Islam, finally as an old man of 80 years old he accepts Islam. And Abu Qahafa puts his hand on the prophet PBUH's and recites the khalma. But even still Abu Bukr says "By Allah what I would give even my fathers hand if I could see the hand of Abu Talib in your hand to accept Islam" - he is willing to give up his own fathers hand. He knew how much the prophet PBUH loves Abu Talib. So why? Why didnt Allah allow

it?! We see the wisdom because the one person who could have protected him HAD to remain a pagan. IF he converted immediately he would have lose the leadership, status and protection he offered. So Allah knows best. The prophet PBUH needed Abu Talib - and his one claim to power and fame was that he was the son of Abdul Muttalib. It was only after the death of Abu Talib when Abu Lahab took charge that the prophet PBUH left Mecca. And also the wisdom here is that nobody can dictate to Allah not even the prophet PBUH. This is clear indication that the prophet PBUH is just a human - he does not control the lives of anyone, including his own uncle. Allah says "You cannot guide someone just because you want, We guide who We choose". Even in his first khutbah the prophet PBUH told his own daughter he won't be able to protect here.

Notice aswell we see the four uncles of the prophet PBUH - all of them children of Abdul Muttalib. And notice how each of them occupies such a different level. All of them direct uncles:

1. The highest of them is Humza - the leader of the Shuhada.

2. Abbas, the father of Abdullah ibn Abbas - a great muslim who convrted later on but he cannot be compared to Humza in the slightest.

3. Abu Talib - the highest person ever amongst the non muslims. No non muslim occupies a rank higher than him. And Al Abbas asked the prophet PBUH "Oh messenger, you uncle benefited you so much weren't you able to benefit him back?" And the prophet PBUH said "yes, because of my dua for him, Abu Talib has been removed to one of the outlying perimeters of the hell". In another version we read Abu Talib has the least punishment in Hell, but he did not get to Jannah because he is an idol worshipper.

4. Abu Lahab - for whom Allah revealed a surah just for him. The one person who is cursed by name. No other name of enemies of Islam at that time. The one, direct reference is the uncle of the prophet PBUH, Abu Lahab.

Four people, all sons of the same father, and all uncles of the greatest to live. All of this to show your fathers and uncles and sons will not help you. This is the basic message the prophet PBUH said "nobody can help you against the punishment of Allah - you must save yourself".

Seerah of Prophet Muhammed 12 - The Second Revelation - Yasir Qadhi October 2011

We return to the long hadith of revelation in Bukhari, Jaabir continues the story and mentions the prophet PBUH stopped getting revelation. Ibn Abass says the prophet PBUH would wonder Mecca and its valleys wanting to see Jibraeel AS again. Some scholars say 2/3 years - this is way too much. Az-Zahabee said "many days" so around 40 days. Thus an entire month and 10 days he didn't see Jibraeel AS again. And he would go to the mountain of Hira expecting to see Jibraeel. Until finally one day he was coming down and he heard his name being called. He looked in front and behind and couldn't see anyone. Then the prophet PBUH said "I looked up and there was the angel I had seen on Hira on a throne between the heavaans and the Earth". Then the prophet PBUH began to tremble out of fear - subhanAllah he wanted to see him but when he saw him he trembled immensly. One report says the prophet PBUH dropped onto his knees. So he rushes home again saying "Cover me cover me" and this was when the second revelation were revealed. This is when surah Mudatthir was revealed.

What is the wisdom of these 30/40 days? The scholars say one wisdom is to prepare him for the second reunion. To recollect his energy and make him feel enthused. But despite this preperation he still became terrified when he saw him. All of this shows us the humanity of the prophet PBUH. This surely isn't something a fraud would do - if someone wanted to claim to be a prophet, the stories that are invented are all grandeous. Look at the story of the prophet PBUH - we find a human reaction and one that is sincere. Further, what is the relevance of these paticular verses? The revelation occured in the house of Khadija RA. This shows Jibraeel AS followed the prophet PBUH back to the house and then said "Oh you who is clothed" - meaning "Oh you who is living in comfort and ease, stop this life of ease, stand up, be active, leave this sheltered life AND go out and warn the people." And Jibraeel AS "While you are doing this, praise Him and glorify your Lord". And "Make sure you're garments are clean - make sure you have a pure soul and a good soul. And as for idols, get rid of them and leave them". Then Allah says "Don't remind people of the favours that you've done". This is important because Allah is saying when you do good, don't do it to get the favours back from people or be repayed back. Again this goes back to sincerety - do things only for the sake of Allah. Thus the prophet PBUH was not allowed to take charity or zakat - "tell the people I'm not getting your money nor your sustenance". And the last ayah Jibraeel AS revealed was "for the sake of your Lord, be patient". This shows that there WILL be calamities and troubles but be patient.

What exactly is revelation? How does it occur? It is a direct communication from Allah to mankind. Ibn Qayyim said the prophet PBUH was inspired by 7 different means:

1. True dreams - owest form of inspiration is true dreams. This is the only form of inspiration still open to all of us. And anyone can get this. The prophet PBUH saw these before and after his prophethood.

2. Whispering of the angels - ilhaam. Example is the mother of Musa being inspired by Allah "We inspire the mother of Musa". This type of inspiration happens to the extremely righteous

people that Allah chooses. Similarly the mother of Isa AS. So this type of inspiration does not make you a prophet.

3. To see the angel in front of your directly, and to speak to him directly in human form. Sometimes the sahaba see him, and sometimes they don't. This is what happened many times. Usually when Jibraeel AS would come to him, he would come in the form of a sahabi called Dihya, an ansaari, who was considered to be the most handsome of all sahabi. Many times people thought they saw Dihya when actually it was Jibraeel AS. Aisha RA saw the prophet PBUH talking to Dihya and asked "what did he want" but the prophet PBUH said "that was Jibraeel". This was easier for the prophet PBUH to bear.

4. More difficult inspiration - Jibraeel AS would communicate with the prophet PBUH and the prophet PBUH would go into a 'trance'. The world around him would become unknown. Aisha RA said "in this state, the prophet PBUH on a cold day would break into a sweat". In another hadith "when surah Ma'ida came down the prophet PBUH was sitting on a camel, and the surah was so heavy the camel had to sit down". As Allah says on the Quran "We will give you a heavy speech". In another hadith the prophet PBUH was resting on a sahaba and when wahi began the sahaba said he thought his thigh bone would crack. In a hadith the prophet PBUH said "sometimes Jibraeel AS comes to me in the form of a man, and sometimes he communicates with me and I hear a noise like the sound of a bell, and this is more difficult for me - and I understand what he tells me".

5. The prophet PBUH would see Jibraeel AS in his original angelic form. And scholars have differed how many times this has happened - for sure this happened at least twice. All we know he was so big he blocked the horizion and he has 600 wings (the most number of wings of an angel).

6. Allah inspired him directly without the intemediary of the angels.

7. The highest form - Allah's direct speech. This only happened once to the prophet PBUH in the journey of al-'Isra' wal-Mi'raj. Only once Allah spoke to him directly - Jibraeel AS was not there. So the prophet PBUH went to a place where he could hear the scribes writing. And was closer than two bows lengths. And he could see the hijab of Allah - the veil of light; and this was when Allah spoke to him directly. And certainly Allah preferred the prophet PBUH directly as he called the prophet PBUH to the seven heavans.

Some scholars came he became a nabi with Iqra. When he got second revelation, he became a rasul. What is the difference between them? There are four opinions:

1. One group of scholars say there is no difference. They are synonyms. This is not the strongest opinion, of them is the verse in the Quran "We didnt send before you either a rasul or a nabi except that..." If they were the same, it dosen't make sense to say this. So not the strongest opinion.

2. A nabi is one who is inspired by Allah with a revelation but not called to preach it. Whereas a rasul is told to proclaim it to mankind. This is very problematic - in the Qur'an Allah says He also sent nabis. Also the prophet PBUH said "I saw all of the prophets and there was a nabi with a large group, few people, 2 people and no one". Also it dosent make sense because we are told if you conceal knowledge you will be punished. Thus logically this opinion cannot be right.

3. A rasul is someone who has been given a new shariah. A nabi follows the shariah of the rasul before him. It seems to be good but it dosen't match up to all of the examples. By this definition, Yusuf AS appears to have been a rasul. If a nabi is someone who follows the shariah of the previous prophets, Adam AS was a rasul. But the prophet PBUH said "Yes Adam was a nabi; Allah spoke to him in Jannah". And in Bukhari the prophet PBUH said "the first rasul in Nuh AS". Dawud and Sulayman AS they were rasul even though they followed the shariah of Musa AS. Dawud AS had books, the Zaboor (it was not meant to be a law, its just praise). Another example is Idris AS was a nabi, before Nuh AS. This third opinion does not make sense.

Note: Can there me female prophets? This is a interesting question. Maryam AS is the foremost example for those who believe there are female prophets so let us see how she is described in the Qur'an. Its agreed that the angel showed himself to Maryam AS - does this make her a prophet? No. The sahaba saw them. We already mentioned ilhaam is not the wahi of the prohpets. But furter Allah says "Isa AS was a rasul, and his mother was a 'siddique'". So the prophets of Allah has only been men.

4. The correct opinion is that of Ibn Tamiyyah RA. You can see why - he talks with precision and accuracy. He says lets look at the lingusitic meaning. Nabi comes from naba'a which means information. So a nabi informs and preaches and teaches - he gives information. He speaks to you a message form Allah. A rasul comes from arsala rasoola which means to send, so a rasul is sent to a nation that does not beleive in him. Whereas a nabi teaches to a people that already accepts him. Nuh, Dawud, Sulayman they were sent. They established kingdoms. Another example: Isa AS and Yahya AS. One was a rasul, the other a nabi because they accepted Yahya and rejected Isa.

Generally every rasul has a new shariah (not permenant there are some exceptions). The prophet PBUH said "there were 310 and something rasuls - a large quantity and 124,000 prophets". This was the exact number of Badr, and also the exact number of the people of Thaloot (the people who crossed over the river). Thus we can see every rasul is a nabi, not the other way around. Out of the rasul, they are the elite rasul - Nuh, Ibrahim, Musa, Isa and Muhammad AS.

What is the purpose of prophets? Why do we need them? This is the difference between us and the rest. They believe they will find their own way in life but we beleive the best law of the law of Allah sent through the prophets. Allah knows what is best. This is why He sends prohpets - to deny Allah sends prophets is to deny the mercy and power of Allah. Its insulting

to Allah. He says "they did not give the respect that is due to Allah when they said Allah does not reveal anything to mankind". That is, they insulted Allah when they claimed he didn't send anything. We say "for God so truly loved the world he send his only special prophets". Look around - how many states have the same laws? None of them. If its illegal in one land, why is it legal in the other? It dosent make sense - thus its necessary for Allah to send prophets.

Getting back to the seerah, in this early time when "Arise and warn" was revealed we only have a few brief stories as to what the prophet PBUH did. That is he preached to his friends and family. The first revert was Khadija RA which shows how much faith she had in the prophet PBUH. She converted without even knowing. The second was Wariqah ibn Nawful. He reverted without even saying the shahada and died with Islam without ever praying or anything. The third is either Ali, Abu Bukr or Zaid RA. One of the easiest to resolve is: first child was Ali, first adult man was Abu Bukr and first freed slave was Zaid. As for Ali there is no question because he is being raised by the prophet PBUH and Khadija RA themselves in their household. At this time he was around 10 years old. Of course when Abu Talib had Ali, the prophet PBUH offered to take care of Ali as Abu Talib was very poor. So Ali was raised in the house of the prophet PBUH. Then of course the conversion of Abu Bukr: when the prophet PBUH presented Islam, he converted instantly. In a hadith, once when the companions began to argue the prophet PBUH said to Umar RA, "Allah sent me with the truth, and all of your accused of me lying but it was only Abu Bukr who said you are telling the truth". In another hadith, "there was not a single person who accepted with doubt except for Abu Bukr RA". Thus we see Abu Bukr RA was the best of companions. The prophet PBUH said "Allah has chosen me as a kaleel - but were I to choose a kaleel it would have been Abu Bukr RA". The only sahabi to be mentioned by name is Zaid in the Qur'an. The other sahabi that is mentioned is Abu Bukr RA - when Allah says "when the TWO of them is in the cave". So Allah called him "the second of the two". That is, second to none but the prophet PBUH. So anyone who curses Abu Bukr, may Allahs curse be on him. And then of course Zaid whose story we went through. These coverts were directly from the prophet PBUH.

The next batch of converts all coverted by the hands of Abu Bukr.

1. Sa`d ibn Abi Waqqas
2. Uthman ibn Affan
3. Zubayr ibn al-Awam
4. Abdur Rahman bin Awf

So Abu Bukr RA then went to these four people and they all converted. Sa'ad was the youngest, around 16, and he was from a great family of the Quraysh. His mother threatened him, tried to toture him etc. She then used emotional blackmail "I will stop eating and drinking if you dont worship idols. And I will die a painful death in front of you". He tried to convince her but she withered away and on her deathbed until Sa'ad became very emotional "I swear by Allah I will not give my religion up no matter what you do - even if I had 100 lives and in each life I saw you die I will not go back to wowrshipping idols". When his mother saw this determinaton, she broke her fast and started eating again. In response to this Allah said "if

they force you to try and worship idols, dont listen to them but be good to them". He is the first person to throw a bow and arrow for Islam. He is the only person where the prophet PBUH said to him "may my father and mother be given to you in randsom". The prophet PBUH never said this to anyone. This is a huge honour. And he was chosen in the Shura, Umar RA on his deathbed said "I will choose the only people I am sure the prophet PBUH was happy with him, the first was Sa'ad". Uthman was also in this Shura and there are many things to say about him, we will say later. Zubayr ibn al-Awam was the third convert - a direct cousin through the aunt. His mother is Saffiyah bint Abdul-Muttalib. He is the son, brother and father of a sahabi. The prophet PBUH said "every prophet has been given a special friend/disciple, my friend is Zubayr". And Abdru Rahman, who was very wise and honest in his business. He is the famous one who had to give up all of his belongings to Quraysh when he left Mecca. And he came to Madinah with just the clothes on his back. He took some butter and started selling etc until he became a rich businessman again who lived a long and noble life.

The next companion to convert was Abdullah ibn Masud. All of these are from the Quraysh and are noblemen who all have prominent lives in Islam. Every one of these early converts became a legand. They are a mountain in Islam in and of themselves. He was the first to convert not of the nobleman of the Quraysh. He wasnt noble nor was he a slave - he was in the middle. And he said "one day I was with my flock and I saw two men. I didn't know who they were.. they say "oh young man, we are thirsty can you give us some milk?"." Ibn Masud said "this milk isn't mine to give I cannot give it to you". So the prophet PBUH said "show us a she goat that stopped producing milk". And then the prophet PBUH rubbed the goat and started producing milk. And so Ibn Mas'ood is astonished, he is seeing a miracle - and he converts right there and thus. He is the one where the prophet PBUH said "if you want to learn the Qur'an, read it like Ibn Masud". He said "I learnt over 70 surahs directly from the prophet PBUH".

After this, alot of converts happened from the slave class. People such as Bilal, Khabab, Yasir and his wife Sumaya and their son Amar etc. One final story, a very interesting story of a Yemeni who was called Amr ibn Abasa. He narrates his own story "I knew that idol worshipping was wrong. And I knew my nation was on misguidance so I didnt join them. News reached me someone in Mecca is saying this. So I travelled all the way to Mecca and I found him not public, hiding. And I asked him "who are you?". The prophet PBUH said "I am a prophet". Then I said "what is a prohpet". And the prophet PBUH said "He is someone that Allah has sent". And I asked with what? The prophet PBUH said "to be good, break all idols and worship Allah alone". And who has followed you? He said "one free man, and one slave - Abu Bukr and Bilal". Then I became a follower". Thus Amr wants to be a convert, the first non-Meccan convert. But the prophet PBUH said "you cannot do this now". The early dawah was preach only to his own people. So he told Amr "go back to your people and when you hear that I have been victorious over my own people then come back to me". SubhanAllah. Amr said I went back to Yemen waiting and knowing for this, and when I heard the prophet PBUH immigrated to Madinah I went there, entered the mosque and said "Oh prophet, do you remember me?". The prophet PBUH said "yes - you are that man who came to me".

Full hadith:

‘Amr b. ‘Abasa Sulami reported: "I in the state of the Ignorance (before embracing Islam) used to think that the people were in error and they were not on anything (which may be called the right path) and worshipped the idols. In the meanwhile I heard of a man in Mecca who was giving news (on the basis of his prophetic knowledge) ; so I sat on my ride and went to him. The Messenger of Allah (may peace be upon him) was at that time hiding as his people had made life hard for him. I adopted a friendly attitude (towards the Meccans and thus managed) to enter Mecca and go to him (the Holy Prophet) and

I said to him: Who are you? He said: I am a Prophet (of Allah).

I again said: Who is a Prophet? He said: (I am a Prophet in the sense that) I have been sent by Allah.

I said: What is that which you have been sent with? He said: I have been sent to join ties of relationship (with kindness and affection), to break the Idols, and to proclaim the oneness of Allah (in a manner that) nothing is to be associated with Him.

I said: Who is with you in this (in these beliefs and practices)? He said: A free man and a slave. He (the narrator) said: Abu Bakr and Bilal were there with him among those who had embraced Islam by that time.

I said: I intend to follow you. He said: During these days you would not be able to do so. Don’t you see the (hard) condition under which I and (my) people are living? You better go back to your people and when you hear that I have been granted victory, you come to me.

So I went to my family. I was in my home when the Messenger of Allah (may peace be upon him) came to Medina. I was among my people and used to seek news and ask people when he arrived in Medina. Then a group of people belonging to Yathrib (Medina) came. I said (to them): How is that person getting on who has come to Medina? They said: The people are hastening to him, while his people (the polytheists of Mecca) planned to kill him, but they could not do so. I (on hearing It) came to Medina and went to him and said: Messenger of Allah, do you recognise me? He said: Yes, you are the same man who met me at Mecca. I said: It is so."

So intially the dawah was private and closed and this is important to note. We will explain further next time.

Seerah of Prophet Muhammed 13 - Opposition from the Quraysh - Yasir Qadhi October 2011

What else did they do to prevent the message being spread?

3. The third thing we'll metion is that they tried to ban the recitation of the Qur'an in public. When the Qur'an was recited, they would try to drown it out with their voices or stop it from being recited. Ibn ABbas mentions whenever the prophet PBUH recited the Qur'an in front of the ka'bah the Quraysh would begin shouting and making noise, and they would curse the one who revealed it, and the one upon whom it was revealed. Thus if somone wanted to listen to the Qur'an, he would have to pretend he isn't listening and hear it over the noise. Because of the shouting the prophet PBUH often tried to raise his own voice above theirs. But this is when Allah revealed "Do not say it loudly, nor in a whisper, but say it in a moderate voice". And once the companions came together in the house of Al-Alkam, they said "no one has recited the Qur'an in public, except the prophet PBUH, who is going to volunteer?". Then Abdullah ibn Masud said "I will do it". But they said "we don't want you because you don't have family members to help and protect you. You don't have a tribe". Indeed ibn Masud was a yemeni, he wasn't a Qurayshi nor even a Meccan. Recall in those days tribal lineage was everything - if you were apart of a tribe you were protected. But ibn Masud said "I want to do it - I put my trust in Allah". This is ibn Masud who the prophet PBUH said "If you want to recite the Qur'an properly, go to ibn Masud". He was the one who said "I have taken more than 70 surahs directly from the prohpet PBUH". So ibn Masud said "I want to do this" and he went to the ka'bah the next morning when the people had gathered. Of course the ka'bah was the place of socialisation. When the businesses of the day had been done, everyone would gather in the shade of the ka'bah and gossip and relax. So when all gathered, ibn Masud stood at the maqaam of Ibrahim, and began reciting in a loud and beautiful voices. Surah ar-Rehman. It was so beautiful people gathered around him to listen. One of them asked "what is this he is reciting?" Realise the whole science of tajweed is specific to Qur'an. The art and words of the Qur'an is on a different level and its mesmorising. So they all begin talking and gossiping. Until one of them said "O this is what Muhammad claims is from Allah, this is what he is reciting". So immediately people pounce on him and begin beating him because again he is not from Quraysh so he has no protection. And they continued to beat him until he could not recite. And he came back bloddied and battered and brusied and the sahaba said "this is exactly why we didn't want you to go". But ibn Masud said "Nothing has increased other than my contempt for the Quraysh - I am willing to do this again tomorrow". So the sahaba said "enough enough - you have caused them to be distressed".

We also know the famous story wherein the three leaders of Quraysh went in secret to hear the recitation of the prophet PBUH:

Muhammad bin Ishaq said in As-Sirah: "Muhammad bin Muslim bin Shihab Az-Zuhri told me that it happened that Abu Sufyan bin Harb, Abu Jahl bin Hisham and Al-Akhnas bin Shurayq bin `Amr bin Wahb Ath-Thaqafi, the ally of Bani Zahrah, went out one night to listen to the Messenger of Allah when he was praying at night in his house. Each one of them took up a position for listening, and none of them knew that the others were also there. They stayed

listening to him all night until dawn came. When they left, they met up on the road, each of them blaming the others, saying to one another; `Do not come back again, lest you give the wrong impression (i.e. that you like what you hear).' Then they went away until the second night came, when each of them came back to his place and spent the night listening. When dawn came they left, then when they met up on the road, each of them blamed the others, saying the same as they had said the previous night. Then they went away until the third night came, when each of them came back to his place and spent the night listening. When dawn came they left, then when they met up on the road, they said to one another, `Let us not leave until we promise not to come back,' so they made a promise to that effect, and went their separate ways. In the morning, Al-Akhnas bin Shurayq took his stick and went to the house of Abu Sufyan bin Harb, where he said, `Tell me, O Abu Sufyan what do you think of what you have heard from Muhammad' Abu Sufyan said, `O Abu Al-Akhnas by Allah, I have heard something I understand and I know what is meant by it, and I have heard things I do not understand and do not know what is meant by it.' Al-Akhnas said: `Me too, by the One by Whom you swore.' Then he left and went to Abu Jahl, and entered his house. He said, `O Abu Al-Hakam (i.e. Abu Jahl) what do you think of what you have heard from Muhammad' He said, `What did you hear' He said, `We and Banu `Abd Manaf competed for honor and position: they fed people so we fed people, they engaged in battle so we engaged in battle, they gave so we gave, until we were neck and neck, like race horses. Then they said, we have a Prophet among us who receives revelation from heaven. How could we compete with that - By Allah we will never believe in him.' Then Al-Akhnas got up and left him.''

SubhanAllah from this we realise how beautiful the recitation of the prophet PBUH himself must have been. That is mesmorises and moves the hearts even of these three leaders and Abu Jahal himself. So on the 4th day as above Al-Akhnas goes to Abu Suffyan and says "By Allah this recitation seems to be the truth". Abu Suffyan was too embarrased to agree so he said "I understood some of it but other parts I didn't understand". Of course he is guarding his politician position - he dosen't want any phrase to be spread. His son was Mowereya who founded the Ummayad dynasty. Recall the subtribes in the Quraysh:

Banu Makhzum - Abu Jahal
Banu Umayya - Abu Suffyan

So Abu Jahal speaks of the truth as to why he will never accept the prophet PBUH: "us and the Banu Abd' Munaf have always been in competition. When they give water, we give water." Indeed the Banu Abd' Munaf (Banu Hashim) were the most noble of the Quraysh. So Abu Lahab says "we are right at the end of the race, and now they tell us they have a prophet - how can we win here? So by Allah I will never accept him". Notice he is being honest here that he cannot accept because of competition and arrogance. So one of the tactics was they tried to prevent the recitation of the Qur'an - Allah mentions this in the Qur'an.

4. Fourth tactic was to ridicule the prophet PBUH and his believers. Many reports are reported. Once the prophet PBUH did not recieve new revelation, perhaps the wife of Abu Jahal, and said "I see that your Shaytan had abandoned you because you haven't recited

anything new". At this the prophet PBUH felt very grieved which is when Allah revealed surah ad-Duha "Your Lord has not abandoned you, nor has He detested you, the Hereafter is better for you and your Lord will give you and you will be satisfied...". Also, especially Abu Jahal - he would go out of his way and personally try his best to smear the religion. If its a person of status he would make fun of him and say him "how can you leave the religion of your father? are you better than your father and grandfather?" Whether its Makhzum, Umayya or Munaf etc. And if its a lowly person he would get physical and abuse them. Once someone Abu Jahal owed money to someone and Abu Jahal refused to pay him. Abu Jahal said to him "Go to Muhammad and he will give it to you". So the man went to the prophet PBUH and told him that Abu Jahal owes him money. The prophet PBUH took this man by the hand and took him to Abu Jahal's house, knocked on the door and said "Oh Abu Jahal give the man his money now". Abu Jahal's face changed to complete white, he began trembling and ran all the way back and threw money in the person's face without even counting it. Abu Jahal later said in one report that he did this because he saw a herd of angry camels behind the prophet PBUH - this of course was from Allah. So Abu Jahal tried to smear the prophet PBUH but it backfired.

5. A fifth tactic was smearing and downright lies. This is where the Quraysh stooped to a very low level that they've never stooped to before. And whats amazing is whoever rejects Islam says one of these very lies today. Of these lies "he is crazy". But the prophet PBUH said "I lived a whole lifetime with you, you know who I am, can't you think?". They said also "he is a fortune teller, he is either a magician or magic has been done on him". And to this day non muslims say similar things, and the most common understanding is that the prophet PBUH was deluded into thinking he was a prophet. But its impossible to completely sane in every other area but not one area. Because they cannot doubt his sincerity. They also accused him of being a poet. But the prophet PBUH himself said "I lived 40 years before this and I never wrote any poetry". And indeed until his death, perhaps only two or three lines of poetry came from him. One scholar said never did the prophet PBUH give a whole couplet of poetry. And yet the Qur'an is beyond what they can understand.

THe main story is the story of Al Waleed ibn Mughira. Again the Qur'an was completely unprecedented. Its tone, style, language etc is completely unique and on another level. Imagine the Qur'an being recited to the masters of the Arabic language. And the biggest master was Al Waleed ibn Mughira who was the chief of the Banu Makhzum. He was the shakespeare of Mecca - the best poet of Mecca. He is the father of Khalid ibn Waleed. So once the prophet PBUH was reciting to the Qur'an and Al Waleed ibn Mughira managed to listen for the first time and he is mesmorised. He stops in his tracks and he goes away a changed man. While he is walking away he says something - and again the people of Mecca were few and its a very small village so news spreads rampantly. So as he walks away he says "By Allah, I have heard a speach from Muhammad that is neither from the speach of men or jinn; the top of it is fertile and beautiful, it has a rhythm and it surpasses everything I've heard and nothing can surpass it". The people panicked that their greatest poet has admitted defeat. When the news reached Abu Jahal he went to Al Waleed ibn Mughira. He said "your people have heard your praise of the Qur'an, and they will not be satisfied with you until you say something against it". Compare this to Abu Talib - he stood his ground and said do what you

want. But Al Waleed ibn Mughira is not like this - "what do you want me to say?" Abu Jahal says "call him a mad man". But Al Waleed ibn Mughira said "he is not a mad man, we know a mad man and Muhammad is not like this". Then Abu Jahal said "say he is a fortune teller". But Al Waleed ibn Mughira says "he isn't that - he dosen't have that way of speech". So Abu Jahal said "call him a magician". But agin Al Waleed ibn Mughira said "he isn't a magician". Then he said "say he is a poet". But Al Waleed ibn Mughira said "By Allah I am the best poet, and I am telling you this isn't poetry from man". So Abu Jahal said "you need to say something and we won't be satisfied with you until you say something." So Al Waleed ibn Mughira said "leave me alone for a few days". And so he began walking around in his house, thinking about what he will say. He is going back and forth until he comes across an idea, and before he could say it, Allah revealed in the Qur'an, excatly what is happenning in the privacy in his house, and the feelings of his heart and the expression in his face that nobody, even his family did not know. Look at the beauty of the Qur'an - that is so perfectly coincides with reality, that before he can say something the prophet PBUH recites it and exposes him. Surah Mudathir the second part: Allah speaks directly to Al Waleed and by Allah this is a miracle. No one could have known this yet it's in the Qur'an:

"Leave Me with the one I created alone
And to whom I granted extensive wealth
And children present [with him]
And spread [everything] before him, easing [his life].
Then he desires that I should add more.
No! Indeed, he has been toward Our verses obstinate.
I will cover him with arduous torment.Indeed, he thought and deliberated.
So may he be destroyed [for] how he deliberated.
Then may he be destroyed [for] how he deliberated.
Then he considered [again];
Then he frowned and scowled;
Then he turned back and was arrogant
And said, "This is not but magic imitated [from others].
This is not but the word of a human being."
I will drive him into Saqar."

These are so powerful, that Allah is saying do you think you can challenge my speech? So this was the fifth point of smearing the prohpet PBUH. Its also narrated Abu Jahal would stand outside of Mecca and tell the pilgrams "careful, there is a mad man in town - he is my own nephew and he has gone crazy. And I warn you do not listen to him because if you do you will be mesmorised and captivate you. So when you see him turn around". SubhanAllah this was the cause of conversion for many people - one of them said "oh if he is a mad man, I will cure him since I am a doctor". So he went to the prohpet PBUH and said "I heard you are a mad man, or have some issues so I will cure you". But the prohpet PBUH said "I am not mad but listen to my message". And the prohpet PBUH recited Kuhtbah Hajjah; he didn't even get to the message, just Khutbah Hajjah and the man said "stop, repeat what you have just said". This is not even the khutbah and the doctor said "By Allah I have never heard anything more

beautiful than this" and he accepted Islam. But of course the bulk of people listened to Abu Jahal and avoided the prohpet PBUH.

6. Their sixth tactic was to challenge the prohpet PBUH for a miracle. And they demanded to see something with their eyes. Again Allah mentions many such challenges and miracles. Allah says "they say we will never believe in you until you cause the Earth to springforth water. Or you are simply blessed out of nowhere that this desert is converted into grapes and dates so we can eat from it. Or break up the skies now - show us; or why don't you bring Allah himself and bring the angels. Or have your house transformed into gold; or go up into the heavans while we watch you. And we won't listen to your murmuring until we see a book coming down". Then Allah tells the prohpet PBUH "Say: I am only a prophet, not God walking on Eath". A question comes, why didn't Allah give these miracles to them? Well firstly, Allah did give them many miracles. The major one was the splitting of the moon. And when Allah did this they said "he bewitched our eyes". Second, Allah revealed the greatest miracle - the Qur'an. Thirdly, Allah knew they are just asking out of arrgoance. Allah says "if we were to bring down the angels and ressurect the dead in front of them, and all of the creation spoke to them, they still wouldn't believe". Another wisdom is that Allah is above being so petty that every time Allah asks you will get. Another wisdom is that if Allah is challenged, He takes it but with the challenge back. And that is "if you reject you will face the punishment". Narrated in Bhukari, once they begged the prohpet PBUH to convert Saffat into gold. The prohpet PBUH felt they were very sincere so he made a special dua to convert it into gold. So Allah send Jibraeel AS down and said "if you want I will convert Saffat into gold, but if they reject htey will not have a second chance". Of course Allah doesn't play games, this is beyond Him - its too petty and this isn't a joke. If they refused the punishment will come instantly and so the prohpet PBUH realised its better this dosen't happen. There are at least 20 more verses about this where Allah says "the only reasons We dont sent signs is because the early nations rejected them. How do you know oh Muhammad - I know; when the miracles come they will reject them". And again the prohpet PBUH had enough miracles with him.

7. The seventh tactic was attempts of a middle ground - so negotiations directly with the prohpet PBUH. So they told him "one day we'll all be muslim, the next day we worship our idols". This is the comprismise they wanted. Of course there is no comprismise in tawheed. So Allah revealed Surat Al-Kafirun:

Say, "O disbelievers,
I do not worship what you worship.
Nor are you worshippers of what I worship.
Nor will I be a worshipper of what you worship.
Nor will you be worshippers of what I worship.
For you is your religion, and for me is my religion."

The scholars say the fourth and fifth verses refers to what you do to worship i.e. their worship was to idols, and they used to throw arrows to the idols, clapping, singing and whistling. The second and third refer to who you worship i.e. Allah alone v idols.

Once they called a meeting the prophet PBUH in Abu Talib's house and asked him directly "what can we do so that you can get rid of this message?" The prophet PBUH said "I only want one word from you". Abu Lahab stood up "one word? We'll give you 10!" Of course he understood it as just one condition but the prophet PBUH said "what I want is the khalima, there is no God but Allah". And then Abu Jahal said as revealed by Allah in the Qur'an "has he made our objects of worship into one? This is crazy".

The most famous incident of outright bribery is of Utbah ibn Rabi'ah. Utbah was from the Banu Hashim and was a man of wisdom. He is a distant cousin of the prophet PBUH. He is the one who commands the christian to give the grapes to the prophet PBUH when he returned from Badr. He was the person who, when the prophet PBUH was looking and saw a man racing back and forth on a red camel; the prophet PBUH said "if the Quraysh have any good in them, they will listen to the wise man on the camel". And this was Utbah ibn Rabi'ah who was saying "Oh people, if you die you die. If you win you kill your own brother. There is your brother, your uncle etc. Are you really going to fight them? Whose going to be the victor?". So he tried to stop the Battle of Badr from happening with a moving sermon. But of course Abu Jahal stood up and told people to ignore him. So Utbah fought and was killed; him, his brother and son were all killed in the very beginning of Badr.

So the Quraysh are sitting in their gathering, and they are simply cursing the prophet PBUH, making fun of him etc. Utbah says "has any of you tried to negotiate with him?" They say "no we haven't". So he said "ok then thats what needs to be done. Send me as a representative, allow me to speak on your behalf, he is a good person I'm sure we can work something out". So they say "of course go and try whatever you need you'll have". So Utbah goes to the prophet PBUH and says "oh my nephew, you know your status and lineage but now you've come forth with a matter than has caused havoc in out society. Oh Muhammad, are you better than Abdullah? Are you better than Abdul Muttalib?" Thus clearly these are trick questions - of course the prophet PBUH is better but no young man is going to see he is better than his father, grandfather etc. Especially Abdul Muttalib the biggest chief in history. The prophet PBUH did not even answer - this is wisdom. This is great wisdom. Utbah himself is a jaheleya - to him Abdul Muttalib was the greatest arab ever. And the prophet PBUH understood this also, thus he didn't say "of course I am better - I am a prophet of God on tawheed etc". No. He remained silent. And then Utbah kept on going and said "we have never seen any young man as promising as you, flip around and become so unpromising. What a faliure you have become. The arabs are making fun of us, the society is split up, 'we are waiting for the cry of the pregnant woman' to have civil war. So you are a clever man, listen to me, I will propose certain conditions: if you wish for money, I have the power to give you more money than you desire. You shall be the richest of the arabs. If you want power, we will make you our king. (The Quraysh didn't have a king, but they were so desperate - in their hatred of Islam they are willing to unify). If you want women, go choose any women you want and we will ensure she will marry you (of course this is what men want). And if you think you are unwell we will get the best doctors for you." So the prophet PBUH said "are you done?". Again this is wisdom - you do not interrupt a person when you are speaking. Then he said "now

listen to me" and he begins reciting surah fussilat. Just like the Quraysh, Utbah has never listened to the Qur'an in one go without any noise. And so Utbah was sitting back initially but as the prophet PBUH recited Utbah's expression begins to change. He beings to palpatate and there is a verse which says "But if they turn away, then say, "I have warned you of a thunderbolt like the thunderbolt [that struck] 'Aad and Thamud." When the prophet PBUH reached this verse, it was so powerful and frightening Utbah put his hand on the prophet PBUH's mouth and said "I beg you do not bring this punishment". It moved him so much he is trembling. So he turns and runs back to the same group and says to them "Listen to me - leave this man alone because I have heard a speach from him that I have never heard before. And I could not comprehend all of it however he is going to have an importance. And if the arabs get rid of him for us then our hands are clean, but if he overcomes the arabs, then by Allah his victory is our victory; his power is our power". Indeed Allah says "We have given you a book; you will become the rulers". This is excatly what happened. Because of the Qur'an the arabs ruled the world. When Utbah said this they told him "he has bewitched you as he has bewitched everyone else" as of course they cannot accept the truth.

Seerah of Prophet Muhammed 14 - Torture and persecution of the weak - Yasir Qadhi September 2011

8. A prophet was not an arab phenomenon - its a jewish/christian phenomenon. Thus the arabs didn't really know what is a prophet. Allah says "He had not sent a prophet before to the arabs". So the arabs wanted to test whether the prophet PBUH was a true prophet. And the only people who know about prophets were the jews and christians. So they sent emmasaries to the jews and the people of the book. So they said "tell us something we can quiz the prophet PBUH with, and obviously he won't answer so his lies will be exposed". So they sent a number of delegations to Yathrib. The people of the book said "ask him about Jacob and Yusuf - of course Isreal was Ya'qub". So they went to the prophet PBUH and they asked him about Yusuf and then Allah revealed the whole of Surah Yusuf. The Quraysh had no clue who Yusuf was - and the prophet PBUH answered miraculously in one of the most beautiful surahs of the Qur'an.

Another famous incident occured when they sent another delegation. The jews said "there are three questions - no one would know the answer except a true prophet from Israel:

1. The young men who entered a cave and slept a long time - only a prophet would know the details
2. A man who travelled the world from the east to west
3. Ask him about the ru'h and what it is made of"

The prophet PBUH responded confidently that "come back to me tomorrow and I will answer them". But because the prophet PBUH didn't say insh'Allah, and the prophet PBUH is just the slave and servant of Allah (four times Allah calls the prophet PBUH slave - His perfect worshipper and slave); and therefore instead of one day it dragged onto two weeks. The Quraysh began mocking the prophet PBUH "has your spirit left you?" until eventually Allah revealed Surah Khaf to answer all these questions. Of course the story of the people of the cave is in Surah Khaf in great detail. Next the traveller was Zulkurnain who went around the world - he was not Alaxender the Great, he was a well known pagan idol worshipper. And lastly "they ask you about the ruh (spirit), no one knows about knowledge except for a little bit" - so this was a trick question in that, the jews knew nobody had knowledge about the spirit, so the question was a trap. The spirit and the human soul was the one of the mysteries of Allah and the right answer was no answer. Indeed if the prophet PBUH had answered this would have shown he isn't a prophet but of course he didn't answer - Allah revealed in the Qur'an that only He knows (which was the right answer). Indeed every single society believes in:

1. A one God
2. A soul/spirit
3. An evil spirit
4. The 'great flood myth' i.e. the Vedas its mentioned 'Manuh' so basically Nuh AS

So the point if the n great detail

9. The ninth tactic was outright toture - again protection was based on tribal bonds. Thus those who had tribal bonds they were somewhat protected but overall their status of Quraysh protected them. However as we know many of the early converts was from the slaves and lower class people. Many were from the freed slaves - they were 'molas'. In those days many masters used to free slaves but they would still have alliegance to their master and thus would be called 'master'. Sa'ad ibn Jubair asked ibn Abass (his teacher) "how did the pagans toture the muslims - was it really that bad?". So ibn Abass said "the believers were totured so severly and they were starved and deprived until they could not sit upright out of pain and until one of them would be told 'is al-Lat your God?' and they would say 'yes'. And so much so if an insect passed by that they were asked 'is this insect your God?' they would say 'yes' just to get rid of the toture". As we know in Islam concession has been given if you are totured to death you may say this. The main culprit behind this was Abu Jahal. He had a series of tactics. If the reverted person was from the noblemen of Quraysh he couldn't touch him so he would begin verbal abuse. If it was a businessman he would initiate a boycott with him. If he was from the slaves and molas he would tell the owners to toture and kill the slaves. As we know the prophet PBUH said Abu Jahal was the "ferone of the Ummah".

There's a famous story where ibn Masud RA said "the first seven to revert to Islam were ibn Masud, Abu Bukr, Amar ibn Yasir, his mother Sumaya, Suhaib, Bilal and al-Miqdad. As for the prophet PBUH, Allah protected through his uncle Abu Talib." Notice the wording here. Allah protected him. "As for Abu Bukr, then Allah protected him through his own tribe, the Banu Quhafa. As for the rest of them, the Quraysh rounded them up and began toturing them. They would sometimes put iron on their bodies and take them out on the sand and leave them there. And every one one of them eventually gave up and send what the Quraysh what they wanted them to say, except for Bilal ibn Rabah. Bilal considered his soul not worth anything in front of Allah and he refused to budge one bit - and so they concentrated their efforts on him. And they did to him what they did to no-one else. He was handed to a gang and they would wrap a rope around his neck and drag him around the streets of Mecca while he was shouting "Ah-had un Ahad" - there is only One". Bilal's master was Umayyah ibn Khalaf who was one of the worst of the Quraysh, and he also participated in the violent torture of Bilal. Note also at the time slaves were very expensive so its counter intuative to beat your own slave. Thus it shows us how much hatred they had for Islam - that from them to be toturing slaves in this manner shows the depths of their hatred. Ummayad would personally take Bilal and put a large rock on his chest, and leave him there without food or water trapped under the rock under the beaming sun. An ansari, Hasan ibn Thabit, said "I remember doing Hajj and I saw how severely Bilal was being totured and wondered how he is still alive". Amr ibn al-Aas said "I passed by Bilal when he was being punished, and the rocks were so hot that if I put raw meat on them eventually they would have cooked and I would have eatan them". And yet Bilal was there for the entire day. Bilal said "I reject al-Uza and only obey Allah". And many years later, the nephew of Aisha RA, Uruwa narrated "Bilal was totured by the people of Mecca and Ummayad but he never gave them one word to please them".

Most of the others gave up, and again this is allowed and Allah will forgive them. "The reward or the punishment will be the exact same as what you did to get that reward or punishment". This is a rule we apply - so look here at Bilal. He is yelling "there is only One" - Hasan ibn Thabit can hear is toture, eventually Bilal is rewarded by becoming the first, most important and official muazzin of the prophet PBUH. As he was calling the unity of Allah all alone in the hot desert, eventually he would be given the honour to announce the unity of Allah out load to all in the pinnacle of hounour for Islam and he would announce the best, and most perfect azaan. The prophet PBUH himself chose Bilal to the be muazzin. Therefore the voice that was persectued for the sake of Allah was the same voice that called out the azaan. When the prophet PBUH reconquered Mecca, he comanded Bilal to climb on the Mecca and do the azaan at the height of dignity. This was the first azaan ever, thus the first voice to ever call out tawheed and the oneness of Allah was that of Bilal ibn Rabah. Look at how Allah rewarded Bilal. And we see the blessing of the muazzin: "if people knew how much reward would be to give azaan and stand in the first row, they would draw lots to do it". He also said "any muazzin who gives azaan, whatever hears his azaan from animate or in-animate object will hear the azaan except that it testifies for him". In Bukhari the prophet PBUH said to a Shepard "give the azaan because no jinn or human will hear you voice except that they will testify your iman". Look at this: the prophet PBUH said "whoever hears the azan will testify on behalf of the muazzin". And who was the muazzin of the prophet PBUH by designation?? Bilal ibn Rabah! And whose azan did the prophet PBUH hear 5x a day, morning and evening, for over 10 years? Bilal. He is hearing it non stop and he is the one saying "whoever hears his voice will testify on behalf of the muazzin". Thus look at how Allah raised the status of Bilal.

We notice the psychology of the society that the youth can drag another human being through the streets of Mecca, and no-one bats an eye lid. No one tries to stop this. Indeed the only way you can get away with this as a society is to de-humanise a group of people. That you no sympathy or mercy for these people and this is what the status was in Arabia. Recall Bilal wasn't even an arab - he was black and he was an abyssinian. Thus because of this they didn't even consider him to be a human. The arab slaves, obviously non-Qurayshi, had it a bit better. Certainly much better than Bilal. Another early name is Khabbab ibn al-Aratt and he was one of the early 10 converts. His master was a lady by the name of Umm Anmaar. When she found out he converted, she immediately gathered others together and told them to beat up Khabbab. And he said "when I came back I saw a whole group of Qurayshis around me at my workplace and they began to ridicule me until I confessed I was a muslim. When I did this, they began hitting me until I Was fully bloody and bruised". And his master would take some of the iron he welded and use it to burn the back of Khabbab. Of course he cannot do anything as retaliation - if he does he would die. Many years later, Umar RA met Khabbab and asked him "tell me some of the stories of Umm Anmaar - what did she do to you?" Khabbab didn't say anything - he just lifted his top and showed Umar his back. And Umar said "I have not seen anything like what I have seen today" and Umar gave Khabbab alot of honour after this. Also, one time the prophet PBUH was walking by Khabbab's workplcae while the screams were coming. And the prophet PBUH sees what Umm Anmaar was doing - toturing him with the hot iron rod. And notice this is the worst pain, which is why in Islam no one is allowed to punish by the fire. When the prophet PBUH saw this he made a dua "Oh Allah please help

Khabbab". And subhanAllah a few days after this, Umm Anmaar woke up and she had a type of sickness that she was acting like a dog. Panting and crawling around and she had completely lost her senses. And the doctors said "the only cure we can think of is she be cuturise (burn) her on the back and the head". And so this was done to her and she died as a result of this. This shows us again, "as you do it shall be done unto you". And the toture of Khabbab was in fact so severe that it was Khabbab who went to the prophet PBUH when the prophet PBUH was sitting in the shade of the ka'bah and said "for how long? how long can we bear this? how long can we be toture like this? can't you just ask Allah to give us honour and give rid of this humiliation" And the prophet PBUH was sitting with his back against the ka'bah, and he stood and said "verily the people before you were totured worse than you; but this did not prevent them from worshipping Allah. Verily I tell you that Allah will fulfill this matter". Another famous incident is that when Umar RA came to his sister's house, Khabbah was in the house at the time. He participated in all of the expiditions of the prophet PBUH.

Abu Bukr RA had a policy that all the sahaba had the same salary as everyone. When Umar RA came he said "those who accepted Islam earliest will get grade A pay, those who accepted later grade B etc". Ironically this put himself at i.e. grade C - he's way after many people. So KHabbab is getting one of the highest salaries of anyone from the Baytul Maal. So Khabbah built himself a modest house, and had a treasure box that was open. And it was known that if anyone had any monetry problems, people can take from that box. When he was about to die, he began to cry and the people around them said "why are you crying?". And so he said "I'm not crying out of pain or fear, but I am crying because verily I was with a group of people before - and all of us were on equal footing and were punished together. But now all have gone before me without tasting the sweetness of this world. And Allah has given me the fruits of this world, and I am now scared because of this my fruits in the next world will be reduced". And then when his kuffin was brought to him he cried even more and said "By Allah I remember Humza - he didn't even have enough cloth for a full length kuffin to cover his body". And he died in 37AH.

Yasir and his wife Sumaya, and their son Ammar. In the case of Yasir and Sumaya, and their two sons Muhammad and Ammar - this was a story where the whole family is totured in front of each other. All four of them were slaves. And so they were totured in front of one another. One thing is sure that Yasir and Sumaya became the first martyrs in Islam. The prophet PBUH said "Be patient oh family of Yasir, indeed the place that has been appointed by Allah is Jannah". Some people say they dragged him in the streets, or horses pulled him apart. When Abu Jahal then came to Samaya, she rebuked him, and then Abu Jahal took a spear and thrust it into her private part. Then they turn on Muhammad and kill him. And then they turn to Ammar ibn Yasir and he's just a 15 year old kid. He's just seen his mother, father and brother killed and he finally gives up. But he comes running to the prophet PBUH that he uttered words of shirk. And the prophet PBUH asked him "how do you find your faith in your heart?" The prophet PBUH said "if you they return, you do the same". Allah revealed Surah Nahl and mentions "whoever said words of kuffar in a state of toture - whoever is forced, then he will be forgiven". And of course Ammar ibn Yasir became one of the most famous sahaba. He lived

all the way to Ali RA. The prophet PBUH said "imaan had been filled in the heart of Ammar all the way up to his neck". And he used to called him "Ibn Sumaya" as a sign of respect.

The other well known sahabi who reverted very early is Suhayb ar-Rumi. Ammar, Suhaib and Bilal are always mentioned because they are very close friends. Once all the leaders of the Quraysh talked to the prophet PBUH and the prophet PBUH became hopeful they would embrace Islam. And then Abu Jahal saw all these three people walking past. So he said "Oh Muhammad, if you want us to accept you, get rid of these three because it's not possible they should be in this faith". And so Allah revealed verses that are the highest praise of these three "if you were to reject them, you would be from the losers". SubhanAllah.

So Suhayb ar-Rumi was an arab from Iraq. But he was captured by a Byzantine party as a young boy, sent to Rome, grew up in Rome where he was a slave - and so he forgot Arabic and learnt. Then he sold himself to an arab, and eventually he was sold to Abdullah ibn Judan who was more merciful. So the toture of him wasn't bad, but Abu Jahal and the other leaders totured him. So because Suhayb was so intellegant he became wealthy and a business manager - when Ibn Judan died Suhayb imigrated to Madinah. The Quraysh heard about this and stopped him on the outskirts. Then Suhayb took his arrow out and said "you know I am the best arrow shooter among you, and I promie than none of you will touch me until every arrow has touched human flesh, and I promise you won't touch me until my sword is bent and broken on human flesh". And so they said "Suhayb you came to us peniless, and now you're leaving us as a wealthy taking all of our wealth - give it back to us and you can go". So they are attributing all the wealth to themselves even though they don't own any of it. So Suhayb accepted to completely free himself from them - but they also wanted his camel. So he gave that too and after giving that he literally had nothing but the clothes on his back. And thus he was the only sahabi we know of that performed the Hijra on foot. After being the richest mola (freed slave) he was literally peniless and was crawling on all fours by the time he got to Kuba where he met the prophet PBUH. He was about to collapse and die and the prophet PBUH himself wiped the dust of him, gave him food and drink and he said "your business transaction has been the most frutiful". And so Allah revealed "they are those who sell everything they have in order to get the rewards of Allah".

The last tactic they did was that of the boycott - this is a topic in and of itself. Next week we'll continue with the sacrifices and totures of the prophet PBUH. The question is that why did Allah allow such hardship? What was the wisdom? This is a question Khabbab is asking this aswell. We will discuss this insh'Allah.

Seerah of Prophet Muhammed 15 - Torture to the prophet and Abyssinia - Yasir Qadhi November 2011

We mentioned some of the totures and trails the sahabah had to undergo in the early Meccan phase. Today we'll continue where we left off - we mentioned the totures of Bilal, Ammar, Yasir, Summaya, Khabbab ibn al-Arat and many others. Especially the sahabah who were not from the Quraysh i.e. they were from the slave-class, because they were not protected by anyone from the society of Mecca.

What happened to the prophet PBUH himself? Did he undergo any physical pain and suffering? There's no question he underwent a lot of emotional pain. Physically, no doubt the muslims from the Quraysh overall and the prophet PBUH himself were relatively protected. But this does not mean that nothing happened to them. Rather we have a number of incidents in which the prophet PBUH was physically harmed. Eventually of course they talked about assassinating the prophet PBUH, and they had mutliple such attempts culminating in the 'grand' assassination attempt which took place the night before the Hijrah. So even the prophet PBUH suffered physically and there a number of these incidents that have been narrated.

Now, sometimes Allah in His divine wisdom protected the prophet PBUH, and sometimes He didn't. And this was for a wisdom Allah alone knows. Of the time he was protected there was a time when Abu Jahal was boasting to his peers and he said "I swear by al-Lat and al-Uzza, that if I see this man again (the prophet PBUH) I am going to put my foot on his neck (i.e. when he's in sajdah) and I am going to throw sand onto him". Because the prophet PBUH was one of the few people who would right in front of the ka'bah. Most of the muslims would not; they would pray privately in their homes. But the prophet PBUH would pray publically and the Quraysh got irritated at this so Abu Jahal is saying he is going to put his foot on the prophet PBUHs neck. Abu Hurrairah narrates the prophet PBUH came one day and started praying. When the prophet PBUH went into sajdah, Abu Jahal came forward ready to put his foot on the neck of the prophet PBUH, but before he got to him, the people around him saw he turned backwards and started pushing with his hands away. When he got back the people said "what happened to your threat?" Abu Jahal replied "I saw between me and him a pit of fire, and there were wings hovering above that fire". When the prophet PBUH finished he told the muslims "this fire was brought by angels, and had he taken one step closer, the angels would have shredded him into bits". And because of this Allah revealed the conclusion of surah Iqra:

Have you seen the one who forbids (Abu Jahal)
A servant when he prays?
Have you seen if he is upon guidance
Or enjoins righteousness?
Have you seen if he denies and turns away -
Does he not know that Allah sees?
No! If he does not desist, We will surely drag him by the forelock -
A lying, sinning forelock.

Then let him call his associates;
We will call the angels of Hell.
No! Do not obey him. But prostrate and draw near [to Allah].

Notes:

The 'nasia' is the forehead, and this is an expression in Arabic; if you hold onto the forlock of a sheep or a cow, the animal is in your control. So this is an expression in Arabic which Allah is using here to indicate complete control.

'Nadia' is an illusion to the 'nadi' of the Quraysh i.e. their parliment (an area of the Haram), and Abu Jahal was sitting in this Nadi when he said this threat. In the Nadi Abdul Muttalib would have his high chair; so Allah is saying 'call your people from the Nadi'.

So if you understand the story, surah Iqra comes completely into place here: that the prophet PBUH is donig sajdah but Abu Jahal tries to stop him. All of the ending of the surah is a reference to Abu Jahal.

It is also narrated by Urwa ibn Zubair, who himself is not a sahabi as he was born right after the death of the prophet PBUH; his father is Zubair ibn al-Awwam, the cousin of the prophet PBUH, and his mother is Asma bint Abu Bakr, and his aunt is A'isha RA, and his older brother is Abdullah ibn Zubair, he is the most famous tabi' in terms of lineage. He did not become a sahabi because he was too young. So Abdullah ibn Zubair asked Abdullah ibn Amr ibn al-As, another famous sahabi from Mecca: "tell me the worst thing you that you saw happen to the prophet PBUH in Mecca". This shows us the curiosity of the sahabah. So he wanted to know the worst thing that happened to the prophet PBUH. So Abdullah ibn Amr narrates "once the prophet PBUH was praying next to the ka'bah when Utbah ibn Abi-Muayt" - note Utbah is considered to be, among four or five people, as one of the most ignobal and vile of the enemies of Islam. As we said we can divide the enemies of Islam into two general categories; there were those who were somewhat of a noble character, and they never stooped to low tactics such as this: "I'm going to step on his foot" or what Utbah will do in this narration. Uqba was probably the worst, even worse than Abu Jahal. However, the other extreme was of people like Khalid ibn Waleed RA and Umar ibn al-Khattab RA. They are opponents but they don't get nasty i.e. they are honourable opponents - they keep it above the belt. Generally speaking those who kept it noble, Allah eventually guided them to Islam. Greatest example are people like Abu Suffyan and Khalid ibn Waleed. Umar ibn al Khattab. These people were not followers of Islam at the beginning - they were enemies who did a lot of harm. But their harm was within the system i.e. legally, using their tongues, sometimes they got physical but they didn't do things like toture innocent slaves. They didn't do that type of stuff. Other people like Abu Jahal, Uqba ibn Abi Muayt, Waleed ibn Mughira the famous poet of Mecca who inveted lies, that category of people were eliminated and not guided to Islam.

So Abdullah ibn Amr narrates "once the prophet PBUH was praying in front of the ka'bah when Uqba ibn Abi-Muayt came from behind him and he took of his thobe (garment) and

threw it around the prophet PBUHs neck and began to choke him. And the prophet PBUH was struggling with that choking and the people did not intervene at all until finally Abu Bakr was told his companion is being totured. So he rushed to the masjid, and he began beating up Utbah from behind and said 'Are you going to kill a person just because he says My Lord is Allah?'". And Allah revealed verses in the Qur'an quoting Abu Bakr with this exact phrase. Again this shows us Abu Bakr is not a regular sahabi - he is someone Allah has explicitly mentioned is a sahabi in the Qur'an. The only person whom Allah testifies is a sahabi by indirect name is Abu Bakr. "Iz yakoolu sahebehee" i.e. "when he says to his companion" - the only other sahaba quoted in the Qur'an is Zayd so clearly these two sahabah are definately at a different level to the other sahaba.

Sometimes the harm was not physical but rather emotional i.e. a matter of prestigue. Ibn Mas'ud narrates in Bhukari, and Ibn Mas'ud saw this incident as an eye witness but he could not do anything as he was of the slave class. Had he done anything his life would have been taken immediately. So ibn Mas'ud says "once the prophet PBUH was praying in front of the ka'bah" - this shows they usually attacked the prophet PBUH in public to drive the point - "when Abu Jahal and a group of his peers were sitting around each other, and the day before a camel had just been sacrificed. So Abu JAhal said 'who amongst you will go to the carcuss of the camel and bring the entrails/intestines and throw it on the back of Muhammad when he is praying to his Lord?'" So it's a challenge Abu Jahal is posing. Ibn Mas'ud then says "And so the worst of them, Uqba ibn Abi-Muayt stood up, and he went". Now can you imagine - this is a noble man of Quraysh, he must have been wearing his fine clothes, he's considered to be of the leaders, he goes to a dead carcuss and puts his hand inside this filthy decomposing body, and carries it with his own hands; entrails, blood, this disgusting sticky substance. Can you imagine the hatred he has in his heart that's even more disgusting that this act? And he comes from that yard, and walks all the way into the city. And the prophet PBUH is still praying - as we know the prophet PBUHs prayer was long. It's not like our prayers, two minutes and we're done. Literally some prayers were 2 or 3 hours, others were minimum 15 minutes. So Uqba waited for the prophet PBUH to go into sajdah, and when the prophet PBUH fell into sajdah, Uqbah came and dumped all of the stomach and entrails and intenstines - all onto the head of the prophet PBUH while he is in sajdah and the weight of it was so heavy the prophet PBUH could not lift his head up.

Ibn Mas'ud said "the people began to laugh so hard, that some of them fell onto their sides, and others were hitting themselves, and I was standing from a distance looking but I had NO way to help". He was just ibn Mas'ud, no one would have supported him. These are Abu Jahal and kings of Quraysh, ibn Mas'ud is like Bilal - they would have been instantly killed because they don't have any honour. This is not their society, they are slaves in this society. Ibn Mas'ud continues "I was of those who are seeing him but I could not do anything and the prophet PBUH, remained sajid i.e. in sajdah, until some persons went to tell Fatimah RA" - at this time, Fatimah was probably around eight or nine years old. Went to tell her "that your father needs your help". So someone with some mercy went to tell Fatimah RA that her father needs her help. And so "Fatimah was a juwariya (little girl) at the time, and she began crying and running towards the prophet PBUH and helped him get this dead animal off of his back - and the

prophet PBUH then stood up; he managed to stand up, and he turned and he faced them. And he raised his finger up to Allah, and when they saw him in this fashion they became quiet.

They became quiet, and he began making dua against them by name: "Allahuma alayka be Abi Jahal. Allahuma alayka be Uqba ibn Abi-Muayt..." And he mentioned each of them three times, until all of them had a deadly pale in their faces. The blood drained from their faces and the people that are mentioned here: Abu Jahal ibn Hashim, Utbah ibn Rabbiyah, Shaybah ibn Rabbiyah, Waleed ibn Uqba, Ummayah ibn Khalaf and Uqba ibn Abi-Muayt. Ibn Mas'ud said "and there was a seventh but I forgot his name". So seven people were in this 'nadia' i.e. this gathering, and then Ibn Mas'ud said "And I swear by the One who sent Muhammad SAW with the truth, that I myself saw every one of these seven, dead in the Battle of Badr". The first engagement Allah took care of all of them. Every one of these seven, the enemies that didn't have any nobility, there's no point so Allah did not save them. They don't have any good in them. This shows they had no humility, completely callous their hearts were sealed. So Ibn Mas'ud said every one of the seven were dead at the battle of Badr and he saw their bodies dragged into the well and thrown into the well of Badr.

Eventually of course the matters got worse than this, and talks began of assassination - it's narrated in ibn Ishaaq that once the news spread that they had planned to assassinate to the prophet PBUH, and a neighbour told Fatimah RA about this, and Fatimah RA ran home and told the prophet PBUH that they're planning to assassinate him. And the prophet PBUH said "fear not for Allah will take care of me." And he asked her to bring her water; he did wudu, made dua to Allah and he walked into the masjid. And this was towards the end of the Meccan era, because the assassination talk only began in the 8th/9th/10th year of the dawah. Technically we're still in the fourth/fifth year. So they said "we will assassinate him" and they had their weapons prepared, so the prophet PBUH did wudu, walked into the masjid. They had their arms and were ready to kill him, but not one of them could move. They all became paralysed. They could not stand up. And the prophet PBUH took some sand and threw it at their faces while they are sitting and looking at him. And he said "May these faces be cursed" and in this narration the sahabi says "every one of these were of the ones who were killed in the battle of Badr".

And there are many more incidents aswell, the point we are stressing is the prophet PBUH himself was physically and emotionally totured. The question arises: of all the toture and pain and suffering, we firmly believe that our prophet PBUH is the best prophet. We firmly believe his followers were the best followers. We firmly believe Allah loves the prophets and loves the followers of the prophets. So why then were they tested in this fashion and manner? What is the wisdom in such hardship and persecution? Why not give them immediate victory and let the people believe? In fact its not just Islam - even Isa AS, his followers were persecuted. Musa AS - his followers suffered at the hands of Firone. So why when they are on the side of Allah? Our prophet PBUH, there's a dead carcuss being thrown on him. Why? There are many reasons:

1. To remind them, and through them to remind us that Allah did not create us to live a comfortable life in this world. There's a purpose for Allah creating us, and that purpose is the next world. Allah says "He has created life and death, He is one who causes you to laugh and cry". Every human has good and bad happen to him. You have occasions when you're happy, and occasions when you're sad. So Allah reminds them and hence us, that we are not created to just live in this world. Therefore of the wisdoms is to earn in whatever way possible, Allah's mercy that will get us to paradise. You have to do something to gain that mercy from Allah. Paradise is too much to be 'earned' in a lifetime of good. But Allah will magnify the small that you do, and that will then give you Allahs blessings and ultimately paradise. So it's the wisdom of Allah to test mankind, to see those who are pure and firmly believe in him, and those are worthy to be blessed versus those who aren't pure and not worthy.

Allah says in surah Ankaboot "Did mankind think they would be left without being tested and tried? Verily we tested the people before them, and through these tests Allah will show who are those who are true, and who are those who are hypocrites". Allah says is Baqarah verse 214 "Do you think you will enter Jannah just like that? Allah has yet to test you!" and "Allah has told you what happened to the people before you. They were shaken and afflicted with hardships and with poverty until they called out 'when will the help of Allah come?!' Verily the help of Allah is indeed close". We mentioned Khabbab ibn Arat, the one whose slave lady would take hot iron from the coals and use it to toture Khabbab on his back. One day he came to the prophet PBUH and said "Ya RasulALLAH how long? For how long will we be like this? How long will we be tortured? Why don't you ask Allah to help us against these people?" So the prophet PBUH was sitting against the ka'bah - he came forward to show the importance and he said "Indeed the people before you they would be tortured worse than this. And one of them would have a comb of iron that would strip his flesh off of his bones and another would have a saw or knife cut himself in half, and still that would not turn them away from the worship of Allah. Verily I swear to you by the One who has sent me that Allah will perfect this religion and matter, until you will see a day in which a muslim lady shepard will take her flock from Hadra-Mout to San'a, (two cities in Yemen that very far away), and she will only be scared of Allah and the wolf to eat her sheep". Of course this is exactly what happened. The prophet PBUH said "Allah will fulfill this promise but you are those who are being hasty".

Notice the prophet PBUH had full faith - this religion WILL succeed but there will be trails in the beginning but the sahabah were being hasty. The punishments which the prophet PBUH described or iron combs and being cleaved in half, this is exactly what happened to the early Christians at the hands of the Romans. The Romans were a pagan nation until Constantine converted in 321AD and adopted Christianity; until that time, Romans were a pagan nation and they persecuted the christians. The emporer burnt the christians and used them as light bulbs, literally, doused them with petrol and used them as light bulbs in his city of Rome. They became his light bulbs for a few days - they were persecuted very severely in some cases, worse than the early Muslims. So the prophet PBUH is saying "there were muslims before you who were persecuted worse than this, and they did not swerve away from the worship of Allah. Allah will give us victory but you need to be patient". And therefore from this we learn and this is from the wisdoms as to why they had to undergo hardship, that the blessings of

Allah are earned through trail and struggle. They don't just come; you need to earn them through whatever tests come your way. Allah says in the Qur'an:

"With difficulty comes the ease".

The yusr will come with the usr - there must be the difficulty, and then the ease comes. Even the prophets of Allah are not handed the blessings on a silver platter. They need to struggle to earn it and show it. In this is wisdom: a later person could come and say, if the prophets didn't undergo struggles, "subhanAllah they didn't have any struggles they were prophtes Allah gave them peace and security instantaneously" - but they suffered worse than us, so automaically we realise they were better than us.

Of the last points of some of the blessings is that the companions and even the prophet in his own way, they, through their struggles clearly demonstrated their superiority over us. Without any question you see it in their struggles. It's not just speech of Allah that "Allah is pleased with them"; it's not just the speech of the prophet PBUH that "my sahabah are the best of all generations". You see it in what they do and how they live their lives. And even amongst the sahabah, not all of them are the same. Those who converted in Mecca have a higher degree than those who converted in Madinah etc. Allah says "the earliest who converted have a degree higher, and then the Ansar".

The last point is that so we can have real examples, shining lights of guidance, such that when we face trails and tribulations, we can find comfort and solace and role models - and indeed there is no society that has undergone the type of persecution that the early muslims of Mecca did, and therefore every persecution that takes place, we can find some kind of comfort when we look at what happened to the early sahabah.

When the sahaba reached around 20/30 - the prophet PBUH realised he need a place to congregate. Alot of muslims were secret - they hadnt informed their relatives or friends, or especially their masters. There was no 'mosque' they could pray in other than the ka'bah. Masjid-al-Kuba was the first mosque in Islam (mentioned by Allah) - there was no physical masjid before Kuba built upon taqwah i.e. in Islam. So there's no sanctuary, and hence the prophet PBUH decided to choose the house of Al-Arqam ibn-abil-Arqam. And his name is probably Asad ibn Abil-Uzza. Al-Aqram is his title i.e. his common name. So Darul-Arqam became the place where the sahaba meet. When did this happen? We don't have any year, but probably we estimate around the middle of the 3rd/beginning of the 4th year. In other words, as soon as the daw'ah went public - this happened a few months after that. Racall after 3 years the dawah went public - the first three years was in secrecy. After 3 years the persecution began so the prophet PBUH shortly after this chooses a meeting place. Why the house of Al-Arqam? What is the wisdom behind choosing his house? The books of seerah do not mention this so we have to study him, where his house was and try to derive some benefit.

1. Al-Arqam was from the nobleman of Quraysh but not from the tribe of Banu Hashim - he was from the tribe of Banu Makhzum, Abu Jahal's tribe. So by choosing someone from the

Banu Makhzum automatically no one expects a makhzumi will help a hashami because there is huge rivalvry between them. So the prophet PBUH chose someone from a completely rival tribe as no one would have expected it. Islam is more important than tribalism, but the jaheleya Arabs can't look beyond this.

2. He was of the first 10 people to accept Islam. So clearly then he can be completely trusted. Because this is a secret place which no one is supposed to know about.

3. According to one report, he was a young man (18/19) that inherited this property from his father. This adds to the disguise that nobody would think an 18 year old to be such a brave person who would risk it all to help the prophet PBUH.

4. According to another report, he did not announce his Islam - so this was an added cover of secrecy. No one even expects him to be muslim let alone help the sahabah and the prophet PBUH.

5. The house of Al-Arqam was located behind the mountain of Saffat. And this mountain was in the center of Mecca. And why would you want a secret meeting place smack in the middle of Mecca? Traffic. Everybody has to go to downtown every day. Mecca - every one goes there in that area every single day. So people walking to and fro in this area is the most natural thing in the world. It's right under their noses - they are walking to a house right in the middle of downtown because it's a stone's throw away from the ka'bah. Literally the house is right next to the ka'bah. And so when they walk in people will think they are walking into the haram. When they walk out people will think they are walking out of the haram. It's a location that it would be very easy to explain why you are walking to and from that direction. And why they're so many people going back and forth to that area. And we can assume but they probably ensured they went to the haram for a while and came back so no suspicion arose.

6. His house must have been large because we had at least 40 people congregating in the house. So this clearly means the house of Al-Arqam must have been large. This is where Ammar ibn Yasir accepted Islam, Suhayb Ar-Rumi accepted Islam, Umar RA accepted Islam; where Khabbab brought Umar RA after Umar RA repented and changed his mind for trying to kill his own sister. Then when he made sure Umar was sincere Khabbab brought him to the house of Al-Arqam. And he gave the codeword, but Al-Arqam said "who have you brought? How can you bring Umar al Khattab have you lost your mind?". So after explaining Khabbab brings Umar RA to the house of the Al-Arqam and Umar RA accepts Islam.

So this was the central station for the muslims. And when you look at the reasons why this house was chosen, once again you find a lot of wisdoms and you find clearly the prophet PBUH was a highly intellectual human, he's not just choosing any random house there's reasons why even this house was chosen.

The next major incident was the first immigration to Abyssinia. When these tactics of open intimidation, toture and humiliation continued, the prophet PBUH suggested to the sahaba

that "this land has become too constricted - why don't you immigrate to the christian land of Abyssinia for those who want to? The king there is a just king who will let you worship without trouble". And this was said in Rajab in the fifth year of the dawah. And so after 3 years dawah went public; less than 1.5 years after this the prophet PBUH makes this announcement so we can imagine the hardship that happened in these 1.5 years. It got so difficult, the prophet PBUH allows the sahaba to immigrate. Most of us will never understand the hardship involved with immigrating from land to land. Uprooting yourself completely in Jaheleya Mecca was unheard of. As a qurayshi you had to be linked to Mecca. If you went anywhere else, you have no honour or protection because there is no law or government or civilisation. You become a 2nd/3rd class citizen. This is Arabia - imagine going to a foriegn land. On top of that, there is no bank transfer. Your property is your property. And you can't sell it because you can't tell anyone you are leaving. So it will just be taken over by other people after you're gone. When they performed Hijra to Medina, the sahaba suffered immense finanicial loss. And so, when you're making Hijra, you are entering in a world with no honour, protection and you are at the mercy of those around you. To make matters worse, its a land in Africa, people don't even speak Arabic. The culture is completely different. So this underscores how difficult Mecca was for them to prefer going to Abyssinia over staying in Mecca.

When the prophet PBUH gave this command, 15 people migrated in total, 11 men and 4 women. Among them was Utham ibn Affan and his wife Ruqayyah, the daughter of the prophet PBUH (so this was the first couple). Next was Abdur Rehman ibn Auf, Uthman ibn Madoon, Zubair ibn al-Awwam, Musaab ibn Umair, Abu Salma and his wife Umme Salma. She was left all alone without any support when Abu Salma died. So out of mercy to her the prophet PBUH sent a proposal to Umme Salma. And a number of other sahaba.

It's unclear whether they all secretly immigrated or whether it was known. They made their way to Jeddah, and then took a ship to Abbyssina. Other reports spread that news reached the Quraysh. This is also acceptable as at this time, there is no reason for the Quraysh to stop them. And there is one report which suggests the news was public. It ivolves Umar RA. Note there was four couples who migrated. Aamin ibn Rabiya and his wife Laila was one of them. It was narrated Laila packed her bags and loaded the camels. And Umar RA passes by and sees they are travelling. So he asks "where are you travelling to?" Travelling was a massive deal for them. Its not a normal thing. Laila is understandably so irratated and said "this all because of you, and your terrorising of us just because we want to worship of Allah. Because of you we have to go somewhere else". Instead of getting angry, Umar RA showed compassion and said "has the matter reached that level? May Allah be with you". And he walks on his way. So she is completely flabbegasted - so when her husband comes home, she tells him about this. Her husband snorted in contempt and said "do you really think he will be merciful and accept Islam? The donkeys of the father's house will embrace Islam before he does". SubhanAllah this shows us Umar RA had an outer hardness but inside he was very compassionate and soft. Indeed when he hit his own sister, as soon as she bleeds what happens? We will see. And indeed teh sahaba never expected him to accept ISlam. So this also shows we should never condemn people to hell.

So Umme Salma said "we began to live in a good land. And we were safe with regards to our worship and did not fear any persecution". Notice every one who migrated were all high status qurayshi people. Why couldn't the lower status immigrate? They were slaves. And they didn't have the political luxury to immigrate. This shows us that the people who needed to immigrate the most couldn't do so. Bilal, Khabbab, Ibn Masud, Ammar etc all couldn't do so. And the more elite, Utham ibn Affan - who was the one who was sent for Hudabiya because they know the Quraysh would never touch him as they loved him so much. So the elite of the muslims immigrated. And this shows us, a person does have to take care of themselves. And this isn't unislamic. And indeed there was no point for them to stay and be persecuted. So you make the best of a bad situation and whoever CAN leave and be immigrated, then did.

This also shows not all of the lands of the non muslims were the same. Some of them are peaceful and could be inhabited in peace. Mecca and Abyssinia were not the same. There are lands where freedom is guaranteed; and others were people are persecuetd. So clearly this shows Islam says we should live in a land provided we can worship Allah. And if we have this freedom we should remain law abiding citizens. The model of the Abyssinian muslims is a model we should benefit from. And the model is: you live as a minority in a majority non muslims land, and you obey the laws of the land and you understand you are citizens; and you don't intend to overthrow the constitution of the government. The Abyssinian muslims did not do this - they just lived, worshipped and participated in the community without any problems. Many extremists say its haraam to live in America. In reponse we say the muslims lived in Abyssinia and their goal was nothing but to worship Allah. And they remained there for over a decade. In fact for 14 years - 7 years after the Hijra the muslims were still in Abyssinia. It was only after the battle of Kabar the prophet PBUH sent a letter of Jaffa in Abyssinia and tell them to come back to Medina. This shows there was a community of believers living in Abyssinia even when there was a fully functioning darul-Islam in Medina. Thus how about when there is no khalifa, or no darul-Islam? Also notice, the prophet PBUH described the Najashi of Abyssinia (the emperor of Abyssinia), who was Ashama ibn Abjar, as a 'just' king. Why? Because he did not peresecute his subjects nor did he persecture in his religion. Thus allowing people freedom in worship is considered to be a just king. Is it possible a christian can be praised for this freedom and yet our shariah does not allow this? The Islamic government does not have the right to ban other religions. This utopic government some of the narrow minded people think about is not a real vision, nor does it match with the shariah. There was always a minority of non muslims living among muslims in the past. And its unislamic for a government to ban a religion. Indeed, when the muslims conquered Persia, the persians were zorostrians, not the people of the book. And so by unanimous concession, the muslims accepted them as similar to the people of book. Thus the correct opinion mentioned by Ibn Tammiyah is that this applies to any religion - any pagan religion. Thus, we cannot ban any religion. The Islamic shariah guarantees this freedom to any non muslim. This shows us the perception many non muslims have is incorrect; and also the perception of many over-zealous muslims themselves.

So the wisdoms of choosing Abyssinia as the safety net were as follows:

1. The king of Abyssinia was a just king that allowed freedom of worship.

2. Abyssinia was familiar with the Quraysh and muslims due to trade that happened between them. It wasn't as if the prophet PBUH said go to china i.e. somewhere the muslims had never heard.

3. Its easy passage. The journey was to Jeddah, which took a day or two, not too far. And from there it was a ship to Abyssinia which took 5/6 hours. So within two days you could be in Abyssinia. Much closer to Yemen or Rome.

4. There are christians, not pagans. And chrisitans are much closer to muslims. Allah says "the closest and the ones who have the most love for the muslims are those who say we are the followers of Jesus". And its also said that this king he followed a version of christianity that wasn't the trinitarian version.

When Jesus was raised up, his followers were immersed in a huge confusion. "What happened, where is he?" And within a decade the question came "who is he? what was he?". And one group, the true followers of Jesus like Barnabus, James etc said he was just a man, a prophet, a noble person who obeyed one God like Moses AS. Another person came along by the name of Paul who never met Jesus, and he taught a version of christianity that was a different version. That you have to believe in the death and ressurection of Jesus AS. And that he came to abbrogate the law. Don't follow the law of Moses or Abraham etc. This is why christians don't have a law - even though Jesus was circumcised, he didn't eat pork etc. And this controversy continued for 300 years. One group of christians remained firm. Modern day scholars called them jewish chirstians, or messianic jews (i.e. they believed Jesus was a prophet) - these were the real muslims. One group was the pauline christians, and they Jesus was the son of God. And eventually the trinity was put into the mix. You never find the trinity in the old testament, and rarely/nothing in the new testemant. So Constantine, the emporer of Rome, called a huge council in Narseea. And he calls all christian bishops. And you have opposing views, some say he was the son of God, some say he was three Gods, some say there were two Gods etc. Constantine makes a decree - the creed of Narseea. And this creed says there are three that rule in Heavan, but these three are only One. Basically 3=1. The main opponent was a man by the name of Arias. And after this meeting Constantine said he had to be executed. Arias fled for his life and he fled south - that he fled down while the narseean creed was spreading down through the Roman emporer. There's not a single branch of christianity that was of the original pre-narseean creed. Recall the story of Salman al Farasi. His last teacher said "I don't know anyone left upon my religion". Thus there is a theory that Najashi was influenced by Arias, thus when Islam came to him, that's why he instantly said "this comes from the same well as Jesus". He instantly recognised it. So the theory is that Najashi could have been on the true christanity.

Seerah of Prophet Muhammed 16 - The Incident of the Satanic Verses - Yasir Qadhi November 2011

Shortly after the immigration to Abyssinia the muslims came back to Mecca. So much so its narrated they came back in the month of Shawwal. Thus, they immigrated in Rajab but came back just 3 months later. They all returned - so what happened to cause them to change their mind and come back to the very land of toture?

This incident was the famous incident some called the 'satanic verses'. They returned back because of one rumour. And that was the Quraysh had accepted Islam. Indeed for anyone the most difficult time of moving is the first weeek. Once you get there and you realise it's so different from what your used to - its very difficult. And so some rumour spread that they pounced on, and they embraced. No matter how while it sounded, their hearts were yearning to go back to Mecca so they decided to pack their bags and go all the way back. On the way there, they discover this is not true. The basis of the rumour was what come call the 'satanic' verses.

Before we begin, this controversy comes over whether this incident is authentic or not. And further how we understand this incident. So we'll discuss the different versions of the story that exist. We'll discuss 3 versions.

Version 1

This is the version reported in Bhukari, thus the most authentic. And it says in this hadith, that in the month of Ramadan (from ibn Ishaaq), in the 5th year of the Hijra, the prophet PBUH recited Surah an-Najam in its entirety. Its a very powerful and elequent surah. And when he finished the surah - the very last verse basically says "prostrate to Allah and worship Him". And so the momentum built up and the excitement built up and the power of the Quran affected the entire congregation, muslim and non muslim, such that when the prophet PBUH said "prostrate to Allah" the muslims fell into sadjah, and the Quraysh were so emotional too that they too fell into sadjah. For the first time, muslim and non muslim ALL united behind the prophet PBUH. Except for Waleed ibn Mugira who put sand to his head and said basically "this is good enough for me". The point being is that everyone prostrated behind the prophet PBUH. By the time it reached the 15 sahaba in Abbysinia, the rumour had been extrapolated. A simple story.

The fact is Surah Najam is such a powerful and elequent surah, and its so powerful. And there's an element of excitement being built up, that verse by verse even the Quraysh were overwhelmed by the power of the surah and they themselves prostrated. This translation of the last few ayah, Allah says:

And that it is He who enriches and suffices
And that it is He who is the Lord of Sirius
And that He destroyed the first [people of] 'Aad

And Thamud - and He did not spare [them] -
And the people of Noah before.
Indeed, it was they who were [even] more unjust and oppressing.
And the overturned towns He hurled down
And covered them by that which He covered.
Then which of the favors of your Lord do you doubt?
This [Prophet] is a warner like the former warners.
The Approaching Day has approached.
Of it, [from those] besides Allah , there is no remover.
Then at this statement do you wonder?And you laugh and do not weep
While you are proudly sporting?
So prostrate to Allah and worship [Him].

Imagine the prophet PBUH reciting this so powerfully. And its truly a powerful surah which constant rheotical questions - and so when the prophet PBUH reaches the end and falls in sajdah, he falls down and even the Quraysh fall down. And so version 1, the Bhukari version is the authentic version. There is no need for a far fetched tale to explain it. Narrated by ibn Abbas: "the prophet PBUH recited Surah Najam, and he prostrated, and every single person, even the jinn, prostrated with him - except for Waleed ibn Mugira (not a relevant detail)". No mention of shaytan.

Versions 2

These revolve around reports not found in the famous books of hadith. Nor in ibn Ishaaq or ibn Hishaam. They are found usually in the book that collect everything. Such as at-Thabari tafseers. Note, he didn't write a tafseer for the masses. Rather
he wanted to write an encyopedia for the scholars. And he mentions this. He says he will report absolutely everything he hears, authentic or not. Thabari is not Bhukari - Bhukari was a critical collector. And so the following reports that mention a story that involve Iblees, shaytan is found in these such books. And because it involves Iblees, a western researcher, an orientalist called Sir William said we'll call it the 'satanic verses'. So this term was coined by this person who speciailised in Islam, and became a professor who wrote a big book about the seerah in english. And so he labelled the chapter the 'satanic verses'. The islamic sources call it the 'story of the bird'.

In essence versions 2 and 3 are the same but with one critical difference. So we now have version 2. This version adds details again not found in Bhukari or any well known source of seerah.

It goes back to Uruwa ibn Zubaid. Recall he wasn't a sahabi so there is a missing link in the chain of narration - it does not go back to the prophet PBUH. He was a famous tabi but not a sahabi. Uruwa was not narrating from the prophet PBUH. Uruwa says that when surah Najam was being recited. Verse 19 and 20 Allah says "have you not seen Al-lat and Al-uzza and manaat? Are you going to get the males and you will give him the females? What an unfair

sharing." Now the story is this: Uruwa said "after verse 20, shaytan cried out, and he added two verses that were not in the Qur'an, and these verses were heard by the unbelievers but NOT the believers. Shaytan cried out in his own voice, and he added two verses - "have you seen al-lat and uzza and the third of them mannat?". Then he added "these idols are the mighty cranes, and their requests will be granted". This is the first time the idols were being 'praised' apparently. That these idols are beautiful birds and that you should worship them as their intercession will be accepted. And so, when the mushriks heard these verses they thought "finally he has come to the middle ground. He is willing to accept our Gods finally". Their problem was rejected al-lat and al-uzza, they had no problem with Allah. So they said "the prophet PBUH has agreed to accept our Gods" and so when the prophet PBUH finished they all prostrated with him.

Version 3

In yet other narrations, again they are found in al-Wahadi - so being true and clear the satanic verses were not founded by non muslims. They are found in muslim sources. This is why non muslims jump on this. That they say the Qur'an can be changed by shaytan. So to non muslims this story clearly proves the prophet PBUH invented the Qur'an and so he changes his theology one day to the next. So he is just changing his views to get people to come to him. And again its not fabricated by non muslims - its found in our sources. Version 3 is even worse. In version 2 shaytan recited out and the people hear. Version 3 is worse - in this version the prophet PBUH hears shaytan recitation and thinks it is Jibraeel AS reciting to him, and he with his own tongue recited those satanic verses. This is of course even worse. As we are know saying the prophet PBUH couldn't tell the difference between shaytan and Jibraeel AS. This is the premise for their argument. Once again being academcially true this is found in Islamic sources, not non islamic sources.

So we have three versions. Version 1 is in the most authentic book found in the most authentic sources.

THen we get lower and lower in our authenticity. In version 2 the details say shaytan screamed out and the muslims somehow didn't hear but the non muslims did.

In the third version, shaytan pretends to be Jibraeel AS. And when Jibraeel recites the Qur'an, Shaytan throws in two verses, and so the prophet PBUH recites these two verses. And so when the Quraysh prostrated, according to version 3, Jibraeel AS came back and asked him "what did you recite?". The prophet PBUH recited again with the two satanic verses, and Jibraeel AS then says "I never told you to say this". And so the prophet PBUH got very depressed and hurt, that he thought he invented this. And then Allah revealed Surah Hajj verse 52:

"And We did not send before you any messenger or prophet except that when he spoke [or recited], Satan threw into it [adds some misunderstanding]. But Allah abolishes that which Satan throws in; then Allah makes precise His verses. And Allah is Knowing and Wise."

So the thing that shaytan said will become a fitnah for those that have a weak and hard heart. So satanic verses are a fitnah for those that have a weak heart. So according to version 3, shaytan succeeds in decieving the prophet PBUH, and so the prophet PBUH recites these verses, and Allah then corrects these verses, and the proper recitation is revealed, and initially the Quraysh say they want to join hands but then they say no.

The problem is that versions 2 and 3 do NOT contradict version 1. Sadly, the scholars don't all agree. We have a good group of scolars, like ibn Kathir, Al-Kaadhi, Al-Baani who was the greatest scholar of hadith in our time who wrote an entire book on just this story, and he went over every single report and shows every report is weak. So many many people say versions 2 and 3 are not right. Further, ibn Kuzayma, who was one of the four people to write sahih books. Bhukari, Muslim, ibn Hibal and ibn Kuzayma. And when he was asked about this story he said "this is a fabrication the enemies of Islam did to try and destroy Islam". This was going back in 311 Hijra. How we wish we can restrict ourselves to them. Unfortunately there are other scholars who say version 2 and 3 actually are true. An interesting point: in 1966, there was a world wide conference on this one story. Alot of the major scholars were who there all presented papers and references and proofs, and the outcome of the conference was that versions 2 and 3 are fabricated. So we can say the bulk of the scholars cross out version 2 and 3. And any modern book of seerah, this story isn't mentioned or its mentioned as a fabrication. Well, thats not the only position within sunni Islam. Some scholars have accepted version 2, and some even version 3. Had they been small names we could have rejected them, but they were all big names.

Version 2 which says Iblees said out loud and the prophet PBUH had no idea - this is easy to swallow because there's no deception here. And this version is accepted by alot of scholars, most importantly, ibn Hajar, who was one of the biggest scholars of Sahih al Bhukari. His point is that, its true every individual proponent of the story is from a weak chain - but when you put all these chains and stories together its acceptable. This leads us to a small tangent in the sciences of hadith. Its a true principle that if you have many hadiths about the same story and they all have weak chains, if you put them together you can say its acceptable and true. And so ibn Hajar applied this principle to this incident. He says "all the reports are certainly weak, but when you put them together we can accept it as truth". Sheik al-Bani says that what Ibn Hajar says is true, that weak reports put togther become authentic but not every single time - there is a science behind it. This rule has exceptions, and al-Bani shows you cannot apply this principle here.

Version 3, had it been supported by anyone else we could leave it, but its supported by one of the greatest scholars of Islam, ibn Tammiyah RA. And he writes about this in a number of his books and tafseers, and he says that not only do all the reports add up and make it authentic, but the verse of surah Hajj makes it crystal clear, that "oh prophet PBUH its not only you, many prophets faced this". Now this word 'tamanah' means 'to recite'. But later on one of the meanings is 'to wish'. So this ayah can be interepted in two ways:

"except that when he recites, shaytan throws something in his recitation. Allah will abrogate what shaytan said, then Allah will make his ayah firm and clear so that Allah will cause this to be a test for those whose heart has a disease."

Meaning this santaic verses become a test for those with weak imaan. The other interprataion is that:

"no prophets or messenger has wishes excepts that shaytan tries to tamper with his intentions, excpet that Allah will get rid of what shaytan says and Allah will casue this to be a test for those whose hearts have a disease".

So these people say this has nothing to do with surah Najam. Nothing to do with the satanic verses. Ibn Tammiyah responds and says how do you understand that "whatever the shaytan has said will become a fitnah". So according to ibn Tammiyah this means they have heard something.

The other dimension is theological. The majority of those who say version 2 or 3 cannot happen say how is it possible that the prophet PBUH could not tell the difference between Jibraeel AS and shaytan? It implies that the revelation itself has the possiblity to be corrupted. The integrety of the wahi becomes comprismised. So a famous scholar said "I don't care if the isnaad are like the sun, I will not accept this story". Al Kadi iryad is one of the scholars who say this - one of the best written book of seerahs. He says "how can anyone believe in this story?". And he says "how can anyone accept that the prophet PBUH take shaytan's recitation?" So because they are ma'soom 'cannot commit mistakes' - we cannot accept this incident occured. Ibn Hajar says version 2 dosen't comprimise the prophet PBUH's honour and integrety. So we'll reject version 3, and accept version 2. We can accept version 2 - its not a big deal. But ibn Tammiyah said, and of course he believed that the prophet PBUH is ma'soom - no sunni muslim says otherwise. But he said, his definition of 'isma' is different to that of other muslims. Can the prophets commit mistakes? According to Ibn Tammiyah, the prophets cannot commit major mistakes, or vulgar sins. Further, they cannot lie BUT they can make judgemental errors (and he quotes many examples i.e. prisoners of the battle of Badr when Allah revealed in the Quran 'its not befitting the prophet to take prisoners of war'). Then ibn Tayyimah says that the prophet can commit minor sins - but they do not persist and they repent immediately. And of course the main example is of Adam AS. So ibn Tammiyah said the prophet PBUH is the best human, but he is a human. And so he can commit sins, but he repents immediately and in this repentance is the perfection of the prophets. He says that their humanity is as perfect as possible. Indeed the prophets can't just be angels as there would be no point otherwise. So ibn Tammiyah says this does not show the wahi has been corrupted, but rather it shows the wahi has been protected and the prophet PBUH is the most truthful of everyone because of the fact that he came clean with the story. This exact same story that he could have avoided makes him look bad but he didn't.

As a footnote there are two stories that are highly sensitive, emotional, problematic etc. The first of these is this. The second is the story of Zainab. And that is a very difficult story. But

that's easier to resolve. Nonetheless it has its own issues. But Allah revealed in the Qur'an verses about Zainab and Zaid ibn Harithah, and so Zaid and Zainab were married, and then eventually Allah revealed and said Zainab is your wife. Before this Zaid came to the prophet PBUH wanting to divorce Zainab. So the prophet PBUH married Zainab after the divorce. But the Qur'an says "you advised him not to divorce her, and you were scared of the people and you should have been scared of Allah". This a whole different tanget. And we should never be afraid of these verses. Muslims have mad ideas where they think "how can this be? how is this possible?" Ignorance is not bliss, knowledge is power. We need to critique them academically.

Aisha RA says "if the prophet PBUH had hidden anything from the Qur'an, he would have hidden this verse and to this day its in the Qur'an - he didn't have to tell us this verse. Still he recited all of these verses and this verse is in surah Ahzaab". Allah is not embarrased of the truth. Allah does the nikah himself in the Qur'an in surah Ahzaab. For now, the point is Aisha RA says if the prophet PBUH wanted to hide something, he would have hidden this verse. Ibn Tammiyah says why can't we apply the same thing to this story? He says Allah allowed the shaytan to get in two verses, and then Allah abrogated what shaytan said, and the prophet PBUH came clean and said everything.

As a minor student, Sheik's Yasir Qadhi's opinion is as follows: version 1 is the truth. We can cross out version 2 and 3 for the following seven reasons:

1. Claiming that Iblees can inspire the prophet PBUH seems to intefere the process of wahi. And Allah guarantees the process of wahi - there are so many verses that talk about the purity of revelation. Of course ibn Tammiyah would say it is pure as Allah corrects this.

2. There is no authentic version of the satanic incident. Every single incident is weak and none of them is an unbroken chain back to the prophet PBUH. The strongest chain goes back to al Bak-Baak. And people have attempted to fabricate the Qur'an but they never have succeded in this.

3. Even if we forget the isnad analysis, look at the story itself: there are so many versions of it. Another version is that RasulAllah sAaws was sleepy and he messed up. Another version says that RasulAllah sAaws was in salah at the ka'bah when reciting. And another version says that he was sitting in the gathering, reciting.

4. No authentic book of hadith mentions this incident - not even ibn Hisham and ibn Ishaq (the authentic books of seerah). They are found in the tertiary sources.

5. (This point is the biggest for YQ!) Contextual analysis of the verses. Verses 19-20 show that what will follow will be criticism because of the istifham qaari (derogatory questioning). Even in English, you do not speak like this when speaking of something to be honoured. Then comes the verse after ("unjust division"). If the satanic verses are inserted, the story makes no sense. From criticism to praise to criticism, it doesn't work linguistically or contextually!

6. (Pointed out by Muhammad Abdu - mufti of Egypt d. 1905 CE) Even linguistically it makes no sense because the word gharaneek has never been used in pre-Islamic poetry to refer to the idols. This would be the only time it is found - in this story. If Shaytaan really wanted to fool the pagans, he would choose a word that they recognized.

7. We have the authentic story of Bukhaari with a good enough explanation and the power of the Qur'an and everything makes sense. Why would we resort to the Satanic Verses? Ibn Abbas radhi Allahu anh said the power of the surah was so much that the Muslims, mushriks, jinn, and ins all prostrated except one man raising dirt to his forehead (Waleed b. Mugheerah or Umayya b. Khalaf).

Modern researcher as to where this story came from: even legends have a basis. There is a modern historian who theorizes that when the Quraysh prostrated, they felt embarrassed they had become so emotional. As a result, they said the reason they did this was because RasulAllah sall Allahu 'alayhi wa sallam had agreed to praise their idols. Sadly, we cannot find a classic reasoning. It is reality that the tabi'oon narrated it, but none of the Companions mentioned it. In the end all verses have been acounted for, those two verses are not in the Qur'an anyway - NO ONE says they are and so as Allah says He has made His verses crystal clear.

Seerah of Prophet Muhammed 17 - The second migration to Abyssinia - Yasir Qadhi November 2011

As we said the muslims returned back from Abyssinia due to the rumour which proved to be wrong. The main point is that, from the immediate sahaba, Umar RA was still not muslim, Uthman RA immigrated and Ali ibn Abi Talib was too young to immigrate. How about Abu Bukr RA? He initially decided to immigrate and accompany Uthman. But on the way to the ship in Jeddah, they passed by the leader of the neighboring tribe, Ibn Ad-Daghin. He saw them all leaving and asked them "where are you going and why?" Then Abu Bukr told him of the toture the muslims went through and so he said we want to go to a land where we can worship in peace. Full story below:

Narrated by Aisha Bint Abu Bakr (the wife of the Prophet): "I never remembered my parents believing in any religion other than the true religion (Islam), and (I don't remember) a single day passing without our being visited by Allah's Messenger in the morning and in the evening. When the Muslims were put to test (troubled by the pagans), Abu Bakr set out migrating to the land of Abyssinia (Ethiopia), and when he reached Bark-al-Ghimad, Ibn Ad-Daghina, the chief of the tribe of Qara, met him and said, 'O Abu Bakr! Where are you going?' Abu Bakr replied: 'My people have turned me out (of my country), so I want to wander on the earth and worship my Lord.' Ibn Ad-Dhagina said: 'O Abu Bakr! A man like you should not leave his homeland, nor should he be driven out, because you help the destitute, earn their living, and you keep good relations with your kith and kin, help the weak and the poor, entertain guests generously, and help the calamity-stricken persons. Therefore, I am your protector. Go back and worship your Lord in your town.'"

So Ibn Ad-Dhagina said "let me intercede on your behalf, and let me protect you". The tribe of Abu Bukr had accepted they won't protect Abu Bukr anymore, so Ibn Ad-Dhagina said "I will protect you". So Ibn Ad-Dhagina and Abu Bukr both returned back and Ibn Ad-Dhagina announced "oh people of Mecca, will you accept my protection over Abu Bukr?" Ibn Ad-Dhagina was a neighboring chief, and a person who did frequent trade, so the Quraysh accepted. But they said we will allow it on one condition that he cannot pray publicly. Indeed, Abu Bukr was the only one with the prophet PBUH who actually prayed publicly. And they didn't want him to pray in public because of the effect this had on the people. Because of this, Abu Bukr was the first person to build a masjid. He basically extended his house and made a room into his place of worship. So he decided to make a 'public masjid'. He prays in this extension and he prayed out load because he can pray out loud in his own house. And Abu Bukr's recitation was beatuiful - the women and children would gather around listening to this recitation. And as narrated by Aisha RA he would cry alot while reciting the Qur'an, so the people gathered around his house every time he prayed. Indeed houses are small and its dead silent so its easy to hear the recitation. Technically all he was doing was reading in house, but the Quraysh couldn't take it so they sent a messenger to Ibn Ad-Dhagina and they said "we have to take back in our condition - he cannot even pray in house". So Ibn Ad-Dhagina said "I have no choice except to ask you to stop praying or allow me out of the protection". And Abu

Bukr RA said "I give back your protection, I now take the protection of Allah". Narrated in full below:

Aisha RA continues: "Then a thought occurred to Abu Bakr to build a mosque in front of his house, and there he used to pray and recite the Quran. The women and children of the pagans began to gather around him in great number. They used to wonder at him and look at him. Abu Bakr was a man who used to weep too much, and he could not help weeping or reciting the Quran. That situation scared the nobles of the pagans of Quraish, so they sent for Ibn Ad-Daghina. When he came to them, they said: 'We accepted your protection of Abu Bakr on condition that he should worship his Lord in his house, but he has violated the conditions and he has built a mosque in front of his house where he prays and recites the Quran publicly. We are afraid that he may affect our women and children unfavorably. So, prevent him from that. If he likes to confine the worship of his Lord to his house, he may do so, but if he insists on doing that openly, ask him to release you from your obligation to protect him, for we dislike to break our pact with you, but we deny Abu Bakr the right to announce his act publicly.' Ibn Ad-Dhagina went to Abu Bakr and said: 'O Abu Bakr! You know well what contract I have made on your behalf; now, you are either to abide by it, or else release me from my obligation of protecting you, because I do not want the Arabs hear that my people have dishonored a contract I have made on behalf of another man.' Abu Bakr replied: 'I release you from your pact to protect me and am pleased with the protection from Allah.'"

And after this Abu Bukr had no protection. And this is why when Abu Bukr saved the prophet PBUH when the prophet PBUH was being strangled, they beat Abu Bukr almost to death. He was immobilised for a week in his house. And how could they get away with this? Even though he was Quraysh, his own subtribe claimed they had no protection over him.

Now between 14-17 people immigrated; as they came back to Mecca they ask "have they accepted have they accepted?". But the first caravan they came accross told them "no you have heard wrong". And so, this hurt them so much so that they said "let's just go back to Abyssinia". Even though they were just a doorstep away from their original homeland, they said "let's go back". But of course their emotional state prevailed and they said "we're here now so let's just go in". Indeed look at how times have changed - to leave your land was a huge burden and even punishment. Now, when they left Mecca they had cancelled their passports and renegated from their tribes. Now each one of them has to find new protection.

Uthmaan ibn Mad'oon reached out to Al Waleed ibn Mugira, and he agreed and they publically anounced and said "I've given my protection to Uthmaan ibn Mad'oon". Recall Waleed ibn Mugira was one of the most powerful men in Mecca - and he is the father of Khalid ibn Waleed. The one where Allah revealed Surah Mudathir. So not a hair on the head of Uthmaan was touched. And so when Uthmaan saw his muslim brothers being persecuted, his guilt got the better of him and he said "how can they are suffering and I am not?" So he went to Waleed and he said "please take your protection back. I cannot bear to see my fellow brothers suffer while I have this freedom". SubhanAllah it shows that even though there was nothing wrong - he voluntarily returned his protection. So Waleed announced that "Uthmaan

has asked his protection be returned". Now he comes walking back and he passes by a very famous poet, Labeed (who eventually accepted Islam). So Labeed was reciting poetry and he says "Verily everything other than Allah is useless". The prophet PBUH says this was the most truthful statement any poet ever said. And so Uthmaan said "Sadaqt". And then he said "every blessing without any doubt will dissapear". Uthmaan went so high he said "you have just lied - Jannah will never finish, the pleasures of Jannah will never come to an end". Imagine, the guest of honour is reciting poetry, the entire Quraysh is standing around him, and he is interrupted by Uthmaan. Labeed gets irritated and said "since when have you treated your guests like this? This is rude." Labeed dosen't know whats going on of course - he dosen't understand Islam or muslims. And so someone stood up in anger and gave Uthmaan a hard smack and gave him a left eye. When Waleed heard he went to Uthmaan and said "my nephew why have you taken back this protection? Come back and I'll give it to you". Uthmaan said "no, my right eye is now in need of the blessing my left eye has got".

Abu Salama kept the protection, who was the husband of Ume Salama, the future wife of the prophet PBUH. Abu Salama is a cousin of the prophet PBUH and is in Banu Makhzuum. His mothers is Abdullah's sister i.e. the prophet PBUH's father's sister. So Abu Salama reached out to Abu Talib, his mother's brother. So Abu Talib said "of course I will protect you". Abu Jahal found out and got angry and he sent people to Abu Talib. But Abu Talib said "If I will give protection to one nephew, why can't I protect the other?" And argument broke out; but Allah brought about a solution we won't accept. Abu Lahab, who recall was Abu Talib's brother stood up and said "have you not irritated this old man enough? Let him be. For by Allah I will have to force my hand and stand with him". Here he is speaking as a tribesman and a brother - not a religious love. So Abu Lahab defended against Abu Jahal. And indeed Allah helps Islam from whoever He chooses.

So the situation in Mecca remained status quo, and the Quraysh continued to toture and persecute the muslims, so those people got together again and said let's go back to Abyssinia. But, in the meantime news spread amongst the muslims about how good Abyssinia was in terms of freedom. They had food and safety in Abyssinia and that was enough. But when the muslims heard this, 40% if not 50% decided to immigrate. That's a huge number. So it's as if the wisdom why Allah allowed these early muslims to return was that the bulk of the muslims also go to abyssinia to safety. Indeed there was no other way so many muslims would have immigrated. No way they would leave their entire livelehood and homes. So for the second immigration more than 80 muslims immigrated, headed by Ja'far ibn Abi Talib, the direct cousin of the prophet PBUH. Note though Uthmaan ibn Affan decided to remain in Mecca and he migrated to Medinah later on. Also, Mus'ab ibn Umair, the first person to immigrate to Madinah within 3 years, the one whose his own parents totured him so much, also did not return to Abyssinia even though he went the first time.

Note at the time Mecca only had around a fwe hundred people in it. So 80 people represents around 15-20% of the people. Recall a 'tribe' was only around 10-15 people. The Banu Hashim were 10 brothers - the descendant of Hashim. Certainly there were not more than 800 people in Mecca. Out of that 80 are migrating; more than 10% of your population. And its a huge

embarrasment. That your own people are leaving. And this is the Quraysh; the strongest tribe, the strongest, the custodians of the Haram. And so when they immigrated, they decided "we cannot allow this immigration". So they decided to send two people to Abyssinia and appeal directly to the Najashi - the leader of Abyssinia. His name was Ashuma. His grave is still well known to this day. So they sent Amr ibn Al-Aas and another person. And Amr was a very cunning and intellegant, shrewd person. He had the mind of a politician. And so he was sent by the Quraysh. Ume Salama has left us many reports about life in Abyssinia. And Ume Salama narrates "when we landed in Abyssinia we were treated very hospitably. He granted us security and freedom; in fact we did not even hear one ridicule against us. But then the Quraysh heard of our status, so then they plotted against us so they sent two strong men. And they loaded them with many gifts (i.e. camel leather skins) and the two dignotaries arrived. THe first thing they did was that they went to all the ministers of Najashi and gave each of them expensive gifts and leather. And they said 'we have in your midst a group of rebels, and we want to take them back and we want you to support us in this cause. When we give the neegas (najashi) his gifts, remember our gifts to you". So this is pure bribary. Look at the hatred of the Quraysh - they can't even bear the muslims live in a foreign land. And the next day they speak to the neegas and said to him "some foolish youth from amongst our nation are in your country, and they've invented a new religion. They've left ours and neither embraced yours. And the leaders of us have sent us to you so you can hand these young foolish people back to us". So they presented the neegas with lots of fine gifts. And subhanAllah the prophet PBUH strictly forbade this. He said any public servant has no right to get any money except for the money they get from the treasury. He said "you have no right for the publics money. YOu get paid to do your job. Why don't you sit at your mother's house and see if gift comes to you?". So the Quraysh and trying to bribe him. Notice also they are frightening the Najashi with religious, social, political differences etc. They say they were a 'bunch of youngsters' that have 'broken away from the religion'. Political aswell 'we can control them - they are strangers'.

So the vizeers stood up and said "oh our ruler what they have said makes sense, return them back to their people and let them deal with their affairs. So all the vizeers agreed with the two Qurayshi". Najashi said "Know by Allah, I cannot hand them back after they have chose my land". Recall Najashi must have granted their permission to live. So he said "they have chosen me, and asked for my protection, the least I can do is to listen to their side of their story". SubhanAllah he truly was a just king. And so Najashi said "I won't return them back until I listen to them". This shows us how sensible and common-sense filled the neegas was. So Najashi sent a messenger to Ja'far ibn Abi Talib to come to the palace and explain why they migrated and why their people opposed them. And so the muslims became scared, but Ja'far said "we will speak the truth and only say what our prophet PBUH told us to say". So they arrived at the palace and found the neegas surrounded by his vizeers. Its an official meeting - all the 'senators' are present. And you have Amr ibn Al-As and his companion on one side, and Ja'far on the other side. And so Amr ibn Al-As prostrated in front of the Najashi. Ja'far entered and he walked in firm and he did not lower his head one inch. The minister said "how dare you walk in without prostrating to Najashi". SubhanAllah this was at a time their life was on the balance. But this wasn't an issue of comprismise even though they are at a state of

weakness. BUt Ja'far says "our prophet PBUH has told us we can only prostrate to your lord". Najashi says "tell me what is this new religion? And why have you forsaken the religion of the people, nor become christian or jew?" And so Ja'far gave a response which was the pinnacle of elequence.

"O King! we were plunged in the depth of ignorance and barbarism; we adored idols,
we lived in unchastity,
we ate the dead bodies,
and we spoke abominations,
we disregarded every feeling of humanity,
and the duties of hospitality and neighborhood were neglected;
we knew no law but that of the strong,
when Allah raised among us a man,
of whose birth, truthfulness, honesty, and purity we were aware;
and he called to the Oneness of Allah ,
and taught us not to associate anything with Him.
"He forbade us the worship of idols;
and he enjoined us to speak the truth,
to be faithful to our trusts,
to be merciful and to regard the rights of the neighbors and kith and kin;
he forbade us to speak evil of women,
or to eat the substance of orphans;
he ordered us to flee from the vices,
and to abstain from evil;
to offer prayers,
to render alms, and to observe fast.
"We have believed in him,
we have accepted his teachings and his injunctions to worship Allah, and not to associate anything with Him, and we have allowed what He has allowed, and prohibited what He has prohibited.
"For this reason, our people have risen against us,
have persecuted us in order to make us forsake the worship of Allah and return to the worship of idols and other abominations.
They have tortured and injured us, until finding no safety among them; we have come to your country, and hope you will protect us from oppression."
[Reference: Ar-Raheeq Al-Makhtum]

SubhanAllah it was such a powerful speech. Ja'far explains how they had no laws or ethics before Islam - and recall Abyssinia was a civilised nation so they understood this well. And this speech of Ja'far also shows he understood the neegas since the neegas knows what a prophet is. He puts instantly himself in the positive and the two delgates sent by the Quraysh in the negative. And again the point of praising Najashi - this speech swayed and moved Najashi. And he asked the muslims "do you have any revelation?" Ja'far said "yes I do" and so Ja'far recited Surah Maryam. The one surah that talks about Mary, Jesus AS etc. And again imagine

the voice of Ja'far; all the elite people are hushed and humbled by the recitation that went on for at least 15 minutes. He recited all of the story of Jesus AS in Surah Maryam. And even the patriots without understanding Arabic were moved to tears. And Najashi himself too began to cry. And he said "I swear by God, this recitation and the messages of Moses and Jesus are from the same fountain. And he said "go away from me, I will never hand these people to you and don't even think about it"". As they left, Amr said to his companion "don't worry, I have one final trick, I will come back tomorrow". His companion though said "leave it yaa Amr, in the end they are our relatives". But this is Amr ibn Al-As, so he went the next day and he told the neegas "Oh we forgot to mention to you one thing, that they say something blasphemous about your God, Jesus." And so Najashi told the muslims again to come immediately to the palace. At this the sahaba were struck with immense terror. They know this is Amr's doing. So once again Ja'far said "we will say what the prohpet PBUH told us to say. We will not change that Jesus is the prophet, servant and slave of Allah". We learn the most important lesson is that the sahaba used the system of the time to fight the oppression. It's not an islamic state so they can't do anything but what the system allows. Nobody is saying "the ways of Najashi is the way of kuffar etc". No - we have no choice. Ja'far had no quams using the system so we will do the same thing and we must do so. And thus Ja'far and the muslims went back to the Najashi. And he is a bit irritated. And so he asks "whats this what we heard?" And Ja'far said "we say exactly what the prohpet PBUH has told us. That Jesus was the slave and prophet of Allah. That his mother Maryam was a virgin." Notice he didn't go on the offensive and say 'trinity is wrong; son of God is wrong etc'. We should not go on the offensive straight away. And even in this there is wisdom. There is a manner in speaking, and wisdom in the audience you are speaking to. Everything you should say should be positive and constructive. You cannot lie; but there is a methadology and manner in speaking. Najashi now gets the point. But now we learn that the neegas was not in fact a believer in the trinity. He didn't believe Jesus is the son of God. In this he resembled Heraclius, the emporer of Rome. So when Ja'far speaks the truth, Najashi is even more impressed and so he picks us a little branch in front of him, and says "by Allah what you have just said doesn't exceed what Jesus says by this branch". And so when he says this - Najashi makes a final decision and turns to Amr with his companion. And said "go back from here, and take all your gifts with you". This is even further humiliaton. And Ume Salama said they both left "humuliated, disgraced and degraded". The day before the gifts were accepted, but even now all the gifts were sent back.

Few more points: when Najashi said this when he picked up the twig, rumours spread that "Najashi has become a heretic and he's abandoned the religion of our forefathers". So a group began to taint him and there was a possibility of a coup de tat. And Najahshi is aware of this; so calls all the planners and instigators to the palace before him. Before this he wrote on a parchment that "I bear witness there is only one God, and that Jesus is the prophet and slave of Allah" and put it in his robe. And he asks the instigators "whats your problem? Have I not been a good king to you? A just king? Have I improved the economy?" They said "yes, yes, yes but you have abandoned our religion". So he says "what do you believe?" and they say "Jesus is the son of God, apart of the trinity etc". And he says "I swear by Allah this is what I believe" and he pointed at his chest on the parchment. So its basically a double meaning. Its mentioned before this meeting, he sent a messenger to the muslims that "I may be killed soon, if I die, I

have prepared a ship for you so if I die that ship is yours and its captain". And its narrated that the prophet PBUH eventually wrote him a letter and Najashi wrote back and said "I am a muslim, I follow you and if you command I will come to Madinah". SubhanAllah. And we know the muslims lived in Abyssinia for more than 12 years. The other story we have was that of another force/family that tried to seek powers in the land. And matters increased to the point of a civil war. And Ume Salama narrates "we made dua to Allah to help Najashi". And then civil war started. And so the muslims said "who will go to the battlefield to see who will win so we can leave if needed?" So Zubair ibn Awwam volunteered. The battle took place on the banks of the Nile, and so Zubair camped on the bank and waited to see. And Ume Salama said "in the meantime, we prayed to Allah the most serious prayer". And Zubair came back and said "Rejoice indeed Najashi has won". This shows us aswell that an important point was Najashi and his opponenet weren't fighting over Islam. It was pure politics. And the muslims sided with one party over the other. So there's nothing wrong when there's two parties, you want one party to win over the other. Its a matter of survival. This shows its in fact islamic to choose one party and make due if you want. And further the muslims aren't even citizens of the nation - if they were they would have even more impact.

Final point is that Najashi died a number of years later, and the prophet PBUH said "Jibraeel has come and informed me a pious brother of yours has died in a neighbouring land". And he comanded the sahaba to prayer the one, single and only prayer Salaat-ul Janaazah for Najashi without the body. Never before or after this one prayer. The question arises why did he only pray this salah for Najashi? There are many opinions on this and many different views. In the opinion of Yasir Qadhi, he did this because nobody in Abyssinia prayed salaat-ul Janazah over him since Najashi was a secret muslim; thus this is why the prophet PBUH prayed this salah.

Seerah of Prophet Muhammed 18 - Conversion of Omar & Hamza and Boycott - Yasir Qadhi December 2011

We covered the story of the muslims in Abyssinia and that the prophet PBUH prayed salaat-ul janaaza for the najashi when he died. Few more points: they remained there for another 10-12 years. This is significant because the prophet PBUH immigrated just 3 years later. But they stayed there after, Madinah, Badr, Uhud, Khandak etc. It was only when the prophet PBUH sent a letter to Ja'far after the battle of Kaybar. This is interesting because we wonder why did the prophet PBUH want the muslims to remain in Abyssinia when he was in power, winning battles etc. Most likely, the prophet PBUH wanted a back up plan in case Madinah didn't work. And this shows us the long term planning of the prophet PBUH that he's tying his camel. Only when he if firmly established in Madinah when he expelled all of the immediate threats, he called the muslims back. So until Madinah was fully secure he called the muslims back.

There remains a contraversy that, did people convert to Islam when the muslims where there in Abyssinia? There might be few indications, but for sure Islam didn't pass down to Abyssinia until Islam conquered its land after 50-60 years. They converted Najashi of course, but there was no large presence of Islam.

Another incident was that Ubayd-Allah ibn Jahsh, a cousin of the prophet PBUH, passed away and his wife was Umm Habiba bint Suffyan. And so Ume Habiba became a widow in Abyssinia. And the prophet PBUH sent her a marriage proposal, and he sent it through the Najashi. So the Najashi took charge of the marriage, and he was the one who gifted the mehar to Umm Habiba even though the prophet PBUH didn't paticularly tell him to.

We return to the affairs in Mecca. Notice that the prophet PBUH never went to Abyssinia so it dosen't involve him directly. In Mecca two major conversions took place after the second immigration to Abyssinia. From initially around 14 people, it increased to 100 plus that went to Abyssinia. Thus the number and quantity of muslims left in Mecca was little. Some scholars say there was around 37/38 people left in Mecca - so the bulk of muslims went to Abyssinia. So Allah blessed to people to embrace Islam that caused a huge safety net for the muslims.

The first of them was Humza ibn Abi Talib - the uncle of the prophet PBUH. Its narrated that Humza was a well known archer. He would often go on long expiditions and when he returned he would go to the ka'bah, to tawaaf and go home. During one of these trips, it so happened the prophet PBUH was in Mecca and Abu Jahal met the prophet PBUH close to the mountain of Saffat. And Abu Jahal was in a foul mood that day - so he began cursing and cursing the prophet PBUH like he'd never done so before. Verbal cursing. And the prophet PBUH remained silent not saying one word back until Abu Jahal got tired and just went away. And the woman of Banu Hashim got extremely insulted, that when Abu Jahal insulted his forefathers and him obviously its the Banu Hashim lineage being insulted. So the woman got very insulted that "who does he think he is to curse our fathers?" So when Humza returned, some of the women began to taunt him that "What type of uncle or leader are you? When

your own nephew is insulted and no one is there to support him?" So Humza said "what happened?" And they said "Abu Jahal insulted the prophet PBUH for 20 minutes long and no one said anything back". And Humza began to boil - he began to get very angry as its a matter of pride and honour for him. So he said "did this happen in public? Did other people see this humiliaton?" They told him "the whole of Mecca saw it!". And he basically lost it. And he marched to the ka'bah with his bow and arrow still on his person, and went straight up to Abu Jahal and smacked him across the face with his bow. This caused a huge gush of blood to come out. And he said "how dare you curse my own newphew?!" and he didn't he realise what he was saying but he jsut blurted out "and I too am a follower of his religion". And this of course shocked him as much as it shocked everyone else. He did it to say "what are you going to do now?" He just wanted to defend the prophet PBUH because he's his nephew. And Humza was one of the strongest men in Mecca. When this happened, the Banu Mahkzum around Abu Jahal stood up to attack Humza but Abu Jahal said "leave him be, for I cursed his newphew like never before so I know why he is angry". Then Humza returned home confused and dazed thinking "what am I going to do now? I don't know if this Islam is true or not!" And so Humza made a dua "Oh Allah, you know I am a leader of the Quraysh. And I've said something that I cannot take back. So if this matter is true, guide my heart to it. And if it's not true, let me die right now". And so he spent the most miserable night of his life tossing and turning. The next morning he went to the prophet PBUH and told him the whole story. So the prophet PBUH stood up and began talking to him, convincing him until finally Humza said "I testify you are speaking the truth and I now don't want to go back to the religion of our forefathers". So Humza's story is that initially it wasn't sincere, it was just out of tribalism but he became the leader of the shuhada. When Humza accepted Islam, this was a huge boost for the prophet PBUH as he was the senior most Qurayshi to convert. He was the son of Abdul Muttalib, and the brother of Abu Talib! So when Humza converted they had to tone down their hatred towards the prophet PBUH because of the huge figure Humza was.

Its reported that just three days later Allah blessed the muslims with the conversion of Umar ibn Al-Khattab RA. It most likely occured in the 6th year of the dawah, 4-5 years before the Hijra. And we mentioned before for the second Hijra when Umar RA passed by Laila, she told Umar when he asked her "where are you going" that "you dare ask me where am I going?! Because of you we have to immigrate. Because of your animosity we have to leave our homeland and our family just to worship Allah etc". And she was expecting a harsh response back, but Umar RA softened at her comments and he said "has it reached this level? May Allah protect you wherever you go". And so of course when her husband came back she told him the story but his husband said "his fathers donkey will accept Islam before he does". But he didn't know the prophet PBUH had made a dua to Allah. That the prophet PBUH had made a dua to Allah: "Oh Allah, bring glory to Islam with one of these two men who is the more beloved to you, either Abu Jahal or Umar ibn Al-Khattab". These two men were the biggest enemies to Islam; they were physically powerful; and in terms of lineage the most powerful. So the prophet PBUH said "one of these two please give it to me". And ibn Umar said clearly "Umar was more beloved". And indeed guidance is from Allah, as both these people were beyond hope - nobody imagined Umar RA would come to Islam. It also shows us that people of influence and power have more of an impact upon other people. Thus its a sign of

intellegance to talk to these people. The prophet PBUH's made dua specifially for one of these two people. Indeed if a big person converts this brings about a huge change.

When Umar RA was on his deathbed, Ibn Masud RA said "we have ever remained on izza (honour) ever since Umar converted to Islam. We weren't allowed to pray in the haram, but when Umar converted, that was the day we all prayed in the haram". And indeed Umar RA was a legand in Islam. Umar's khilfah was truly the pinnacle of Islam. In terms of a political sense, it was just unparalleled. And of course his conversion was a black and white moment. Ibn Abbas asked Umar once "how did you get the title of Al-Farooq (the one who divides good from evil)". He said that "the prophet PBUH gave me this title because when I converted, we marched to ka'bah on that day for the first time, headed by two rows, me and Humza, and for the first ever time we prayed in public. And that was when the prophet PBUH gave me this title".

There is more than one story mentioned regarding his conversion. Its narrated that once Umar RA went during the evening with a craving for drinking. He went to the house where all of the young men would go and drink and he found none of them were there. Even the wine seller wasn't there. So he said "let me just go do tawaaf". Just to get his mind off the craving. So he went at night to the ka'bah and he heard the prophet PBUH reciting Qur'an. All alone in the middle of the night. No fear no guards, nothing. And so Umar RA thought to himself "now is my time to beat this person up etc nobody will see me". So he crept up behind the prophet PBUH and he began to listen to the Qur'an. Of course he had never stopped and listened to the Qur'an - for the first time he was listening to the prophet PBUH directly recite the Qur'an. Even the prophet PBUH didn't even know. (Umar RA is narrating this story himself). And Umar RA said he was amazed at the ryhtm and power of the surah. And while the prophet PBUH was reciting Umar RA began to think "where is this coming from? It must be the statement of a beautiful poet just like the Quraysh is saying". And soon as he thought of this, Surat Al-Haqqah responded. "And it is not the word of a poet; little do you believe." Then Umar RA thought "it must the word of a soothsayer/magician". Then the prophet PBUH recited "Nor the word of a soothsayer; little do you remember." Then Umar RA what is it?! The prophet PBUH said "[It is] a revelation from the Lord of the worlds." And Surah al Haqqah continues "And if Muhammad had made up about Us some [false] sayings. We would have seized him by the right hand; Then We would have cut from him the aorta." And Umar RA listened until the prophet PBUH finished the entire society. And Umar RA said "that was the first time Islam entered my heart".

Then one day the people were sitting and Umar RA were with them. And Abu Jahal began his rant and said "this man has insulted us and our forefathers, he has done so much who will finally rid us of this man? By Allah anyone who succeeds in doing this I promise him 100 camels - red or black you choose! And I'll also add 100 pouches of silver". And this was an immense amount of wealth. So basically Umar RA thought "this is a good amount of money so I'll do it". So he took his sword out and walked towards the prophet PBUH with an unsheathed sword. And subhanAllah as he is walking towards the prophet PBUH a number of voices are telling him not to, that "this is just a man saying there is only one God etc". Until he passes by

Nu'aym bin 'Abdullah, and Nu'aym asks Umar RA "where are you going? what happened?" And so Umar RA said "enough is enough; we have been cursed too long, I am going to kill Muhammad". So Nu'aym said "have you lost your mind; do you really think the Banu Hashim will let you live? And if you want to do something, go back and fix your own family first". Umar RA was shocked "what do you mean?" And Nu'aym said "your own sister and brother in law have accepted Islam!" Nu'aym thought "let me get his mind off the prophet PBUH he won't harm his own sister". But this enraged Umar RA even more - this was an insult to him. So he marched to his sister's house and as he came close to the door, he heard the recitation of the Qur'an. This was because every time someone converted the prophet PBUH would assign a teacher to the new convert. And so Khabbab was assigned to Umar's sister, Fatimah bint al-Khattab. And her husband was Sa'eed Ibn Zaid 'Amr Ibn Nufayl (the Zaid who was one of the hunafa - the prophet PBUH said he saw Zaid as his own ummah). This shows us that even in this persecution time, the prophet PBUH had a system set up that any new convert was taught the Qur'an. Today when someone converts nothing even happens - we hug him and then just leave him alone; this needs to change. So Khabbab was teaching Qur'an to Fatimah and Umar RA is hearing this through the door. He then bangs the door, and out of fear Khabbab hides in the cupboard and Fatimah hides the parchment she was reciting by covering it over with her skirt (as if she was sitting on it). So Umar RA said "what is this noise I heard you were saying?" And Fatimah said "No you heard nothing etc". But Umar RA said "No - I know you are both muslims now" and after they continued to deny it he got enraged and punched Sa'eed. But Fatimah got in the way and he punched her instead. At this moment blood start pouring from her lip and when this happened, both Fatimah and Sa'eed said "Yes so what we have accepted Islam and we believe in the prophet PBUH do as you please!". When he saw the blood and this response he got soft again - indeed he was very strict and stern but inside he had a tender and soft heart. Then Umar RA calmed down and said "let me see what you are reading". Umar RA was an educated man so he could read and write. Before reading though, Fatimah told her "you need to purify yourself first to touch the Qur'an" - so Umar quickly did ghusl and read Ta-ha. And then Islam entered his heart and he knew this was true.

Sa'eed saw he had completely calmed down, and so when Umar RA requested to see the prophet PBUH, Sa'eed took him to the house of Al-Arkam with the sword still in his hand. He then bangs on the door of Al-Arkam and when one of the sahaba saw this he said "Ya prophet PBUH, Umar is outside with a sword in his hand!". And so Humza says "let him in, for if Allah wants good he will accept, but if Allah wants other than this the very sword he is holding will be used against him". Some of the sahaba went to the door and they escorted him to the prophet PBUH and he sat down in front of the prophet PBUH. Ibn Ishaaq says the prophet PBUH dragged on to his collor, and said "ibn Al-Khattab what are you doing here?" No fear. And the prophet PBUH said "if you continue in this path, Allah will destroy you". This is when Umar RA said "I have come to accept Islam" and upon hearing this the prophet PBUH said "Allah-u-Akbar" so loud everyone in the house heard and knew Umar RA had accepted Islam. After the conversion of Umar RA they all publically prayed in front of the ka'bah. The narration says there was around 40 people. Humza and Umar went together, leading the way because nobody would dare harm them.

And there are many other stories narrated. Of them is that he went knocking on Abu Jahal's door and Abu Jahal opened the door and said "welcome welcome" so Umar RA said "I have come to personally inform you that I am now a muslim, and am upon the religion of the prophet PBUH". Abu Jahal slammed the door on his face and said "may Allah curse you". And then Umar RA said "who is the one who is the most tattle tale in the whole of Mecca". Someone said "Jamil" and so this person was the biggest town gossiper. So he went to Jamil and said "I have a secret - I have accepted Islam and I am following the religion of the prophet PBUH". Jamil jumped up barely grabbing a garment to cover his nakedness, and rushed outside because he wants to be the first to tell, so he begins screaming in the streets of Mecca before he even gets to the ka'bah. And Umar RA told him to say "Aslaamtu". And its also narrated that many people had fights with Umar RA in front of the ka'bah until Amr ibn Al-As's father gave him protection.

And of course there are so many blessings of Umar ibn Al-Khattab. The prophet PBUH said "there were people before you who were communicated with but they were not prophets. If there is anybody in my ummah like this, it is Umar RA". Its enough of a blessing to see what happened in his khilafah. Islam quadroupled in size. Abu Bukr RA solidified Islam in Arabia. Umar RA came and it literally quadrupled.

So with two conversions, both Humza and Umar RA, the Quraysh really felt defeated and humiliated. Firstly, the bulk of the muslims fled to Abyssinia. This was threatening and disgraceful. And second two of the most prominent and powerful men had left them and joined Islam. Its said in the 7th year of the dawah, all the tribes got together and agreed "we need to kill Muhammad". And they said "we will offer any bloody money to do this". So for the final time they went to Abu Talib and say to him "you don't have a choice - either hand over Muhammad and we will give you any blood money, and none of us will do the job; it won't be a Qurayshi. OR we will have to cut you off from the Quraysh". Again this is absolutely unprecented. They said "none of us will allow you to get any food or water; we'll cut off all marriages with you; there will be no business transactions etc". It was a complete boycott. Abu Talib himself became furious and he said "do as you please I will never hand him over". So Abu Talib decided to live elsewhere; and so they imposed a type of exile on themselve and moved to a valley the Banu Hashim owned themselves outside of Mecca. And so Abu Talib lived outside Mecca in these valleys. The Banu Hashim/Banu Abd Munaf voluntarily went to a Boycott. In order to solidify this the Quraysh wrote a treaty amongst themselves that nobody will basically socialise with the Banu Abd Munaf/Banu Hashim. And they hung this treaty inside this treaty. This complete boycott forced the Banu Hashim to leave Mecca and they lived outside of Mecca for 2/3 years. We don't have too much information about this period. Indeed very few lived to narrate these times. Also those who went through these times didn't narrate because it was a time of hardship and difficulty and bad memories seldom stay with us. So for 2/3 years they lived in these valleys eeking out an existance. Drinking rainwater, eating leaves etc. One of the main sources of food was that every few weeks someone felt sympathy towards the muslims and sent in secret supplies of food. The most famous of them was Mut'im ibn Adi whose son became a famous sahabi. Recall Mut'im ibn Adi was a chief of the Banu Nawful, one of the subtribes of the Quraysh. And Mut'im died

before the battle of Badr which happened before the Hijra. And the prophet PBUH praised him alot - after the battle of Badr, he said if Mut'im was alive and told him to release all the captives of war he would have done it instantly without any question. So Mut'im every few weeks would go to the valleys with a large camel with food, supplies, water, grain etc to feed his fellow brothers. And this would last for many weeks.

It's also reported other people helped the Banu Hashim during this 2-3 years boycott: Hakim ibn Hazam who was KHadija's nephew and later became a famous sahabi. Otherwise they eeked out an existance. Even when forgeiners came Abu Jahal would say "don't sell to these people; I will pay double whatever they are offering". Inded only the Quraysh had a boycott with the Banu Hashim not forgeiners but Abu Jahal tried to prevent even foreigners from selling them supplies. Although this was happening, the prophet PBUH still did dawah. During the Hajj season he would go out from the valleys and find converts to Islam.

A number of incidents happened that finally brought about the boycott to end. The first of these is that the prophet PBUH made a dua that "Oh Allah send upon them a drought and famine like the famine of Yusuf AS". And so Allah accepted this dua and the famine became so bad they were forced to eat carcusses and chew on dead animal skin. And they sent some messengers to try to bring about reconcilliaton with the prophet PBUH. The second incident is that some of those people of Quraysh with softer hearts decided enough was enough and that they need to stop this boycott. One of the main people was the grandson of Abdul Muttalib whose mother, Aatika, was the aunt of the prophet PBUH, Hisham ibn Amr. So his mother's brother is Abdullah. So Hisham called his friend Zuhair and they said "how can we end this boycott?" First thing is to build some strength. So they gathered all those who had the same views as them. This included of course Mut'im ibn Adi, along with Abdul Buktari ibn Hisham and a few more. And then they planned to speak up when all of the people were gathered in the naadi the next day. So the next day when everyone gathered Zuhair stood up and he said "for how long will we starve our own kin to death? This is an evil thing!". Abu Jahal became furious and shouted out "who do you think you are? We all agreed to this treaty!". When he said this, Hisham stood up and said "no - I didn't agree, you agreed. This is your idea!". Abu Jahal said "what do you mean my idea? We had a meeting and agreed!" Mut'im stood up "no we didn't - you forced this on us" Abu Jahal said "no I didn't force it!" Then Abu Buktri stood and every single person one by one stood up challenging Abu Jahal. And he had no one supporting him. When he saw all this happening, Abu Jahal said "this is certainly a plan all of you have hatched". But of course they didn't confess. And it seemed from this the public support had shifted against Abu Jahal. And then the final thing happened which completely turned the tide. One day the prophet PBUH went to Abu Talib in the valleys and said "Oh my uncle, Allah has told me that the treaty they wrote has been eatan up by termites and ants except for the phrase 'in the name of Allah'". And of course this treaty was in a sealed pouch, in the ka'bah which is locked up where no one has entered so it was impossible for the prophet PBUH to know such a thing. So the prophet PBUH Allah has told me this. Abu Talib said "your Lord has told you this? Ok. I will stake my whole case on this". The prophet PBUH said "Yes stake it on this". And so Abu Talib for the first time since the enacment of the treaty marched to the cities with a group of (non muslim) fellow tribesman. Note, this again shows

the strength of jaheleya kinship that even though they weren't all muslim, the whole Banu Hashim tried suffered through this boycott in defence for the prophet PBUH. Except one coward, Abu Lahab, who basically said publically aloud "I don't have anything to do with the Banu Hashim". So the prophet PBUH told this, and Abu Talib went to the Haram for the first time and said "Oh my people let's forget about everything and lets bring out this treaty and see if we can come to a deal". So they became happy that maybe he will hand over the prophet PBUH. So they took out the treaty from the ka'bah in its cloth. And Abu Talib said "my nephew has told me his Lord has told him the treaty is no longer in existance; and everything has been eatan except 'in the name of Allah'. So my challenge to you is, if that's the case, let us be and we will return to Mecca. And if its not, I will hand him over to you". So they said "of course!" and so they opened up the cloth and there was no treaty except 'in the name of Allah'. SubhanAllah. And this is what nullified the treaty and the Banu Hashim returned to Mecca.

To recap: the boycott the Quraysh imposed was economic. The Quraysh said we will not buy or sell with the Banu Hashim, all marriages will be cut off and there will be no assoication etc with the Banu Hashim. Out of self righteous anger Abu Talib said we will just leave Mecca. So the entire Banu Hashim except Abu Lahab left and lived in the valleys which they owned. They eeked out an existance with help of some soft hearted Qurayshis such as Mut'im, until finally Allah willed that they returned 2-3 years later. Note, during this time, Abu Talib wrote what is considered to be the most elequent arabic poetry in existance. It's around 100 lines of poetry and universally known as the pinnacle of poetry of that era. Ibn Kathir says this one poem beats all of the seven hanging poems in Mecca at the time. In its style, content and rhythm. Its absolutely powerful. But its so advanced and beatuiful that its near impossible now to even understand it.

Some of the benefits we gain from the boycott is that its amazing to see the kinship between tribes. Indeed many people in Banu Hashim weren't muslim, but they underwent the hardship of the Boycott for the sake of the prophet PBUH. Also, every nation has some people that are mean and are nice. And we take the good when people offer it and we use it against the bad. Indeed this is what the prophet PBUH did. He took the good of Mut'im and the like to help them during the boycott. We should reach out to those who want to reach freedom and are open minded. So the prophet PBUH and sahaba returned back after ~2.5 years of the boycott during around the 10th year of the dawah when the prophet PBUH was roughly 49 years old. Unfortunately Allah tested them with the most difficult and traumatic tests. The death of Abu Talib, Khadija and then Taif. This was the lowest period of the seerah of the prophet PBUH. And it was all a pre-cursor of the Hijrah to Madinah.

Seerah of Prophet Muhammed 19 - Year of Sorrow 1 Death of Khadija and Abu Talib - Yasir Qadhi January 2012

The end of the boycott occured in the 10th year of the dawah, around 2.5 years before the Hijrah. Barely when they returned Allah willed that 3 great calamaties happened. Because of these three calamties, this whole year is called the 'year of Sorrow'.

The first of these was that barely 5/6 weeks after the Banu Hashim came back, Abu Talib fell sick and he eventually passed away in the month of Shawwal in the 10th year of the dawah. In Bhukari its narrated "when Abu Talib reached the nearness of death, the prophet PBUH entered upon him while Abu JAhal was there. And he said "oh my uncle say the kalima so I can argue in front of Allah". And he was about to say it but there with him was Abu Jahal, and Abdullah ibn Umaya and they said "are you going to leave the religion of Abdul Muttalib?!"". And they kept on saying this every time they thought he might say the kalima. And eventually he died without ever uttering the kalima. And the prophet PBUH said "I will continue to ask Allah to forgive until Allah stops me". Note the prophet PBUH's role is to obey Allah and wait for his commandments. And generally, the prophets followed this. But in this case the prophet PBUH was so emotionally attached he said even though Allah hasn't told him, he decided he will ask for forgiveness until Allah stops him. And so Allah revealed in the Qur'an very elegantly and gently "it is not appropiate for the prophet or believers of Allah that they ask Him to forgive anyone, even their relatives, if they didn't die upon tawheed". And then the prophet PBUH stopped seeking forgiveness for him. And Allah also relvealed Surah Qassas. That "oh messenger, you will not guide those whom you love; rather Allah guides those whom he wishes". And in another hadith, we find it was Ali ibn Abu Talib who eventually came to inform him that Abu Talib had died. So this shows the prophet PBUH wasn't literally there when Abu Talib had died. In another narration Ali told the prophet PBUH "your misguided uncle has died" - this shows his anger and fustration with the fact his dad didn't revert. And so the prophet PBUH told Ali "go and burry him and then come back as soon as you do". And then the prophet PBUH made a long dua in front of Ali RA when the dust of the burial was still on him. And Ali RA said "

Note these 13 years of Mecca we only have a handful of incidents; nor do we know the excat chronology. Its because we don't have many narrations, and for the ones we do there is no context. The famous story where the people visited Abu Talib to beg the prophet PBUH to stop preaching and then Abu Talib then went to the prophet PBUH etc. One version is that this happened in the beginning in the dawah. Another is that it happened, Abu JAhal, Utbah ibn Umaya etc. they said "you are about to die; resolve this conflict NOW or else there will be civil war". And this also makes sense that they had one last try. And the condition they gave was "we won't kill him just make sure he minds his own business". Its reasonable to understand this story even on his deathbed. So according to this, then when the prophet PBUH came, that was when Abu Jahal and Umaya were all standing there and then Abu Talib says "my people have surrounded me, what do you want me to do? Give them this one condition - don't intefere with them. Don't ridicule their idols just mind your own business". The prophet PBUH said "I will give them this if they just give me one condition. And I promise

all of the kingdoms of the arabs will be theres!". Abu Jahal stood up and said "We'll give you 10! What do you want?" Then the prophet PBUH said "say the one kalima and I'll give you the entire kingdoms". But of course Abu Jahal said "never!". In another version Abu Talib told the prophet PBUH he didn't say the kalima because he said: "now I am about to die, and I am scared of death, my people might say I was scared of my death". So his goodness aside, he had this pride and arrogance about his legacy. Indeed he had so much good, but this was one his own real crime that he didn't give this element of "my father is Abdul Mutallib and I have a legacy that I must keep" even up to death. Even though he knows his newphew is a real prophet. In one of his poetry he says "indeed my newphew's religion is the best of all religions and were it not for the fact people would critisize me that I've left my father's religion I would accept it". So he chose ego and pride over the truth, simply because his father was Abdul Muttalib. And again Abdul Mutallib was the legend of the arabs. And Abdul Muttalib was the main son and leader and carrier of the legend. And so for people to say "he left the religion of his father and embraced the relgion of his newphew" was too much for him to accept. Even though he witnessed so many miracles of the prophet PBUH. The main one was when he rested his entire prestigue on the fact that the treaty had been eatan up. And of course it was true.

Abbas, the uncle of the prophet PBUH, asked the prophet PBUH "have you benefited your uncle anything? He used to protect you and be angry on your behalf". The prophet PBUH said "yes he is on the edge on the hellfire, and were it not for me, he would have been in the depths of hell". In a hadith in Muslim the prophet PBUH said "the person that is being punished least in the fire of Hell (eternal inhabitants of hellfire)". Indeed we know the muslims who enter Hell; their punishment will never be eternally or bad as those who are in hellfire for ever. And so what is the punishment of Abu Talib? He shall made to wear sandals of fire and because of this his brain will be boiled. And this is the lowest punishment of those damned to Hell. This is what we know of Abu Talib's death. There are many lessons of his life and death:

1. We must be careful to follow just what our people are doing. Even if its your forefathers or parents. Those who follow others won't be excused. Allah says in the Qur'an about these people "We followed our leaders" and Allah says "what if we bring you something better?".

2. Another powerful message we get indeed Allah is the true lord in control. For the prophet PBUH despite being the most beloved to Allah, he couldn't guide the one whom he loved the most. Allah says "you cannot guide those who you love". And indeed if the prophet PBUH didn't even have this power in his life; its impossible to elavate him when he is dead. This shows us that the status of the prophets cannot ever be prepared to Allah. Never allow our emotions to get confused in this regard. This is what many muslims do wrong. They allow their praises of the prophet PBUH to increase to the level of shirk.

3. Allah affirmed the prophet PBUH had a love for Abu Talib. There are some extremist muslims that say "we must hate all kufar". This is a complete misunderstanding of the Qur'an and Sunnah. How can anyone say this when Allah himself said the prophet PBUH loved Abu

Talib. The only animosity we have towards them is because they rejected the beatiful message of Allah. Indeed anyone who dosen't accept Islam - we can't have a religious/strong love for them. Allah says "you will never finding people having a strong love to anyone who imposes Allah and his messenger". Some muslims say "Islam preaches hatred of non muslims" - this isn't correct. In a nutshell, the love Allah is talking about is a religous love and religious hatred. The religious love we have for all muslims; we can never have for non muslims. But we may have a natural love for non muslims i.e. if they are fathers or mothers. And again for example a muslim man can marry a jewish or christian lady. So we say its permissable to feel a natural affinity and love for people of your tribe, family and kinship.

4. As we mentioned before, Abu Talib had to be a kafar - indeed, the only thing that allowed him to be the leader and protect the prophet PBUH was that he followed the religion of his father and his tribe. Had he converted there was nothing that would keep Abu Talib as the leader. His kufar protected the prophet PBUH and allowed him to spread imaan. The question though is why didn't Allah convert him on his deathbed? Well, we will never understand it. Allah knows best. What is the wisdom? Why didn't he convert on his deathbed? What can we say? Nothing. Allah says "they have no right to ask Allah what he does; Allah will ask them what they do". We have no right to challenege Allah's wisdom. This is literally satanic - this is what shaytan did. We accept the decree of Allah even though we might not understand it.

5. Another benefit is that imaan, belief in Allah, is more than just acknowledging the truth of the prophet PBUH. In other words, whats the definion of a muslim? It's not someone who believes in one God and that the prophet PBUH is a real prophet. Because Abu Talib believed this. He fully believed and knew what the prophet PBUH said was true. But he refuses to accept. Therefore someone who knows the truth dosen't need they are muslim. A muslim is someone who sumbits to the truth. Islam is submission. To merely know the truth dosen't make you a muslim. Iblees knows and accepts the truth. But he dosen't submit to Allah. Indeed Iblees affirms the prophets and calls Allah by 'rabbi'. He asks Allah "allow me to live until the day of judgement". Yet is Iblees a muslim? Obviously not! Allah says "he refused to obey due to his arrogance". Therefore a kaafir can be someone who dosen't know the truth; but also someone who knows the truth but refuses to act upon it. This gets us to the deep issue. What do we say to the muslim who knows Islam to be true but dosen't act upon it. What is the difference between say Abu Talib and such a muslim? They both recognise Allah is one and the prophet PBUH is the last messenger. They recognise Allah is one, the prophet PBUH is true but both refuse to submit in action to Allah. The fact is, someone who says they are muslim but dosen't do anything i.e. dosen't fast, pray or give zakaat. This theoretical saying "I am a muslim" is not different to the imaan of Abu Talib or even Iblees. This is very pertinent to the hadith "whoever says the kalima shall enter Jannah". One final point: its incorrect to translate imaan as faith. Abu Talib had faith. Iblees has faith. It dosen't make him a mu'min. Faith is but one part of imaan.

6. The danger of hanging around evil company. His final compratiats were Abu Jahal and Waleed ibn Mugira etc. And he would have accepted Islam but they stopped him.

7. A fiqh benefit: being a non muslim and dying as a non muslim dosen't mean the muslims have nothing to do with the funeral. And so when the prophet PBUH said "go and bury your father." Ali said "But he's a mushrik". The prophet PBUH said "I know he is go bury him". So we can see we can help with the burial, money etc but we cannot do the religious ceremony. We cannot particpate in those services. Ali not only went to the funeral, he took charge - he put the body in himself. This shows us that we may attend the janazah of a non muslim.

Out of the four uncles that witnessed the prophet PBUH's Islam. He had 10 uncles, so 11 brothers including his father. Of those 11 brother, 7 died before the prophet PBUH preached the message. So 7 never heard the prophet PBUH preaching tawheed. Out of the four, two converted and two rejected. It's ironic that the two who rejected had pagan names. The two who accepted has beautiful, noble names. Recall Abu Lahab was the uncle, Abu Jahal is from the Banu Makhzum. Two different people completely. Abu Lahab's name was actually Abdul Uzza. And he was a very handsome man so they called him 'abu Lahab' meaning fire coming from his cheeks. But Allah mocked this name and literally called him 'Lahab' to mean he will burn in the fire. Recall Abdul Mutallib had 5 wives and one of them gave birth to only Abu Lahab. Abu Talib's name was Abd Munaf. And he was the full brother of Abdullah. And these two brothers didn't convert. The two brothers that converted were Humza and Abbas - both names mean the lion. Humza also has the connotation of strength; Abbas has the connotation of bravery. Munaf and Uzza were names of the idols. And so the two brothers with these two names didn't convert for reason only Allah knows.

As for the prophet PBUH's aunts: there were six aunts. And we only know of one of them that for sure converted to Islam, Safiyyah bint ‘Abd al-Muttalib who was the full sister of Hamza. Another aunt, Aatika, we know for sure she heard of Islam - Aatika is the one who saw the dream of the battle of Badr. The rest of them we don't know who amongst them converted, nor do we know if they even lived to see Islam. And logically this means the rest of them didn't convert since if they did we would know about it.

We have two groups in Islam that believe Abu Talib was in fact muslim. One is the shias who say the father of the 12 imams could not have been kaafir and they feel insulted about this. The other is the more extreme sufi groups i.e. brelvis; one such argument is Abu Talib did the nikaah of the prophet PBUH so he could not be muslim. In response to the first specifically, none of the imams are better than Ibrahim AS yet Allah says his father made and worshipped idols showing their reasoning is false. In general, we say there are verses in the Qur'an, sahih hadith, Ibn Ishaaq etc which all show Abu Talib did not die on tawheed. So our position is very clear.

Moving on the death of Khadija followed. She passed away on the 10th Ramadan. Less than 40 days had gone by when she died. And when Khadija passed away the salah had not yet been revealed. But the prophet PBUH took charge himself of burying her. He himself put her in the grave. And the sahaba report after her death "we didnt see the prophet PBUH smile for months". And indeed these two were so important to the prophet PBUH. Abu Talib protected him externally; KHadija gave him support and protected him internally inside the house. And

the death of these two was so immense that this whole year is a year of sorrow. And there are so many narrations which show how much the prophet PBUH loved Khadija RA. And even when her sister Hala visited the prophet PBUH in Madinah, he jumped up because he remembered Khadija. And when Hala left Aisha RA said "oh prophet for how long will you remember an old... Allah has given you someone better than her" and she used words not appropiate simply out of jealousy. When the prophet PBUH heard the latter phrase he said "Allah has not given me someone better than her, she supported me when no one did, she comforted me when the world gave me grief, she spent on me when we were boycotted" and indeed Aisha RA does not have any of these benefits.

When Abu Talib died this proved to be a very difficult time politically for the prophet PBUH. Why? Because Abu Talib was his protection, his passport. Ibn Ishaaq says after the death of Abu Talib the Quraysh increased the persecution of the muslims like never before. A tabi said they came out like they couldn't do during the time of Abu Talib. Of the most signifcant things is the infamous incident of six/seven elders conspiring to throw a dead carcuss on the prophet PBUH when the prophet PBUH went into sadjah. We mentioned this before: Utbah himself carried the entrails with his own hands and threw it on the prophet PBUH. But if we think about it, it makes more sense for this to happen now i.e. when Abu Talib is not around to protect him. So it also make sense when the prophet PBUH said "h Allah I call to you, you deal with these..." and he mentioned each by name. There were exactly seven and every one of them died in the battle of Badr. After the death of Abu Talib, Abu Lahab instantly took charge since he is the most senior son. When he took charge and someone curses the prophet PBUH from outside the Banu Hashim; and when he hears this he goes to the prophet PBUH and he says "oh Muhammad, be as you were in the times of Abu Talib. For as long as I am alive, you shall live in the same manner." So he felt some responsibility to protect the prophet PBUH as a cheifton of the Banu Hashim. This shows a very common trait that before you get responsibility you can say what you want etc. But when you get that burden, Before Abu Lahab came to power he basically said he will kill the prophet PBUH. But when he became the cheif, he settled down. And there is a prestigue element that he has to guard and protect his people, which includes the prophet PBUH. And so when the people heard this, the people spread a rumour that he accepted Islam. So they asked him and he said "no, but I am protecting my flock". So Abu Jahal and Utbah hatched a plot to remove this protection. They said to Abu Lahab "why don't you ask your newphew about the fate of your father ABdul Muttalib?" And so Abu Lahab did this. But of course its a trick question. And the prophet PBUH answered generically "he is with is people". And this shows the wisdom of the prophet PBUH that he didn't lie. So Abu Lahab went back happy and told Abu Jahal "oh it's fine - he is with his people". But Abu Jahal said "you fool! and where is his people?! In the fire!" And Abu Lahab understood this; so he became enraged and Abu Jahal plot worked since from this point, the prophet PBUH was left without any protection in Mecca. And this is what left him to try his hand at the closest city to Mecca, Taif, which will be discussed.

Seerah of Prophet Muhammed 20 - Year of Sorrow 2 Incident of Taif - Yasir Qadhi January 2012

We continue from last time. We discussed how the prophet PBUH's uncle and wife passed away. With this, Abu Lahab first offered protection to the prophet PBUH but then retracted it after asking "where will my father be?". As a result after this, life in Mecca became almost impossible and this is when the prophet PBUH began thinking of leaving Mecca. Notice though for the last 10 years he didn't think of leaving. Only when politically he had no protection and it became almost impossible to remain there, he though of moving. This shows the general ruling is that we should remain in the society we live in as the prophet PBUH did. Nuh AS too - he lived with his people for 950 years. He didn't just throw in the towel and give up. This is a huge lesson for us: even if life gets difficult, we have a responsiblity still in our own communities. Thus when we look at the seerah we see a person should stay in his society for as long as its feasible. Indeed the prophet PBUH only did Hijra when life became impossible to remain living there.

So the first thing the prophet PBUH tried was to go to Ta'if. Why? For many reasons:

1. The closest city to Mecca (that is large) was Ta'if. Ta'if and Mecca were very close cities. There was constant rivalry and peace treaties between them. Indeed Waleed ibn Mugira called it one of the 'two major cities'.

2. Because Ta'if was so close, the people of Mecca knew the people of MEcca family by family. There was a very strong relationship between them. In fact so much so one of the chiefton of Ta'if is married to a distant aunt of the prophet PBUH. So there's even a blood relationship.

And so the prophet PBUH decided to try giving dawah in Ta'if - this happened in the month of Shawwal, basically the same month Khadija dies, and only a few weeks after Abu Talib dies. Thus Abu Lahab only gave the prophet PBUH protection for 20 days. As soon as it was withdrawn the prophet PBUH decided he had to move as he was basically a stranger in Mecca. So the prophet PBUH tried a secret attempt, along with Zaid ibn Harithah, his 'adopted son', ventured on foot to Ta'if. They didn't take a horse or a donkey so as not to arise any suspicion. In our times it takes an hour and a half by car. To walk up would take a day/two days; taking a horse would be significantly easier but still the prophet PBUH chose not to. This also shows the tactics and plannning of the prophet PBUH. Yes he had trust in Allah, but this dosen't mean he acted foolishly. Indeed putting your trust in Allah dosen't mean you be rash. But rather you plan perfectly; everything perfectly and then in your heart you realise its up to Allah. And so him and Zaid leave town by foot arousing no suspicion. Indeed if they knew what he was doing they might harm him then and there. Also, this signified him cutting off any and all ties with the Quraysh. For him to take any move is a sign that the prophet PBUH's has accepted the status he is in and that he's cut off all ties with Quraysh.

We have a beautiful narration reported by Aisha RA in Bhukari. She doesn't know about the Meccan seerah. So she asked him "was there any day worse than the battle of uhud?". And

the prophet PBUH immediately says "Yes. Your people have hurt and irritated me alot. And the worst irritation I got was on the day of akaba (meaning Ta'if). On that day I presented myself (to the leader of Ta'if) and they didn't respond the way I wanted them to". Note the prophet PBUH leaves it generic. He didn't go into details as he didn't want Aisha's pity. And the prophet PBUH said "and they caused me grief and sadness". We learn that even though Uhud was worse physically, Ta'if was worse psychologically. Indeed the prophet PBUH said Ta'if was worse than Uhud. Also, the prophet PBUH said "I didn't know where I was until I reached Kurna'Thaaib". Thus this indicates after the stoning, he was in a state of shock. Therefore when something traumatic happens its natural to act in this manner, but its important we get over it. Also the prophet PBUH didn't say any other details about this. Moreover were it not for the fact Aisha RA asked him he would not even have mentioned Ta'if. This shows the strength of mind of the prophet PBUH. A muslim is not someone who whines for sympathy. He dosen't victimise himself. The muslim is strong and has honour for ourself. The prophet PBUH suffered worse than us yet he didn't grovel for sympathy in front of others.

Ibn Ishaaq provides us many more details. Its a well known and authenticated story. The prophet PBUH walked to Ta'if and presented himself to the leaders of Ta'if, who were three brothers. Their father was the cheifton of Ta'if - but these three brothers made a pact that they would govern Ta'if together with no fighting. Taif was the tribe of Takeef. Mecca was the tribe of Quraysh. And Takeef and Quraysh are big rivals. So the prophet PBUH sets up a meeting with these three brothers and presents the message of Islam to them and asks them to convert. But all three rejected in the utmost sarcastic manner. One said "If Allah has sent you, I might as well tear down the curtains of the ka'bah". The second said "Has Allah not found anyone better than you?" The third said "I cannot speak to you, because if you really are a prophet, you're too holy. And if you're a liar then you are too beneath my dignity that I respond to you". So all three of them mocked him and the prophet PBUH said "ok I will leave but please don't tell the Quraysh I came". And they agreed and respected this and Quraysh did not hear about this visit from them at least. Once again this shows the prophet PBUH had a plan right to the very end. You do what you can and then you put your trust in Allah. Now according to the more authentic reports, he didn't leave Ta'if right then and there but rather he stayed for a week trying to give dawah to the individuals. Ibn Ishaaq reported this as did later converts to Islam as they reported they remembered the prophet PBUH preaching in the marketplace in Ta'if. And that no-one responded to him. He was rejected by almost everyone. In one such instance though, when someone appeared to convert, this is what sparked the big incident we know about it. This is again a sign of wisdom that you approach those with status and power first; but don't ignore the masses either. Note we don't have the full story in precise detail as only Zaid was with the prophet PBUH, and he died later on. So what we know is that there was a potential of some people converting, and that was when the leaders of Ta'if panicked and they send a mob against the prophet PBUH. And they told this mob to stone and kick the prophet PBUH out of the city. And Zaid tried his best to protect him; he himself was injured from head to toe. And this is when the prophet PBUH bled so much that his sandles were full of blood. And this is what the prophet PBUH referred to when he said he was in a state of shock. This is where the prophet PBUH saw some shelter and sat under a

tree that was next to a garden wall. But he didn't know this garden belonged to Utbah and Shaybah bin Rabia; a distant cousin of the prophet PBUH's father. Note many quraysh had gardens in Ta'if as it was a beautiful city, with lush gardens and the perfect climate for growing greenery. To this day Ta'if is a desert resort. And there's plenty of water; thus there are lots of fruits and vegetations unheard of in Mecca or Yathrib. And so this is where the prophet PBUH sat down and said the famous dua. The scholars say even though this dua is not in Bhukari or Muslim and that it has some missing links we don't need an isnaad since this dua can only come from the heart of a prophet. It's so perfect and moving it dosen't need an isnaad. And this dua was:

"Oh Allah to you I complain of my weakness of strength, and my helplessness and lolyness before men. You are the most merciful and the Lord of those who are humble and weak, and you are my Lord. To whom do you leave me with? To somebody who is a stranger that will treat me harshly? Or to a close relative who You have given ultimate power over me? As long as you are not angry with me, I don't care. Except for the fact that Your protection from tribulation, Your ease and comfort is more easy for me. Oh Allah I seek refuge in Your Face that is the source of the light that gets rid of the darkness because of which this world is guided. And I seek refuge in Your Face that your anger comes down. It's your right to criticise until you are content. And there is no power or change except with you and through you".

And this dua is really one of the gems of the surah. That the prophet PBUH said "to you I complain". Thus its legitimate to complain to Allah. Its apart of our Islam. Indeed Ya'qub complained to Allah in the Qur'an. Complaints to Allah is of two types. The first type is to reject the decree and qadr of Allah. "Why are you doing this Allah? Why? I don't deserve this". This type of complaining is not just a sin but it's kufr. And Iblees is the prime example of this who said to Allah "Its your fault. You let me go astray". The oppisite of this is the essence of tawheed. That you complain to Allah seeking refuging in Allah from Allah turning to Allah for His sympathy. A complaining to Allah to get His mercy. The best example is the prophet PBUH. The prophet PBUH himself complained to Allah. The arabic is 'shakwa' - where the prophet PBUH "Ya Allah look at me and help me". Notice there's an element of "Oh Allah I am worried - are you angry with me?" After all the stoning and pain, the prophet PBUH's main fear is "Have I done something wrong? Are you angry with me?" So what's causing him distress is not the pain of the body, but the possibility he has done something to cause Allah's anger. The prophet PBUH basically is saying "As long as this isn't your punsihment I am happy". He is basically saying "I don't care what state you leave me in - as long as you're not angry with me". Note also the prophet PBUH said "If you give me something better its easier for me". So its allowed to ask Allah to protect us from trails and give us something easier. We don't challenge Allah's decree but you DO ask for something easy. Also notice the prophet PBUH concludes with "And there is no power or change except with you and through you". And this is among the treasures of Jannah. And its a perfect conclusion that "Only You can change my condition - only You have the power". Also notice that dua is the weapon of the believer. In this state he is literally alone with no one other than Zaid. He dosen't have a city to go back to i.e. Mecca, and the sister city, Ta'if, completely rejected him. He has no money or food or shelter. And so he makes dua. As long as we have dua, we will find a way out of our problems.

Dua grants what nothing else grants. The only thing that changed qadr is dua as the prophet PBUH said.

So the prophet PBUH says this dua under a tree, next to a wall. And little does he know this wall belongs to Utbah and Shaybah. And they had seen the prophet PBUH being stoned out of Ta'if so they felt pity for the prophet PBUH. And they also felt a sense of pride for Quraysh - that "how can they do this to one of our own?". And so they decided to gift them some of their fruits. And they sent their servant Adaas with a bowl of grapes to him. And notice these fruits are of the most soothing, comforting and lush fruits. And Allah gifts it to him right then and there. So he accepted the gift and said "In the name of Allah". Adaas was shocked and said "what is this phrase?" And so the prophet PBUH said "this is something my Lord has taught me, and where are you from oh Adaas?". Adaas said "I am from Niniva". So the prophet PBUH smiled and said "Younus ibn Matah" i.e. Jonah son of Matthew. Adaas was shocked and said "how do you know Younus ibn Matah? Nobody has heard of him at all?" At the prophet PBUH said "he is my brother; and I as his. We are both prophets of Allah". And this is a miracle that the prophet PBUH knows this. And Adaas is the only christian for hundreds of miles. Here he meets a man who knows what Niniva is, and who Younus is. And so Adaas instantly began kissing the feet of the prophet PBUH. And he believed in the prophet PBUH right then and there. The two masters are staring at shock, so when he comes back they tell him "Woe to you, why are you kissing his hands and feet?" Adaas said "oh my masters there is no one on Earth better than him since he is a prophet as he told me things only a prophet can know". Later on they tried to force Adaas to fight against the prophet PBUH in the Battle of Badr but he refused to obey his own masters which was unheard of. And after this Bhukari narrates: "when I reached Kharnal Minaazi, I looked up and there was a cloud that had given me shelter, and in this cloud there was Jibraeel AS. And he said to me "Oh Muhammad Your Lord has heard what your people have said to you, and their rejection of you and He has sent me with the angel of the Mountain to put at your disposal". Then the prophet PBUH heard another voice who said "I am the angel of the Mountain. Say what you want; I am at your disposal. If you want I can squeeze this city in between the two mountains." So the prophet PBUH said "No - rather I hope Allah will extract from their children those who will eventually worship him without associating partners".

We can learn so many lessons from the story of Ta'if:

1. The harsh trials our prophet PBUH was inflicted with. All so Allah could raise the ranks of the prophet PBUH and that Allah is telling us that the comfort of this world is NOT what we are living for.

2. The dua of the prophet PBUH - his main worry that Ta'if might have been a punishment. That he did something wrong. As long as he didn't do something wrong he is satisfied. And he would be more satisfied if Allah gave him ease. His main concern was the pleasure of Allah and not the suffering of his body. This is the perfection of tawheed.

3. The effects of being firm to tawheed. When Adaas comes the prophet PBUH didn't hide his identity. Before eating the prophet PBUH said "In the name of Allah". And this simple act led to the conversion of Adaas. Thus obeying Islam and not being embarrased will give you good in this world and the hereafter. Being proud and practicing is the hounour of a muslim.

Look aswell how Allah responded to what happened. First by sending the prophet PBUH someone from Iraq. There is symobolism here: that "know you are on the truth, and even a person from the further corner of the land will recognize this truth". That even if the near have rejected you now, the far shall accept you soon. See aswell how immediately Allah responded. Physically by sending fruits and grapes, sheltering him with the clouds. And then sending down Jibraeel AS down to ask him "what do you want; here is the angel of the mountain etc". And again see also the perfection of the character of the prophet PBUH. The miracle isn't that Allah sent down an angel to destroy the nation. The miracle is that even after all the trouble he went to; those responses he got is still ringing in his hears, the blood is still pouring down, yet the prophet PBUH said "NO - don't do this, perhaps not then but their offspring will convert to Islam". This is truly a miracle that after all this physical and mental stress the prophet PBUH still has the mercy in his heart to save the people of Ta'if. If this is not the 'mercy of mankind' then what is? What kind of man is this that can do this? Walahai if someone says one mockery or joke we remember it for years. Imagine the prophet PBUH suffering in such a severe manner but still he was merciful and forgiving of the people of Ta'if. And indeed our prophet PBUH himself conquered to Ta'if barely 10 years later. And to this day, Ta'if is one of the most visited tourist resorts by muslim. It's a stunning city. If the prophet PBUH had willed, there would be no Ta'if. The very place where the prophet PBUH was stoned, that place has been into a masjid where Allah is worshipped. This is the dua of a prophet being accepted. Now the whole Ta'if is full of masjids and muslims where Allah is worshipped day and night. And this incident also shows one shouldn't react emotionally. We should react like the prophet PBUH which is calmly, collected and thinking long term.

Also in this there is a role model in how to react to a trail or tribulation, as shown by the prophet PBUH. The incident of Ta'if was a huge spiritual success in this light. Also, it resulted in the conversion of Adaas - as the prophet PBUH said the conversion of one person is better than 100 camels. Further on the way back to Mecca, the prophet PBUH camped in the valley of Nakla and as was his habit he prayed tahajjud. No matter how tired he was; the scars had not yet healed, the wounds were freshed, he didn't even have a bath. There is nobody there, it's a cold desert and yet he never forgets tahajjud. Even when he was bleeding, injured. If that was the case with his tahajjud, look at how we can barely make out 5x a day fardh salah. And Allah told us what happened next. What happened is a miracle the eyes of men cannot witness - Allah says "when we caused a group of jinn to come pass by you". So Allah is saying these jinn didn't come from anywhere. Allah caused them to pass the prophet PBUH as he is standing praying and reciting Qur'an. "When they were in your presence, they all said 'quiet, listen'". If the world of men rejected him, the world of jinn said stop and listen. And they listened to the whole of the tahajjud of the prophet PBUH, and "they were transformed" not only into muslims, but mini-messengers. They became scholars and teachers. They said to their people "Oh our people, we've heard of a book that has come after the book of Musa AS

and its calling to rightesnous. Oh our people respond to the call of truth and believe in him". We see from this these were jewish jinns. Therefore there is a huge symbolism. That "even if the people of Mecca have rejected you, the people of jinn will accept you". And this was the first batch of jinn converts to Islam. And these jinn people converted to Islam - and they came back to Mecca and learnt Islam from him. We know this from Ibn Masud: "did anyone witness the laylatul jinn?" He said "No nobody. One night we were with the prophet PBUH and then he dissapeared. And we looked for him everywhere. And we could not find him. And we thought he had been kidnapped or assissinated. And we spent the worst night of our lives until the morning broke and we saw him coming from the direction of Gari Hira. So we said "Ya Rasulallah where were you?" The prophet PBUH said "one of the callers of the jinn came to me telling me there is a congregation waiting for me. So I went out to meet and recited Quran". He walked with us and showed us their campsite - the fires they had lit and the after effects of that." This is the version is Sahih Muslim. Another version is that the prophet PBUH said "Whoever wants to come with me to be with the matter of the jinn can come". So in this report Ibn Masud went with him. "And we started walking until we came to a valley outside Mecca and he said 'sit here and do not move until I come back'. So the prophet PBUH continued walking and recited Quran and black clouds appeared around him. Until he dissapeared, until I couldn't see him but I could hear him. And there was a gathering of clouds until they disspeared with the prophet PBUH. When he came back he gave bones and cow dung to another group of jinn". We learn here muslim jinns eat the bones of meat that have been purified with 'bismillah'. The shaytaan eat bones over which 'bismillah' has not been said. So the muslim jinns basically said to the prophet PBUH "now we've accepted Islam, where will our food come from?" So the prophet PBUH gave them this counter that from now on "any muslim that eats anything; that food will become food for you. And that the dung of our animals will be the food for your animals". Again this shows that even jinn have animals. Another symbolism is Mecca and Ta'if might chain up people and prevent the dawah; but no one can prevent the spread of the truth to the jinn, and beyond.

So as explained, by walking out of Mecca and dissapearing for 10 days, the prophet PBUH's fate is sealed. He is officially cut off from Mecca. And he put his trust in Allah but Ta'if also turned out to be nothing. So now he is basically in limbo. Zaid asked him "how can we enter Mecca now that you have been expelled from it?" The prophet PBUH said "Allah will make a way out for us. And Allah will help his prophet and make the truth supreme". SubhanAllah. There is no MEcca or Ta'if - he is literally camped in the desert but he has ultimate tawaqul. So the prophet PBUH sent allies to two/three allies in Quraysh that he though could help. The first was Al Aklaas but he sent a message back saying "we are not in a position to give you permission". Indeed the Banu Hashim and Abu Lahab rejected him, the Banu Makhzum definately rejected him, but there were at least 15 other sub tribes of the Quraysh. So the prophet PBUH first sent for help to one subtribe (Al Aklaas); the response came back and said "we cannot do this". The prophet PBUH then sent the request to another subtribe, Suhayl ibn Amr. Note both Suhayl and Al Aklaas both eventually accept Islam so these are wise choices the prophet PBUH is choosing. They both gave flimsy excuses - they could have given him protection but they didn't. But note their replies were 'polite' rejections. Indeed it was more embarrasing; that they know they should help him but they didn't. Then the prophet PBUH

sent a request to Mut'im ibn Adi. He is the cheif of the Banu Nawfal and he is the only one who died a pagan in this list of three. Recall Mut'im was the main one who broke the boycott. He is the one who would send an entire camel full of food, drinks water etc. all equal to like £50,000 in our time. So the prophet PBUH asked him "will you give me your protection?" And so Mut'im tells his sons "go arm yourselfs and bring Muhammad back and protect him and bring him back to me". And Mut'im went to the ka'bah to recieve him. And he said to the prophet PBUH "do tawaaf I am waiting for you". So the prophet PBUH did tawaaf and while doing it he is armed with full guards. And he stands up and says "Oh people of Mecca I am giving protection to him now". Abu Suffyan said "are you a follower or are you just giving protection?" Mut'im said "No I am not a follower". Then Abu Sufyan said "ok thats fine". Notice again had Mut'im converted there would be no protection so there is great wisdom in why some didn't convert.

And so after this the prophet PBUH remained under Mut'im's protection for 1.5/2 more years. But he knows its a very difficuly and delicate situation. And the prophet PBUH kept on looking for another way, until Allah finally allowed him to do Hijra. And shortly after Mut'im died. But this is why the prophet PBUH praised Mut'im so highly. That he gave him a huge badge of honour saying "If Mut'im gave me one word, I would have freed all these 70 'fliths'". And thus we see great wisdom in this: that putting religion aside there alot of non muslims who do good for this world. And yes we draw a line - the prophet PBUH didn't pray Mut'im's janazah or pray for him. But still the prophet PBUH gave him immense honour right up to the day of judgement. And indeed Allah helps Islam through people that are evil. Mut'im might have been evil in terms of pagan worshipping, but he was a good person. Therefore we need to form relations with the Mut'im's of our times. When we find them, we praise them and form alliegances. Many of these might be athiests or christians. Not a problem at all. We don't praise their religion, thats where the line is drawn.

One final point: the prophet PBUH is all alone outside of Mecca. He already had 2 rejections so he could have tried another city; immigrated to Abbysinia where Najashi would definately have accepted him; but he still wanted to live in Mecca, the land of persectuion. Why? Because despite the pain or suffering, there's no other place he calls home. And he only leaves when it becomes a matter of life or death. Thus there is nothing haraam for us to wanting to remain here. We are living in luxury. There are clerics who say "you should move to a muslim country". But no - this is not right. Our home is our land, our people etc. Its where we feel the most comfortable. We can't be anywhere else. There's nothing wrong; its not unislamic to have a sense of loyalty with your own people.

Seerah of Prophet Muhammed 21 - Night Journey & Ascension to Heavens 1 - Yasir Qadhi January 2012

After the year of sorrow and the trial of Ta'if, Allah blessed the prophet PBUH with a great miracle. Indeed after the lowest of all lows of being down, it was only natural the prophet PBUH would be gifted by an all time high, and in some ways this is the all time high. Of course there are multiple victories and miracles, but after all of these personal losses, Allah blessed him with a miracle that was given to the prophet PBUH personally. And that is the incident of al-Isra wal-Mi'raj. And this paticular incident has been referenced by Allah twice in the Qur'an - once the Isra, the other time the Mi'raj.

So what is the Isra? Linguistically it means to travel at night. The al Isra means 'the travel' - and in Islamic seerah, it means the 'night journey' that the prophet PBUH undertook. Mi'raj means the item/mechanism of rising up high. Al Mi'raj is the instrument you use to rise up. Call it a lift or elevator - it causes a person to ascend up. So al Mi'raj is that which causes you to rise up. We refer to it as the actual ascension - that is, what the prophet PBUH did exactly which is to rise up to Jannah. So al Isra was from Mecca to Jerusulam, al Mi'raj was from Jeresulam to the heavans. And this journey is referenced in the Qur'an in two seperate surahs.

As for the Isra, Allah revelaed an entire surah and the surah is called Surah al Isra. And the surah begins by the famous ayah: Allah is saying He is worthy of being praised, so we say "all glory be to the One" because he blessed his servant with the miraculous journey. So Allah is saying He is worthy of being praised because of this journey. "The one who took his servant". And here the word used 'abd' is the highest praise given to the prophet PBUH. Because Allah said "I have created men and jinn for no reason but to worship me". So Allah is saying here that the prophet PBUH has perfected his worship. So therefore Ibn Tammiyah says Allah calls the prophet PBUH by his title to show his honour and rank - not just by name. Even here we say 'Your exlencellecy' - Allah refers to the prophet PBUH sometimes by name, but moreso by his title which is 'Abdullah'. That our prophet PBUH is the one who has perfected the worship of Allah. So Allah tells us why Isra wal Mi'raj. Allah says "so that we may show him of our wonderous miracles". Thus the entire journey is just meant for the prophet PBUH. Thus for us we simply have to believe it happened. It was for solely the prophet PBUH. As for the Mi'raj in the Qur'an, Allah references it in surah Najam. And Allah says "The chest is not lying when he narrates what he saw. Are you going to doubt what he saw? Indeed he saw him for a second time at the sidratil montaha. The eyes did not go beyond their mark. He saw of the miraculous signs of his Lord". In both Isra and Najam, roughly the same phrases are used - that is "so we can show him Our signs". Thus the reason for al Isra wal Mi'raj was for the prophet PBUH alone. It was a personal gift for him and him alone. We just hear about it as a blessing to the prophet PBUH. And the timing is perfect as we already said Allah never tests a person and that person passses a test except that he faces the fruits of the test immediately.

Now the journey of al Isra wal Mi'raj is a little bit problematic academically. Firstly, there are many narrations about it. In fact in Bhukari alone there are 6 sahaba who narrate portions of the journey. In fact if we were to compile all of the hadith about the Meccan era without the

al Isra wal Mi'raj, and just compile the hadith about al Isra wal Mi'raj, the latter pile would be bigger. SubhanAllah. In other words there are so many narrations but this leads us to some issues:

1. This story has been taken up by storytellers (qisaas). Therefore this story of al Isra wal Mi'raj have been narrated in many obscure books with such vivid detail and imagery that its not even true. The academic scholar has to sift through all of these hadiths. Note, before Islam became solidified, there was a phenomenon where people made a whole profession of telling stories. Some of them were complete fabrications about the prophet PBUH. These were people who just wanted money - their storytelling became very popular, especially in the 2nd and 3rd generation of Islam until the scholars put an end to this. During this interim, certain stories became very popular and they entered into this literature - the most popular story was that of al Isra wal Mi'raj.

2. Going through and finding the authentic stories, which is an exact science i.e. going through the chains - is not that hard, many people have done it. However, once we do this, the issue is that we have peices of a large puzzle. And there is nothing or very little to link these pieces together in a chronological order. There are snippets about the story everywhere - but its very difficult to verify the full chronological order. Suppose we try to summarise this lecture - we would narrate with our own wordings and it may not be in the right order. The same thing happened with the sahaba. Over 20 sahaba narrated about the al Isra wal Mi'raj, and sometimes they contradict each other in terms of timeline of events. For example, in one version Jibraeel AS comes to the prophet PBUH while he is in masjid al Aqsa and gives him milk and wine, and the prophet PBUH chooses between the two. In other version, Jibraeel AS hands these two to him when he is taking up to heavens. What do we do here? Both narrations are authentic so who is correct? Some scholars say it happened twice; others say we follow whatever has a stronger chain. So there is hard study that is needed.

These points raised above illistrate some of the problems the scholars face when studying the seerah. And also to show sometimes what one scholar says about the seerah is different to another scholar. In fact, because there are so many narrations about the al Isra wal Mi'raj and so many different details, some scholars including Imam an-Nawai, that there were multiple al Isra wal Mi'rajs. They were forced to say this because the reports were not reconciling. It was a very common opinion amongst many past scholars. However the majority say there was only one because Allah says in the Qur'an "it happened in one night". So its clear there is one al Isra wal Mi'raj.

First question - when did it occur? We find in early literature from the tabi or tabi-tabioon some dates. Most of the early writers including ibn Ishaaq who is the number one authroity of seerah, said it happened one year before the Hijra. Others say two or even five years before the Hijra. However we have one important clue from Aisha RA. That she said "Khadija RA died before the salah became fard". Salah became fard at al Isra wal Mi'raj - so the fact that Khadija died before shows al Isra wal Mi'raj happened in the last 1.5 years of Mecca. Indeed after Khadija died Abu Talib's death and Ta'if happened one after the other. So it makes most sense

it happened after the year of Sorrow. As for the month, there are no opinions amongst the early scholars. They all began after the first 200 years. This shows we won't definitively know - as the opinions have no authentic basis. So forget the day, we don't even know the month. The muslims don't commemerate specific days. Indeed the sahaba didn't record the date because it's not important. What's important is the actual story and significance.

Second question - where did it happen from? Here we see a difference in opinion; both in Bhukari. The first says that the prophet PBUH said "while I was sleeping in the al Hateem (semi circular region outside the ka'bah after the Quraysh rebuilt it - it is the wisdom of Allah as praying in the Hateem is praying in the ka'bah) Jibraeel AS came to me". This is the most authentic version. Another version is that the prophet PBUH said "when I was in my house, the roof opened up and Jibraeel AS came to me". This is also authentic and ibn Hajar says Jibraeel AS took the prophet PBUH to the Hateem from his house. This makes sense as the prophet PBUH would have no need to sleep in the Hateem. Ibn Hajar says that Jibraeel AS took him from his house, then took him to the ka'bah to pray two raka'at, and then from there Jibraeel AS took him somewhere else. And the prophet PBUH said "in the Hateem, Jibraeel AS opened up my chest. And he brought a gold bowl full of imaan/zamzam (no contradiction). And he took out my heart, washed it and put it back". Note this is the second time this has happened. In the first time there was a detail that there was a black spot on the heart. But now there is no black spot. Here, the purpose is to strengthen the prophet PBUH for what he is about to see. And that is, as ibn Hazam says, if another man were to have seen even a fraction of what the prophet PBUH saw, he would have gone mad. Indeed the prophet PBUH entered a different world, a different dimension. Allah says "the eyes took everything in firmly". So here the washing of the heart is to strengthen him.

Then he says "Jibraeel AS brought to me a dubaa. It is smaller than a mule but larger than a donkey. Pure white and it was called al Biraaq (lightening). And it puts its hoof where the eye can see". Here is where some legends begin - the image of Biraaq with wings is not narrated. This hadith says the Biraaq is a physical creature which can run much faster as a normal horse. So fast that it jumps as far as the eye can see. Every second 20/30 miles. But this is a physical creature. According to Tirmidhi, the prophet PBUH said "it had a saddle and a harness". So Jibraeel AS was holding on the harness and the prophet PBUH mounted al Biraaq. Then its narrated al Biraaq jumped up, but Jibraeel AS said "woe to you, how dare you do this, for walahi no one has ridden you that is more blessed in the eyes of Allah than your current rider". Note this shows al Biraaq has been ridden by other riders. This again shows the Biraaq is a physical creature because it reacted like a normal animal. It also shows Allah has created things beyond our knowledge. Even the jinn have beasts and creatures - how about of the other world? Subhan'Allah. So the prophet PBUH mounts Biraaq and said that "I rode him and he took me until we came to Baytal Maqdas". Here we note that at this time there is no structure/sanctuary at Baytal Maqdas. Because the christians wanted to make a point that they have no respect for the jews. Historically they've been well known to be anti sematic. So it was a filthy area. As it is it's a trash dump - but this shows Allah changed it for that night. The prophet PBUH said "I tied al Biraaq to the animal post that is used by the prophets." This shows that the prophets had a special place to 'park' their animals. This again shows the

prophet PBUH is seeing a structure not being seen by men by Allah's capability. Allah is showing the prophet PBUH the original Baytal Maqdas.

Then the prophet PBUH said "I went inside and prayed two raka'at". Here is we get another difference: one narration says the prophet PBUH prayed two raka'at and when he turned around, he saw all of the prophets behind him. For the other narration, the prophet PBUH says "I saw myself with the other prophets. And there was Musa praying; and he was a tall, strong and muscular man of a brownish colour like someone from the tribe of Shanooa. And I saw Isa bin Maryam standing and praying. And the one who looks most like is Uruwa ibn Masud." So the prophet PBUH is trying to describe the prophets for his sahaba. In another narration the prophet PBUH said he was 'whitish' in colour which means he was basically caucassion looking. The prophet PBUH also said "his hair glistened with water, and he is a rather short man". "And then I saw Ibrahim AS also standing and praying - and the one who resembles him the most is me". In another hadith "I could see anyone more closely resembling Ibrahim AS than myself. And then it came the time for salah and I was put the imam of them." The main point is he is leading the prophets. And what's interesting is that all the prophets he saw is already standing and praying. This shows us the importance of salah - even after death the prophets are praying. In fact the prophet PBUH said "I passed by Musa AS in his grave and he was praying". Then he got to Baytal Maqdas and he was standing and praying again. This is enough of an indication of the blessings of salah. It also shows the prophet PBUH is the imam of all the prophets. This clearly shows he has been given an unparalleled honour. Since every prophet is the leader of his ummah. And the prophets is leading the prophets AS. This shows he is the leader of all the ummahs as the prophet PBUH said "I am the leader of all of the ummahs from Adam AS". Another point is that, the scholars say they were all standing in one row. Thus there is one long row that is 120,000 prophets plus and 313 messengers. This proves another point which is that all the prophets are the same in one sense. In another sense "some prophets we have preferred over others". Indeed they all pray to one God, in the same way, but amongst them some are better than other and our prophet PBUH is the best of all of them.

Then the prophet PBUH said after he finished Jibraeel AS presents two utensils. One of them is milk, another is wine. Remember up until this time wine is halal. So Jibraeel AS hands him these two and Jibraeel AS says "choose and choose for your ummah". So the prophet PBUH chose the milk and Jibraeel AS said "you have chosen the fitrah". And this is a hugely profound and symbolic incident. Milk comes pure from the animal "from between the filth and the blood". Pure, wholesome milk for those who drink it and the hadith says "nothing substitutes for both food and drink except for milk". So milk is a huge blessing from Allah that the prophet PBUH used to love. Its nutritious and healthy - what is wine? Wine is corrupted, fermented, filthy. It's something that was pure and then bacteria have infected it. Wine literally stinks. And what does it do? It is norushing, wholesome? No - it corrupts you. It makes you act foolish. One of the sahaba said "even if wine was not prohibited, any man with intelligence would avoid it". Compare and contrast what is milk vs what is wine. The prophet PBUH chose the pure that came from the pure and that makes one pure. This is against wine which is corrupted, comes from the corrupted and makes you corrupted. And the prophet PBUH said

"every child is born on the fitrah" - just like Jibraeel AS said "you have chosen the fitrah (for your ummah)". So the prophet PBUH chose the milk and after this the prophet PBUH says "the doors of the samaa (earth) opened up for me". So now this journey thus far, from masjid al haram to masjid al aksa in al Isra. The next journey to the heavans in the wal Mi'raj. Note the Biraaq is still tied to the post, after the heavens journey the prophet PBUH will use Biraaq to go back to Mecca.

After this the prophet PBUH narrates Jibraeel AS asked permission for the doors of the heavans to open. And the gatekeeper asked "who is it?" And Jibraeel AS said "It is Jibraeel". He said "Do you have anyone with you?" He said "yes, Muhammad". The keeper said "has he been sent for?" Jibraeel said "Yes he has permission to pass". And then the doors opened up. This shows there are doors to the heavans that are locked with gatekeepers. And because these are angels and they cannot lie, there is no special code - since Jibraeel AS said yes, it opened up. And for every single one of the seven heavens this exact same conversation happened.

Before moving on we will explain what these seven heavens are - what is samaa and what is jannah? Many people confuse jannah with samaa and these are two seperate words and two seperate concepts. Allah says "Allah has created seven samaa-waat tibaaka" Tibaaka means layers - so layers upon layers. Now, samaa-waat are physical heavens above us. Now in the opinion of sheik YQ, the very first layer and lowest heaven is the 'samaa ad-dunya' which is everything we see around us i.e. the billions of stars and galaxies. Beyond this is the 6th level, beyond that is 5th, and so on until we get to the highest level. Allah says "we have beatuified the samaa ad-dunya with its lamps and its lights". So all the starts that we see, which is mind boggling as they are millions of light years away etc. Every telescope keeps on looking further and further non stop - its unbelievable how large this universe is. Its literally never ending. And even in the report in Bhukari the prophet PBUH said "Jibraeel AS took me until we finished the 'samaa ad dunya' and then asked for permission to open the gate". Thus we see the relation here. And what is beyond the first heaven i.e. the sumaa ad-dunya, we don't know and we won't know.

What is now the jannath? The jannah is the place Allah created as reward for the believers. Where are they? One interpretation is that the jannah are hundreds of thousands of layers, and the place they occupy is the 7th samaa i.e. the 7th heaven. Another interpretation is that the jannah begins in the 6th, and works its way up to the 7th and beyond. The bottom line is the jannath is at the top of the as samaawat.

So, the prophet PBUH goes to the first door and there is a man standing. And the prophet PBUH described him as being tall, huge. And Jibraeel AS said "this is your father Adam AS so say salaam to him". So the prophet PBUH did so and Adam AS responded saying "welcome oh noble son and noble heaven". Then the prophet PBUH went to the second heaven, and its reported there was Isa AS and Yahya AS. And he was told "this is Yahya and Isa, say salaam to them". And they said "welcome oh noble brother and oh noble prophet". Third heaven was Yusuf AS and it was the same dialougue. And here is when the prophet PBUH said "it was as

if Yusuf had been given half of all beauty". And then the 4th heaven, and it was Idris AS who also said "welcome oh noble brother and oh noble prophet". And then the 5th heaven, and there is Haroon. And the same things are said. And then the 6th heaven and there was Musa. And the prophet PBUH described Musa as being stout, tall, muscular and brownish. And here Musa began to cry. And the prophet PBUH asked him "why are you crying?" And Musa said "I am crying because this young man 'ghulaam' (note the prophet PBUH is 52 here; Musa died when he was 130 so the prophet PBUH is a young boy in his eyes) will have a bigger gathering entering Jannah". Note its an islamic jealousy here - you should and can be positively jealous against your fellow brothers in terms of Qur'an, salah etc. Notice also each of these welcoming comitees is after he entered the heavens. And before he enters each heaven he needs permission from the gatekeeper. So the first was Adam, second Isa and Yahya, third Yusuf, fourth Idrees, fifth Haroon, sixth Musa. And then the prophet PBUH said "after the 7th heaven I saw Ibrahim AS and he was sitting with his back leaning on al baytul ma'moor". And Jibraeel AS said to me "this is your father Ibrahim say salaam to him". And Ibrahim repsonded the same way: "welcome oh noble son and oh noble prophet". Note only Ibrahim and Adam responded in this way; the rest said 'brother'.

So why these prophets and this order? Realise this order has nothing to do with blessings of the prophets. Its not the case at all. What appears to be is that these are basically welcoming parties that Allah sent some of the most noble and famous prophets to greet the prophet PBUH. The prophet PBUH is basically being given a royal, red carpet welcome. And in each of these 7 choices there seems to be some wisdom:

1. Adam AS is the father of all of mankind, so its befitting for him to greet first. And by seeing Adam he is a man who Allah created; and gave him Jannah, but then had to leave Jannah for a while but eventually return. And there's a symbolism of leaving your comfort and security. Indeed if Adam left the holiest place, the prophet PBUH also must do the same i.e. Mecca. Adam left the holiest of the next world, so to does the prophet PBUH have to leave the holiest of this world; he will have to be expelled from Mecca like his father Adam was expelled from Jannah. And the people who did it: shaytaan did it there, and Abu Jahal and co are doing here.

2. Isa and Yahya are chronologically the closest to the prophet PBUH. So they are the peers and there's a symbolism that their own people tried to kill them and actually they killed Yahya 'John the Baptist'. They even tried to kill Isa AS - and here Allah is saying to the prophet PBUH that he isn't the only one whose people tried to harm him. If that didn't bring the point home the next heaven has Yusuf AS.

3. His own blood brothers tried to harm Yusuf. But eventually they repent and reaccept him back. Therefore there is a symbolism that the own blood brothers that repelled him will come back. And subhanAllah who did the prophet PBUH quote when he conquered Mecca and the Quraysh said "what will you do with us? The prophet PBUH quoted Yusuf AS "there is no sin on you today, Allah will forgive you".

4. Idris AS - Allah says about Idris AS "we have raised him to a high place". And so our prophet PBUH is being told "we have raised your own rank aswell".

5. Haroon AS was despised by his own people, and then eventually accepted.

6. Musa AS has the second largest ummah, and also is very similar in experiance to the prophet PBUH. But has even more experiance. And in many hadith the prophet PBUH said "Indeed Musa was hurt more than I was, but was still patient" to continue remind himself.

Don't forget all the prophets are in the highest Jannah - the prophets are in the samaa waath i.e. the heavens. Jannah is not occupied until after the day of Judgement.

7. By showing Ibrahim AS, the prophet PBUH is being shown the highest of all the prophets. He was 'khaleel-Allah'. This means a 'close friend' and the prophet PBUH said "Allah has only taken me and Ibrahim as a khaleel". So only two people reached this status. And the fact that Ibrahim is sitting with his back against the baytul ma'moor (the frequented house) is very appropiate. Regarding this, there is only one authentic hadith: the prophet PBUH said "its above the kab'ah on Earth such that if it were to fall it would fall on the kab'ah on the Earth, and every single day 70,000 angels enter the baytul ma'moor, and they never return again". And this is since the beginning of time until the day of Judgement. And so since Ibrahim AS built the kab'ah on Earth, its fitting he is with the kab'ah of the heavens. And if the angels are not allowed to come back, Ibrahim is always allowed to.

Seerah of Prophet Muhammed 22 - Night Journey & Ascension to Heavens 2 - Yasir Qadhi February 2012

We just finished explaining the difference between the jannath and samaawath. Most likely, the janaath occupy the seventh heaven. Now as we said one of the biggest problems is to peice together the chronological narrative of the story. We have narrations that the prophet PBUH very clearly spoke to the other prophets. But where did this happen? It could be in the heavens or in the baytul maqdas. Abdullah ibn Masud reports the prophet PBUH said that On the night he went to Isra wal Mi'raj, he met Ibrahim, Musa and Isa. And he began talking about the day of judgement. And Ibrahim was the first to be asked. He said "I have no knowledge of the day". Same response from Musa. But Isa said "I know Allah will send me back to the Earth, and I will kill the dajjal, and the people will then go to their various lands, and ya'jooj and ma'jooj will come forth, and every water they pass by will be finished until I will make dua that they be killed. So they will die, and the entire world will be stenched by their decomposed bodies. And I will then make another dua to get rid of these bodies - so Allah will send rain from the sky and they will be washed away. When this happens, the day of judgement will be like the pregnant woman who is just about to give birth". And the prophet PBUH said that whatever Isa AS said, is found in the Qur'an "they will come from valleys etc". So this conversation has been preserved - but anything else they talked about has not been. Note also alot of the hadith with the prophet PBUH narrate about ya'jooj and ma'jooj, about Isa coming down, the day of judgement etc, this incident shows that one source is Isa AS directly.

Another conversation recorded is when the prophet PBUH said he met Ibrahim AS on the night he went to Isra. And he told him "Ya Muhammad, give my salaam to your ummah". So Ibrahim AS is telling his own son, the prophet PBUH, his salaam. "And inform them that Jannah, its soil is beautiful but it is barren (flat land). And the seedlings we put into the soil will come from subhanAllah, alhamdhulillah, lailahailallah, allah u akbar". Therefore Ibrahim AS is saying every tasbih will become a tree because of the amazing fertile soil.

It's also narrated he met Malik, the doorkeeper of Jahanam. Again this could have happened in the baytal maqdas or in the heavens. This angel is in the Qur'an where the disbelievers will say "Oh Malik, go tell your Lord to exterminate us". So Jibraeel AS told the prophet PBUH "Oh Muhammad, this is gatekeeper of Hell, Malik - give him salaam". So the prophet PBUH said he turned around to greet him, but before he could say anything Malik said salaam first. The prophet PBUH replied with salaam aswell. The prophet PBUH further narrates that Malik seemed very sad and never smiled and he asked Jibraeel AS why this is. This shows us angels are happy and joyful. So Jibraeel AS responded "he has never smiled or laughed since he has been created. Were he to smile to anyone it would have been you". Note even though after all of this over the prophet PBUH saw Jannah and Jahanam, Malik was brought up to say salaam to the prophet PBUH. This is to emphasise that the prophet PBUH is as far away from the hellfire, as the seventh heaven is from the bottom of the creation. Malik was the one who said salaam to first - just to show there is no relationship at all with the prophet PBUH and the hellfire. Its to clearly show the distance and superiority of the prophet PBUH Malik said salaam first.

The prophet PBUH then proceeded onwards above the seventh heaven after seeing the prophets. The prophet PBUH said "And then I saw in front of me the sidratul muntaha". The sidra is a type of tree that is known for its large branches. That it covers a very wide and vast area. And its known for its delicious fruit and sweet sense. For the arabs what comes to mind is a wide tree that grows in the desert. Muntaha means 'the very end'. So its the tree at the very end. And the prophet PBUH said "the fruits of this tree were as large as the water jars of Hajar". Realise this is elequence - that the prophet PBUH is explaining things in symbolic language. The people he is speaking to know the comparison. And the prophet PBUH said "its leaves are like the ears of the elephants". Note its not authentically reported the prophet PBUH ever saw an elephant. After viewing it, Jibraeel AS said "this is sidratul muntaha". In another report in Bhukari, the prophet PBUH said after seeing the prophets "then Jibraeel AS continued going up with me, until we got to the sudratul muntaha". And he said "when the tree was covered up, there were colours going up and down it and I don't know how to explain these colours to you". Here the prophet PBUH is thus saying he is seeing something completely different and a different dimension. A colour/light that dosen't exist on the Earth. So what is the sidratul muntaha? The prophet PBUH narrated that "everything that is raised up from the Earth stops there and absorbs it. And from it descends down everything that is coming from this Earth, and it originates from the sidratul muntaha. When the tree was enveloped, there were butterflies made out of gold". So by viewing the sitradul muntaha, Allah is saying the prophet PBUH is seeing of His most beautiful creations. In another narration the prophet PBUH said "when it was envoloped, it kept on changing until nobody could have described it". Its a dynamic, majestic tree thats out of this world - with constantly changing colours etc.

Note, in one hadith in Bhukari the prophet PBUH said he passed Ibrahim AS in the seventh heaven and then saw the sidratul muntaha. In Muslim, the prophet PBUH said he saw the sidratul muntaha in the sixth heaven. Imam an Nawai says that the trunk of the tree begins in the sixth heaven, but its branches finish at the end of the seventh heaven because the sidratul muntaha is the end of the creation as we know it. Nothing is beyond it except the throne and the one that is above the throne. This seems to be a good explinaton. One of the tabis also says this: that the sidra finishes in the seventh heaven. Thus from this we derive the sidra is a huge tree. And note that the concept of a tree is a very positive one. The tree is peace, life etc. The motif of the tree is throughout the Quran and sunnah. Then the prophet PBUH said "at the base of the sidratul are four rivers. Two of these are hidden; two are open. So I said to Jibraeel what are these?" Jibraeel AS "as for the hidden ones, you cannot see them in this world. As for the other two rives, there are the river Nile and the ufratues river". And subhanAllah now we know that the cradle of civilisaton has always been assoicated with these two rivers. The earliest civilsaton was the ufratues - the second was the Nile. These two rivers from the beginning of time have always been rivers of life. They are the origins of life. And the prophet PBUH is saying the Jibraeel AS said both rivers are from the blessings of Allah. As for the two rivers of Jannah, they are al Kauther and sal-Sabeel.

Then in one version the prophet PBUH said "I saw baytal ma'moor". In another version the prophet PBUH said he saw Ibrahim AS in the seventh heaven, and then saw the baytal ma'moor. Now did the prophet PBUH see it twice? We don't know exactly. This often happens as its the sahaba are narrating and there is an human element of missing out details. So we're not sure exactly what happened when. So as we mentioned before the bayt in the heavens is directly above the bayt on the Earth, and if it were to fall, it would fall directly on it. And that 70,000 angels do tawaaf around this bayt every day - and of course if you try to calculate how many angels there are in total its limitless. As Allah says in the Qur'an only He knows how many angels there are.

After this the prophet PBUH said he saw Jibraeel AS in his original form. And he described in many hadith: "Jibraeel AS had 600 wings. He blocked the entire horizon". In another hadith "from the feathers of Jibraeel's wings, pearls were dripping". Note 600 is the maximum number as Allah says in the Qur'an, most of the angels have 2, 3 or 4 wings. But Jibraeel AS has 600 wings because he is the best of angels. Ibn Masud said when the prophet PBUH saw Jibraeel this is the reference in the Qur'an that the prophet PBUH "saw Allah's major signs". Indeed the prophet PBUH saw three things in succession:

1. Sidtraul Muntaha
2. Baytal ma'moor
3. Jibraeel's original form

Every one of them is Allah's major signs. The sidratul muntaha represents the highest of creation. The Baytal ma'moor represents the highest of worship i.e. the angels do tawaf around the bayt. And Jibraeel represents the best of angels in his original form - so the best of creation is seeing the best of angels. And its said the prophet PBUH only saw Jibraeel AS twice in this form - this is one of those two occasions. Somewhere in this period, narrated in Muslim, Ibn Masud said the prophet PBUH stopped at the sidratul muntaha in the sixth heaven, and then the prophet PBUH was given three things:

1. The five salah
2. The ending of Surah Baqarah
3. Whoever worshipped him from his ummah without doing shirk, he will be forigven and will enter jannah

We will come to the five salah. In regards to Baqarah, scholars say the last two verses of Surah Baqarah occupy a special status in the Quran. That is, the rest of the Quran Jibraeel came down with it. There is only one passage in which Allah directly recited. And so the messenger was brought up to recieve this revelation, and not the revelation being sent down. And as the prophet PBUH said "I have been given these two verses from beneath the throne of Allah". We know the virtues of these verses: the prophet PBUH said whoever recites these two verses Allah will protect him. And in another hadith whoever recites these verses before he goes to sleep "it will be enough for him". And there are various interpretations to this. One scholar

says it will protect you from shaitan; others say you will get the reward for praying tahajjud etc. So we should now make it a habit to memorise it and recite it every night.

It was then that the prophet PBUH went to the jist of al Isra wal Mi'raj. And that is the divine appointment with Allah Himself. And going through the classical books and narrations, sadly there is nothing that is authentic about the details of the meeting. There are many legends and fabrications that are not true. Of them is that the thahayat is a summary of the conversation. This is wrong. Did the prophet PBUH go beyond the sitratul muntaha alone? Or with Jibraeel AS? There is nothing except an indirect reference in Bhukari: the prophet PBUH said "then I was caused to ascend forth". So 'I' is used in the singular. Once the prophet PBUH gets to sitratul muntaha, the prophet PBUH said that something caused him to rise, and he said "I rose to a level where I could hear the pen writing". Now what is the pen? And who is writing? Well, we know that Allah as teh prophet PBUH said, the first thing Allah created was the pen. And then Allah told the pen "Write". The pen asked "what shall I write?" Allah said "Write everything that will happen until the day of Judgement". So the pen is a creation of Allah that is writing alone. So the prophet PBUH said he rose to a level where he could hear the pen being written. Thus we can derive the prophet PBUH rose to this level alone for two reasons. One, Jibraeel AS is not mentioned here. He showed the prophet PBUH his form at the sidratul muntaha, then the prophet PBUH said "I was caused to ascend up - until I could hear the pen". There is no angel or living creature above the sidratul muntaha. Thus its legitimate to say the prophet PBUH went to a level that no living creature, no angel, nothing in creation has went to. And so he went to a level where he could hear the pen writing in the book which the prophet PBUH said "I could hear the pen inscribing in the book". This was an elite audience the likes of which never occured. But we don't have any details about what was said except for the 50 salah (and from there we go on to what everyone knows). And so in this perhaps there is a wisdom, that what happened only Allah and the prophet PBUH know and its something we don't need to know. It's a private conversation between them.

The only thing we know is that Allah told him to pray 50 salah every day. And the prophet PBUH goes back down through the heavens and meets Musa AS who tells him to go back. Now before we get to that, the prophet PBUH must have passed Ibrahim AS on the seventh heaven but he didn't say anything. Why? Three reasons - one, Ibrahim AS is at a higher level and its not in his nature to try to second guess or question. Whereas Musa is more firm and tries to negotiate. Another point, Ibrahim has no experiance with large ummahs - but Musa AS is the most experiance prophet. In the Meccan phase the prophet PBUH is only active for 11, 12 years whereas Musa has more than 85 years experiance. Third reason, Musa knows something will happen at this meeting - how? He's been there done that on a smaller scale as of course Musa spoke to Allah on Earth. Our prophet PBUH was granted a divine audience in the presence of the king of kings. So just as Musa was given the 10 commandments, he knew the prophet PBUH would be given something. So Musa asks him "what did your Lord tell you for your ummah?" The prophet PBUH said "My Lord told me my ummah must pray 50 times a day". Here Musa says "go back to your Lord, and tell him to lower this because I have more experiance with you and your ummah will not be able to do this". And so the prophet PBUH looked at Jibraeel AS wanting to get his opinion. And Jibraeel nodded to him - this shows us,

despite Musa being who he is, the prophet PBUH was not content until he got a second opinion. Here even in another dimension the prophet PBUH is getting another opinion. So backed with the opinion of the best angel and a mighty prophet, the prophet PBUH goes back up. Here is where the narrations differ. Some say it went down by 5, or by 10. And the prophet PBUH went back and forth, up and down - at least five times he did this. And every time Musa AS is telling the prophet PBUH the same thing "Go back as I have test the Bani Israel and your ummah won't be able to do this". Until finally when the prophet PBUH came down with only 5 salah, and Musa AS told him to go back one more time, the prophet PBUH said "I have gone back and forth until I am embarassed - but I am content and happy". When he said this, a voice called out of Allah - "my fareedha (compulsary prayer) has been established. It is five, but it shall be rewarded with fifty". Note here Allah already decreed it was five - Allah already knew the prophet PBUH would come back to him and this is why when it was reduced to five the prophet PBUH said this is enough. And when the voice came out, both the prophet PBUH and Musa AS heard it. And Allah says that He has made it easy for us with making it 5 salah, but giving us 50 benefits.

From this incident so much can be derived:

1. First and foremost, the status of the salah. Indeed, the purpose of the divine audience was to establish the salah. Every other commandment, Allah sent down through Jibraeel AS. But this one commandment was so important the messenger was called up to Allah. To recieve the message directly from the divine. It was so important that the prophet PBUH had to go up. So the messenger is summoned to the presence of the divine. And this message is the salah. And if this is only blessing we have of salah - it is enough. But add to this, so many hadith, so many verses in the Quran. Salah is standard among every single prophet. The very first verse in the Quran from the beginning. Isa AS as a cradle in the baby says "my Lord has commanded me to pray salah". Thus salah is so important.

2. Another benefit is that, when the prophet PBUH was told he needed to pray 50x a day, even though it was lowered to 5, he himself it was his regular habit to pray 50x a day. When Allah said 50, the prophet PBUH made it cumpulsary among himself to pray 50 raka'at. We see how:

17 fardh raka'at
12 sunnah ar-ratibah raka'at
2 before tahajjud raka'at
8 tahajjud
3 witr
8 raka'at for salaat duha

50 in total

3. What is the wisdom of bringing down a number when Allah knows it will be brought down? Why go through this whole routine from 50 to 45 ... to 10 to 5? Many reasons. To show the

mercy of Allah. First that He dosen't want to make this hard for us. He wants to make things easy for us as its mentioned so many times in the Qur'an. There is a wisdom to show that when the prophet PBUH asks Allah to reduce it, He listens. Another wisdom is that there is a clear indication given that "Oh son of Adam you are only created for the worship of Allah". That is, if it was 50x a day you would literally be praying all day non stop. So there's an indication that we have only be created for salah. The general rule is we should pray like the angels. That's what the creation is supposed to do. So Allah is saying "I know you can't do it, so do as you please but just pray 5x a day". And isn't is sad that the bulk of the ummah cannot just pray these 5x a day salah?

All of these are the main incidents. Of course the grand incident was the meeting with Allah. After this, the prophet PBUH described many other things he saw on the way down. Before we discuss them, why does he see all these things after the meeting as he is going down? The wisdom here is obvious. That is, it's not befitting that the meeting with the king of kings be delayed. So he is going straight up - and once he meets and speaks with Allah, then he may go and do other things. And also scholars differ as to whether he saw Allah. The majority and correct view is that he didn't see Allah - he only saw Allah's veil. To conclude, Allah says in Surah Najam describing these incidents in indirect language. "Your companion has neither gone astray nor has he erred; and he's not speaking from his imagination". We understand what Allah is saying now in light of the Isra. Allah says "What he is saying is wahi from Allah. He has been taught by the one who is mighty in power (Jibraeel). He is free of any defect and he revealed himself at the highest of heavans (i.e. sidratul muntaha). And then Jibraeel came closer and closer than two bows length." So Allah is describing the miraculous encounter between Jibraeel and the prophet PBUH.

By the star when it descends,Your companion [Muhammad] has not strayed, nor has he erred,
Nor does he speak from [his own] inclination.
It is not but a revelation revealed,
Taught to him by one intense in strength (Jibraeel) -
One of soundness. And he rose to [his] true form
While he was in the higher [part of the] horizon.
Then he approached and descended
And was at a distance of two bow lengths or nearer.
And he revealed to His Servant what he revealed.
The heart did not lie [about] what it saw.
So will you dispute with him over what he saw?
And he certainly saw him in another descent
At the Lote Tree of the Utmost Boundary -
Near it is the Garden of Refuge -
When there covered the Lote Tree that which covered [it].
The sight [of the Prophet] did not swerve, nor did it transgress [its limit].
He certainly saw of the greatest signs of his Lord.

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As we said it's almost impossible to peice together the events in order. We simply have a collection of hadith; therefore from this point onwards what we have is just a series of incidents and we don't know exactly what order they come in.

Of the first is that there is a very long hadith the prophet PBUH narrates in Musnan Ahmed, "on the night I went on Isra wal Mi'raj, I smelt a fragerence that was very sweet and so I asked Jibraeel what is this beautiful fragerence? And Jibraeel said its the fragerence of the one who used to comb the hair of the daughter of Pharaoh, and her children. I asked Jibraeel what is their story? And he said once she was combing and the comb fell from her hand and she said 'Bismillah'. The daughter said 'surely you mean in the name of my father?' And she said 'no, my Lord and your Lord is Allah, and the Lord of your father is Allah'. And the girl said 'do you want me to tell my father?' and she said 'yes go ahead'. And then Pharoah called her and said 'are you saying you have a God besides me?'". Indeed Pharoah used to say "did I teach another God besides me?" And so the woman said with same bravery "yes, my lord and your lord is Allah". And so Pharoah ordered that a boiling fire be brought before her. And that she has to throw her own children into the fire or else acknowledge Pharoah as her Lord. Faced with this dilemma, she asked him for one condition - that he bury her and her children all in one place. So Pharoah agreed. And one by one her children were thrown in. But the last child was her baby who was still suckling and she was hesitant at this. But the baby spoke and said "Oh my mother throw yourself in as the punishment of this world is nothing compared to the next (or in another narration, do not waver for you are on the truth)". Ibn Abass comments only four babies spoke from their cradle; this story, Isa AS, the witness of Yusuf AS and Jurayj (the person whose mother said 'O Allaah, do not allow him to die until he sees the faces of prostitutes' when he didn't respond to her because he is in prayer). What's amazing here is that Allah willed this story be narrated even though we don't even know the name. But the prophet PBUH narrated her sacrifice and courage to the ummah. It would be remembered and mentioned by the largest ummah and she would become a role model. It's amazing this story, even though it happened in Musa's ummah, its mentioned in our ummah. Indeed this story isn't found in any of the old books i.e. Old Testament or Jewish scripture.

The prophet PBUH narrates that after he recieved the command for salah he entered into Jannah. And he saw tents made out of pearls and the soil was made out of musk (perfume). As mentioned, the priority was the meeting with Allah - when that was over, then he could meet and see everything else. Here we have a theological question and that is nobody has entered Jannah since Adam AS. And this is something in hadith references aswell that the first person to enter Jannah after the day of Judgement will be the prophet PBUH. Note the shaheed is not living in Jannah, he is flying around and seeing Jannah. And he's not in his original body; he's in the body of a green bird. And he is hanging from the chandileers of Jannah but not living in Jannah. So the question is how do we interpret this? One can say the prophet PBUH is the first person to enter Jannah after Adam AS is of course true; except he entered it once in the Isra wal Mi'raj, and once after the day of Judgement. Another thing is

that the prophet PBUH said he 'saw Jannah' - and seeing is not actually entering Jannah. SO he didnt enter but just surveyed Jannah. The prophet PBUH also said he saw many of the punishments of Hell. And this gives credit to the fact that he didn't enter Jannah because obviously he didn't enter Hell - so when he describes Jannah he most likely must have been an overlooker and overseer of Jannah, just as when he described Hell.

The prophet PBUH saw many punishments of Hell spread over several hadiths. In each hadith he saw the punishment and then asked Jibraeel "who are these people?"

So, in one hadith the prophet PBUH said that he saw the punishment of the one who stole an orphas money. That they had noses like that of camels; and they were eating coals made out of fire. Their mouths would swallow the coals and it would come out of their anuses.

In another hadith he saw people who had nails of copper, and they were scratching their bodied and faces because they used to backbite. The prophet PBUH said he saw people had in front of them pure meat and rotten meat. And they are the rotten meat, and Jibraeel said "these are the people that used to fornicate - they would leave the halal (spouses) and would go to the haraam".

In another hadith the prophet PBUH saw people with such large bellies they could not stand up and animals were being brought over them to trample over them. And when the prophet PBUH asked who they were, Jibraeel said these are the people who got their money for riba. The connotation here is greed.

The prophet PBUH also said he saw people cutting their own lips and tounges with scissors of fires/copper, and Jibraeel said these were the people who used to tell other to do good, and they would forget themselves.

The prophet PBUH also said he saw the dajjal, and one of his eyes was bloated (not seeing). In another hadith the prophet PBUH said "I saw the dajjal and I will tell you something no other prophet told his people, and that is his left eye is like a rotten grape (so one of his eyes is bloated)." And the prophet PBUH said "know the dajjal is one eyed".

So these are the some of the things we hear about what the prophet PBUH saw coming down. We don't know the order or any further details (as we did when the prophet PBUH went up). So the prophet PBUH came back down to Jerusellum and he re-rode Baraqh. Recall Baraqh was the animal the transported the prophet PBUH from Mecca to Jeresullam. As for the transportion from Jeresullam to the heavans, this is the al-Mi'raj. THere are some narrations that the prophet PBUH passed by three caravans of the Quraysh he recognised. On one of them, he noticed a certain group of people. On another he drank some water from them as he was feeling thirsty. And in the third he said he saw so and so looking for a camel that had been lost. These are the three caravans he said he saw.

When he came back to Mecca, the prophet PBUH went back to sleep and woke up in the Haraam. This shows therefore the actual Isra took place from the Haram to Baytal Maqdas and then back to the Haram, in comformity with the Quran "masjid-al-haraam ilal masjid-al-aqsa". So the actual Isra took place from one masjid to the other. When he woke up, he himself tells us this whole story in the first person.

He said "when I woke up I felt an anxiety in that how am I going to tell the people about what has happened to me, what will they say? They will reject me!". SubhanAllah this shows the human nature of the prophet PBUH; it also shows Allah instructed the prophet PBUH to tell the people as he wouldn't have told them without Allah's permission. So the prophet PBUH said as he was sitting, anxious and nervous and worried, Allah willed that Abu Jahal passed by and saw the prophet PBUH in that greif-struck state. So Abu Jahal said in a sarcastic manner "what is the matter with you? Has anything happened?" The prophet PBUH said "yes something happened. Last night, I was taken from here to Jeresuallum". So Abu Jahal was shocked and said "and you are here amongst us now?!" And so the prophet PBUH himself said he didn't know whether to mock and make fun of him now, or delay it first. So the prohpet PBUH said "yes I am awake with you now". So Abu Jahal said "if I call your people, will you tell them exactly what you have told me?" So Abu Jahal started screaming out to the people "come forth, we have an announcement to make". Mecca is a small city and Abu Jahal is a leading figure so all the people gather with curiosity. So Abu Jahal said "tell them what you promised you would". So the prophet PBUH said "last night, I went to Baytal Maqdas and I prayed in the Masjid al Aqsa". So the people began reacting in different ways. Some began clapping, others put their hands on their heads, other began snickering and laughing. They didn't know what to do! He's never known to have lied before so people are in shock, until one of them said "can you describe it for us?" Because everyone knew the prophet PBUH had never been to Baytal Maqdas. And so the prophet PBUH began describing until they began to ask him about specifics he couldn't recall. And again it shows his humanity as he dosen't remember all the details.

As they began to ask more and more, the prophet PBUH said he got confused and he became so worried and anxious that he couldn't answer like never before. The word used is 'kurba' meaning literally terrified. Notice he only mentioned the Isra (Mecca to Jeresullam and back) so maybe Allah told him to leave the Mi'raj for the muslims only. Why is he terrified? Because its a legitimate question but he can't remember the answers to all of them. He said as he waiting for what to respond, I saw in the distance Baytal Maqdas rising up in front of me until it extended above the house of Aqil ibn Abu Talib (house he grew up in). SubhanAllah! And there was no question that was asked except that he saw. Until finally one of them said "as for the description, he is fully accurate". Ibn Hisham mentions at this time the prophet PBUH said "I will give you some signs aswell; and he mentioned the three caravans. One lost a camel, one had a large earn of water and one will return soon". In one report Abu Jahal said "if this is the case that caravan should be arriving in Mecca right now since its close by". And as they discussed that exact caravan walked in. So Abu Jahal sees and its exactly as the prophet PBUH and he says "this is clear sorcery".

There is a phrase in Ibn Hisham only, and it dosen't have an isnaad, but it says "when the news spread amongst the muslims, some of them couldn't grasp it and they left their religion". This is problematic for many issues. Most importantly, we don't have a single narration of any muslim becoming murtad in the Meccan era. Significantly, a hadith in Bhukari says "in the 7th year of the Hijra, when Abu Suffyan was in Jeresuallam and the prophet PBUH wrote a letter to Heraculus; he asked Abu Suffyan 'has any one of them left the religion after embracing it?' and he replied 'No'". So for a fact we know nobody left Islam in the Meccan period. This is a fact. So Abu Suffyan is saying in the 7th year that he's never heard of a murtad. Yet here in Ibn Hisham we see a completely different narration. So we deduce this line in Ibn Hisham must not be true, and indeed it dosen't have an isnaad.

At this time the news reached Abu Bukr, which was before the prophet PBUH could tell Abu Bukr himself, one of the Quraysh came running and said "do you know what your companion has just said? He claims to have gone all the way to Jeresallum and back, two months journey, in one night". And Abu Bukr replied "if he said that, then it must be true". So the man said "do you believe him in such a claim?!" So Abu Bukr said "I believe him in something in even more amazing; he claims that the revelation from the seven heavens comes to him instantenously". From this time onward, Abu Bukr got the title "as siddique".

We've already mentioned Allah mentions the Isra in one surah, Surat al Isra and the Mir'aj in another surah, in surah Najam. Its interesting to note Surat al Isra begins with the Isra, just one ayah, but the bulk of the surah is about the jews, the sanctity of the Baytal Maqdas and what is going to happen at the end of times about the Baytal Maqdas. As for surah Najam, of course it mentions issues of the Mir'aj.

Two theological questions:

1. Did the prophet PBUH see Allah? Ibn Abbass narrated that the prophet PBUH saw Allah. From Aisha RA in Bhukari she said "whoever says the prophet PBUH has seen his Lord has said a huge lie against Allah". Because Allah says in the Quran "eyes cannot encompass Him". So Aisha RA said this and one of the students of the sahabah, Masrooq, sitting behind the curtain. Note Aisha RA never ever appeared publically - always behind a curtain of niqaab and hijaab - Allah says about the wives of the prophet PBUH that if you have to speak to them speak behind a hjiaab. And note this hijaab was special in that Aisha RA was behind an actual, physical curtain so much so her figure could not be seen. Even when she went outside there was an actual curtain outside her camel. So Masrooq said "my mother, allow me to ask something and don't get angry: didnt Allah say "and he saw him in the highest place; closer than two bows length". So Aisha RA responds back "subhanAllah my hairs are standing on end because of what you have said. I was the first person to ever ask the prophet PBUH about these verses. The reference is to Jibraeel - all of them are not to Allah". Then she said "Have you not read? 'Eyes cannot encompass Him and He encompasses all eyes'. And have you not read? That Allah says its not allowed for anyone to speak to Allah except it be from inspiration, or behind a curtain, or an angel comes and speaks to him". So Aisha RA clearly knows her

stuff. SubhanAllah. Masrooq thought he outwitted Aisha RA but she knew better. Narrated in Muslim.

Further, in Muslim Abu Durr asks the prophet PBUH "did you see your Lord?" The prophet PBUH responds "there was light; how could I see him?" And the scholars have said there was the light of Allah's hijaab. Another hadith in Muslim says Allah has a hijaab of noor (light). If Allah were to lift this veil, then the rays that come from His face would destroy everything that it sees (i.e. everything in creation). So Allah is noor, His guidance is noor. Every name and attribute we affirm it but we don't think how as we can't comprehend it and we shouldn't try. So this noor of Allah is so powerful it can destroy the creation. And indeed what happened when Allah lifted the veil for a split second when Musa requested to see him? The whole mountain collapsed and Musa AS was thrown back and fell down unconscious. So in Allah's case the veil between him and us is light itself. And so the response of the prophet PBUH is clear: "there was light, how can I see him?" This also shows the prophet PBUH went to a place no one has been to as he saw the veil of Allah.

In the next world we will be in existance of a different type. And only in that existance we will see Allah. Its not possible to see Allah, nor could anyone at all in this world. As to what Ibn Abbass said, people have interpreted this as either a mistake, or that he meant the prophet PBUH saw Allah with his heart. If Ibn Abbass affirms this there is no contradiction.

2. Another question debated by some early scholars and still today: was al Isra wal Mi'raj a dream, or an actual physical journey? Some of the early scholars say it was a dream based on narration by some of the tabioon (students of the sahabah), wherein the prophet PBUH said "I woke up in Mecca in front of the ka'bah". From this they deduce because he 'woke up' it must have been a dream. But the people who narrated this are a few in number; and its clear they are misinterpreting the event based on a few words.

Further, the evidences that show the prophet PBUH went on the journey physically in soul and body are far far more. Of this, had the prophet PBUH experianced a dream, what then is miraculous about him journeying to Jerusellam and back? Indeed one can dream about going to the moon - but its nothing amazing. So if its a dream, why was he so anxious about telling the Quraysh? Further there was a physical animal, the Baraqh, needed to take him to Jeresuallam. Of this is that he got thirsty on the way back and he drank water, again showing his state of wakefullness. Clearly the prophet PBUH journey was in a state of wakefullness, body, soul, heart and mind. In our days people who are afraid to believe in miracles try to reinterupet such things and try to make 'sense' of them i.e. parting of the red sea, splitting of the moon, the night journey and so on. But this is all wrong. These were real life miracles. Indeed in a dream you can do more than what the prophet PBUH narrated so without doubt it was in body and soul.

Some of the benefits of the Isra wal Mi'raj:

1. The event is mentioned in the Qur'an and its narrated in the Muttawatir - the authentic narrations that have been narrated by many companions (in excess of 40). Therefore anyone who denies this event denies the authenticity of the Qur'an and the authentic hadith. No muslim can do this.

2. The primary wisdom of the Isra wal Mi'raj is to show the prophet PBUH his own status and console him of the all the hardships he went through. Recall Musa AS first encounter with Allah. This is a minor example of what the Isra wal Mir'aj is. Allah spoke to Musa, told him he has been given some miracles (throw his staff, put your hand in your pocket and take it out etc). Why are these miracles happening? Who is witnessing them? Because it is strengthening the faith of Musa AS. Even the prophets of Allah need a boost. Indeed Ibrahim AS himself said "Ya Allah I know you can resurrect the dead, but just show me anyway for my nafs". For the prophet PBUH what was the miracle Allah showed him personally? The whole Isra wal Mir'aj wherein Allah showed the prophet PBUH that Jannah is real, Jahannam is real, the angels are real, the prophets are real and so on. No one else witnessed it except the prophet PBUH.

3. To further the point is that this entire miracle is a personal gift to the prophet PBUH. We don't benefit except we believe it happened. Indeed generally miracles are for unbelievers to show them the truth. But sometimes Allah does miracles for prophets themselves as mentioned above.

4. This miracle and gift occurs at a time at great sadness and was completely unexpected. Both of these points make us understand why this is such a great gift. Even for us, if we get a suprise gift, that pleases us so much more. The gift came after the prophet PBUH lost his wife, his uncle and was rejected and stoned by the people of Ta'if. SubhanAllah - this shows us with every difficulty there is ease; the greater the difficulty the greater the ease IF we remain patient and steadfast. The prophet PBUH had to suffer so much to obtain the gift of the Isra wal Mi'raj.

5. Ibn Kathir said if any person had seen even a fraction of what the prophet PBUH saw, he would have woke up insane. But our prophet PBUH saw it all, came back and then went back to sleep for a short while. Allah says this in the Quran "the eyes did not falter" - Allah here is praising the courage of the prophet PBUH. The prophet PBUH comes back and goes to sleep. Complete calm and collected - showing the bravery and strong mindedness of the prophet PBUH. He took it all in his stride. The prophet PBUH also mentioned this in a hadith "if you knew what I knew, you would laugh little and cry alot". In another hadith the prophet PBUH if you knew what I knew, you would leave your wives and go out to the fields i.e. go insane.

6. It shows the humanity of the prophet PBUH that we see the joys, fears, sorrows, ups and down etc. We see he wakes up but he is sad because he knows the people will reject him. But he still says it proving again his bravery, even to Abu Jahal.

7. It also shows we don't distort the message of Islam. We should never ever change the message of Islam to appease the people. Our job is to sell the product, not modify it. We are

the salesmen, we have no right to change Allahs deen. Indeed whatever Allah told the prophet PBUH to tell, he told.

8. The permisability to use physical proofs/evidences to prove Islam i.e. the prophet PBUH explained the physical aspects of the Baytal Maqdas.

9. The linkage between the progeny of Ismail AS and the progeny of Ishaaq AS in that, the Isra wal Mi'raj begins in Mecca, goes to Jeresullam and then back to Mecca. Both mosques are linked - however Mecca is given preference as the journey starts and ends there. The two are not seperate, they are the same message. This shows us the blessing of both Mecca and Baytal Maqdas. We also know for a fact the Baytal Maqdas will be the site for the final battle between Isa AS and the dajjal which is why when Umar RA conquered Baytal Maqdas (recall the christians had decimated the temple of Sulayman and made it into a junk yard) he ordered all the junk be cleansed and he built the masjid on that very location. Also there is imagery that the direction of worship will change from Baytal Maqdas to Mecca, and this indeed literally happened 1.5-2 years later.

10. In the existance of Buraqh we clearly find Allah has linked effort with causes. Nothing comes for free - there must be an effort. In other words, we don't sit at home and think 'leave it to Allah'. Even if Allah blessed you with a miracle, there has to be an effort. Thus to ride the Buraqh the prophet PBUH had to get on, adjust the saddle and push him foward. And then he had to tie him to his post. Similarly, when Maryram AS was blessed with fruits from Jannah, she had to shake the trees for the fruit to come down. There has to always be some effort. Allah never gives anything. We must strive and work hard. Whatever we want Allah has created the path to get it but we must act. Even for Musa AS, Allah told him "throw and hit your staff" i.e. it didn't just happen. All of this clearly shows Allah has created the causes and efforts to get to the goal we want.

11. In the story of the milk and wine we see the purity of the prophet PBUH's soul. Jibreel says "you have chosen the pure, if you chose the wine your ummah would have been ruined". We already mentioned the many wisdoms of milk over wine. The difference between them is in essence Islam v all other ways. The prophet PBUH shows Islam i.e. the pure over the evil.

Note when the prophet PBUH went up and saw Adam AS in another narration its said he saw many people around him. On the right hand was one group; on the left side another group. And when Adam saw to the right he was happy (people of Jannah) and on the left he cried (people of Jahanam).

12. The companionship of all the prophets. Even when the prophet PBUH led them in prayer there was no fighting. The prophets accepted the decree of Allah that the prophet PBUH was chosen to lead. Even when Musa AS cried out he did so wanting good for his own ummah i.e. he wanted to have the largest ummah.

13. Again we see the chosen nature of the prophet PBUH. That he is the only single person ever to go pass the sidratul muntaha and speak to Allah; to see the prophets; to see Jibreel AS in his form; all of these benefits combined.

14. The status of salah. No other commandment has been shown in this manner.

15. The superiority of our ummah over Musa AS's ummah. Even he said "my ummah could not have done that" but Allah knew that we could and we took it on.

Theological benefits:

1. Allah is above us - the very fact that the prophet PBUH went all the way up He is above us.

2. Heaven and Hell right now as we speak.

3. The fitrah is the purity represented by milk; Islam fits in with our being and creation and it dosen't corrupt us.

Fiqh benefits:

1. We need to ask permission before entering doors: Jibreel knocked and asked every time he went up. When someone said "who is there?" we repsond with our names and not "its me" - even the prophet PBUH said this. Indeed Jibreel says "I am Jibreel".

2. The one who is walking should start the salaam with the one who is sitting or standing. Indeed the prohpets were waiting for the prophet PBUH but they are the one who said their salaam.

3. Encouraged to give glad tidings and good news to those worthy of recieving it - the prophets gave such good news to the prophet PBUH.

4. Its permissable to give advice that will bring about good for the people. Indeed Musa AS is giving advice even though the prophet PBUH did not ask for it. Its apart of our deen to help out when we can.

5. Its permissable to sit with your back facing the ka'bah. Ibrahim AS sat with his back on the Baytal Ma'moor.

6. Night travelling is preferred to day travelling and the prophet PBUH himself said "when you are travelling do so at night as Allah makes it easier for you". There are authentic hadith about this aswell.

Seerah of Prophet Muhammed 24 - Planting the seeds for Yathrib - Yasir Qadh

Recall we discussed the death of Abu Talib after which the protection the prophet PBUH enjoyed ceased to exit. Initially Abu Lahab felt obligated to give him the same protection but within a week or two he cancelled it. After this Mut'im ibn Adi offered protection to the prophet PBUH. It was under the protection of Mut'im the prophet PBUH lived.

However this was a very procerious and akward situation. Why? Because the prophet PBUH's own tribe had abandoned him. And the Quraysh were not happy with the situation. Also, Mut'im was a very old man and in fact after the prophet PBUH immigrated, Mut'im passed away within a year before the battle of Badr. So the prophet PBUH realises he needs to leave Mecca. He tried Ta'if, but Ta'if had failed him. So what does he do?

The prophet PBUH tried presenting himself to the tribes that came for Hajj 'arada nafsaho'. And he asked them to sponser him; to transfer alliegance. This was something known but very rare. The arabs had this concept that sometimes someone changed tribes for a marriage or political reason. But this was rare. Nevertheless, the prophet PBUH tried to utilise this concept by approaching the various people that came for Hajj. We've already mentioned Hajj was a phenomenon that continued from the time of Ibrahim AS. Every country would send representatives and in Mina the different tribes camped in different zones. So the prophet PBUH would utilise the fact people came to him, and he went to each tribe asking for protection. Before Abu Talib died, he went to the tribes to preach Islam, not adopt him into their tribe. But this time he went to them to ask for political asylum. And there are numerous reports and eye witnesses reporting what the prophet PBUH would say. "I remember a young man coming, and speaking to my father, telling him to embrace the worship of Allah, leave idolotry, and to accept him into his tribe. I also saw a elderly man standing behind him, wearing a yemeni cloak, having two ponytails. When this young man finished and moved to the next tent, this elderly man came foward and said 'O people do not give up the way of your forthfathers'." So Rabia says "I asked my father who these two men were. And he told me 'the first man is the man claiming to be a prohpet, and the elderly man is his uncle Abdul Uzza'. "

In another narration reported in many books the prophet PBUH said "who will take me so that I may preach the message of Allah because the Quraysh have stopped me from doing this". So the prophet PBUH approached many tribes but all of them rejected the message, some of them more harshly than others. There are several interesting stories with regard to this.

The prophet PBUH approached the chiefton of Kindah. Note, the tribe of Kindah was a tribe that very prestigious a few hundred years back. However, at the current time they lost this though they are still a big tribe. So the prophet PBUH approached one of the chiefton of Kindah and he listened very attentively. And the chiefton said "this is a very interesting message; come with me and I will grand you an audience with the other cheifs". So the prophet PBUH preached the same message. Then the man who brought him in said "Oh my fellow tribesmen, if we were to take this matter from this young man (late 40s) from the

Quraysh and adopt him, we will have a message through which we can conquer the arabs". Notice he is thinking politically: he wants to regain the tribal kingdom of Kindah. And he realised the power of this message of Islam. He is telling his cheifs "think not in terms of imaan, think in terms of politics and power". Then he said to the prophet PBUH and said "if we were to follow you, and then Allah gives us victory over your enemies, will you give us control of this affair after you?" Meaning "will we be the ruler after you?" So the prophet PBUH said "the kingdom belogs to Allah, and Allah gives it to whomever He pleases". Notice the beauty of speech - he didn't say 'yes' or 'no'. He is seeing these people want power, not imaan. So the cheif said "so you are asking us to follow you, with out necks stuck out behind you, and then after we have spilled our blood, you will take the kingdom? Go we have no need of this". So the whole point was politics. They did not find any use in a message that didn't give them power. Look at the wisdom and firmness of the prophet PBUH. The Kindah tribe is one of the heavyweights of the Arabs and yet the prophet PBUH would never comprimise the message of Allah. He gave up an opportunity many of us would have no problem comprimising much more than this. But the prophet PBUH realised this group of people wouldn't be true believers.

Another story is that of the Banu Shayban. Generally the prophet PBUH would go with Abu Bukr to a tribe because Abu Bukr was an expert at tribal knowledge. This shows us the prophet PBUH took advantage of the people around him. If this is the case of our prophet PBUH, where do we stand? This is something many muslim groups find akward. But we keep on seeing the humanity of the prophet PBUH. Indeed he is the prophet but he dosen't have knowledge of all. So when they go to this tribe Abu Bukr asks them "who are you?" So they say we are the "Banu Shayban". Then Abu Bukr leans over and tells the prophet PBUH "the Banu Shayban are of the most noble, illustrious and intellegant tribes of the Arabs - and they have amongst them X, Y and Z, who are known for their sincerity etc". So Abu Bukr is preparing the prophet PBUH and he introduces the prophet PBUH. Then the Banu Shayban say "what is the matter? what is the issue you are here with?" Then the prophet PBUH spoke. And he said "We have come here to invite you to the worship of Allah alone, and that you reject the false Gods. And we also ask you to accept us, take us into your tribe because the Quraysh has been arrogant and evil and prevented us from spreading the speech of Allah, and Allah does not need your help." So the tribal leaders said "is there anything more?" So the prophet PBUH recited the famous verses of Surah Anfal, that you don't do shirk, be good to your parents, your relatives etc. All about ayats of ethics etc. The cheifs said "anything more?" The prophet PBUH gave a breif khutbah etc. And its been accustomed to use the same verses used in jummah.

So the chiefton said "you have indeed come with good, and you have called us to the best of morals. And the Quraysh has lied against you." Notice even before the prophet PBUH has come, the Quraysh came before them. And they are aware of the phenomenon of a prophet from the Quraysh. Indeed when he presents the message they say the Quraysh have lied and your message is indeed righteous. So the elder stood up and said "I have heard what you've said, and I feel if we embrace your ways after a first meeting, this will be a hasty decision and it might cause us harm. We have also left people behind whose advice we haven't sought. So I think we and I should wait. And I shall return and you shall return." And then this elder

referred to another elder "what do you say?" etc. Notice clearly Abu Bukr was right when he said they are wise, intellegant and noble people. So the military cheif said "what our elder has said is true. We will not be hasty. Also there's another matter: we have treaties with other tribes. One with the arabs, two with the persians. As for the arabs we don't have any fear or worry, but as for Qisra (persians), we have a deal with him to be neutral in all affairs of the Arabs and this matter in yours does not seem to be something the kings would approve of. So if we were to accept it, it would only be on the Arabs side. Not with our dealings with Qisra". Thus he's basically saying we won't help nor fight you against the persians. Indeed Qisra is a superpower. The sasanids empire. A mighty power; a massive empire. The prophet PBUH said "your response has been fair. But Allahs religion will only be helped by those who embrace it fully." Indeed it dosen't if you're half muslim. So the prophet PBUH left and said "what if I were to tell you that this matter of Qisra, Allah will grant you victory over their kingdom? And you will enjoy their land, money and women? Would you accept?" One of the younger ones said "Yes of course". But the elders couldn't believe this.

This is an amazing prediction that even though the prophet PBUH is in a dire situation but he is promising victory over the persians! SUBHANALLAH. Whats amazing is the prediction was specific: it was for Qisra only. Recall what happened when the prophet PBUH sent the king a letter? The king tore the letter up. And the prophet PBUH said "as they tore my letter up, Allah will tear their kingdom up". And for 400 years the Romans could not damage the Persians. Yet the muslims destroyed it in 2 years. To this day historians are mystified. Completely baffled and astounded. It is literally impossible. If anyone were to predict the persian empire collapsed, you would be called crazy. If anything the Romans were on the verge of collapsing. But Allah says "Alif Laam Meem... the Romans have won". And it was one of the most astounding incidents of history. Just see the images of their palaces. But this was all conquered by literally a group of bedouins who had no military power etc. With nothing. We all know the story between the muslim army and the persian emporer. Where the emporer said "what are you doing here? Like really what do you want? You have nothing. We're going to kill you. Just go back home! Have you gone crazy? Go back and we'll forget about all this." And the response was brave and its amazing within two years the entire sasanid empire collapsed and became just history. All of the lands, iraq, iran, afghanistan, syria, damascus were all under islamic control. This is exactly what the prophet PBUH predicted. And literally the same people he spoke to were the ones who shared in the conquer of the Persians.

The main story of course is the story of a small group who come from a city, Yathrib, the prophet PBUH was not too familiar with, even though he had visited it once or twice as he had relatives there. Before we reach there we will discuss the city as it was.

The city of Yathrib was composed of three main groups of people. Two of whom were Arab, and one large group of Jews. The Arab tribes were the Aws and the Khazraj. And the Jews we will discuss in more detail: Banu Nadir, Banu Qaynuqa the Banu Quraytha. The city had been a flourishing city; relatively modern. And it had one of the only areas in the entire Arab world where there were Jews. So the year that Abu Talib died, the 10th of the dawah, the prophet

PBUH met the first group of the people of Yathrib whom would convert to Islam. The main thing that facilitated this conversion was the Battle of Bu'ath. This battle was a civil war between the Aws and the Khazraj. Small things happened between each other and this built up more and more until finally there was a major battle, the Battle of Bu'ath. This battle took place around 4-5 years before the Hijrah, around 3 years before the meeting with the prophet PBUH. Aisha RA said "the day of Bu'ath was a gift by Allah. It was because of Bu'ath their unity had been destroyed; the battle killed the senior members of the Aws and Khazraj. And those that were left were the younger generation who had seen 10 years of blood and war and they are sick of it. So they are wanting something new and something that will give the meaning, purpose and life." Indeed youngsters are easier to change whereas elders are stuck on their ways. There was one senior member left after the battle, Abdullah ibn Ubay ibn Salool. And it was his seniority that gave him arrogance. In terms of rank he was the undisputed leader of Madinah, were it not for Islam. Eventually of course he became the leader of the munaafiqs.

Before the prophet PBUH met these people, there are indications that the message of Islam had reached Yathrib/Madinah. Of them is the story of Suab ibn Saumit. He was the poet of the Khazraj. He heard there was this magician/poet of the Quraysh. Before the battle of Ba'rath, in the earlier stages of Islam when the prophet PBUH was doing peaceful dawah, he hunted the prophet PBUH down. And he says "I have heard you have eloquent speech - I have something similar to you ". The prophet PBUH said "what do you have? Let me listen to it". Clearly its at advanced level, typical classical pre Islam poetry. The prophet PBUH says "what you have is good, but what I have is better". Indeed you cannot compete the Quran. So Suad said "let me hear". And the prophet PBUH began reciting the Quran and Suad was dumbstruck. And he said "let me think about this". This is deep. Suad returned to Yathrib and it was in that year he died in the battle. Later on the people of Aws said "we are certain he died a muslim".

There are also other references of a young man of the Khazraj who almost converted were it not for the cheif saying "what are you doing - get away from this man". He also died in the battle and its reported as he was dying he began reciting tasbeeh, tahmeed and takbir. This is again before sadjah, salah etc. So there are references to Islam having reached Yathrib before anything happening.

The main conversion takes place in the 10th year of the dawah, the same year Abu Talib dies. Abu Talib dies around Ramadan or Shawwal, therefore the next month, say Dhul Hijjah, the prophet PBUH is making his rounds in Minah looking for help and protection. Of course he is concentrating on the big tribes (Banu Kinah, Banu Hanifah). And note its clear the prophet PBUH is interested in the heavyweights. Its common sense! So he is going onto the major tribes and he sees a small tribe near Akaba' (place where the stones are thrown). They said "we are from the Khazraj". So the prophet PBUH thinks "which Khazraj?" And here Abu Bukr is not there to help him out. And he asks them "are you the neighbors of the Jews from Yathrib?" And they said "yes". And then the prophet PBUH said "may I speak with you?" And they said "yes". So the prophet PBUH sat down and explained to them the teachings of Islam, recited the Quran, explained tawheed, warned against shirk etc all with the same passion and

zeal as if he was speaking to a massive tribe like the Banu Hanifah, even though they were but six people without a tent. This isn't a rich tribe! And note the Khazraj were a more poorer tribe anyway. They consisted more of farmers and labourers while the the Aws were moreso the businessmen. And he moved on.

SubhanAllah Allah had willed that Islam would be helped by this obscure tribe the prophet PBUH hardly recognised. This shows us we are never meant to trivialise any opportunity that presents itself. Never ever. Indeed the prophet PBUH is concentrating on the elite but he dosen't ignore the others. When he passed by the Khazraj he gave them the same dawah with the same zeal. As these six people convert to Islam.

Why did this happen?

1. Firstly Allah allowed it to happen.

2. The Khazraj were the only Arabs that had knowledge of a monotheistic religion as they interacted with the jews. So they understand the concept of tawheed, prophets, laws and ethics, prayer, a scripture from God etc. The Arabs however had no idea about these things. The Arabs have never seen a prophet, let alone a revelation. But the Khazraj understood all of these things. The jews could read and write, places of worship but the Khazraj and Aws didn't - and because of this they felt inferior. And indeed the jews flouted this "we have a book etc" and of course you can't become a jew if you wanted to. So basically for generations the jews used to flout of superiority claiming they were superior. However now the Khazraj have an opportunity to experiance a civilisation with law, order, worship etc with Islam.

3. Additonally the jews boasted against the Arabs in a way that Allah references indirectly in the Quran. The jews would say to the Aws and Khazraj whenever the civil wars took place that "its only a matter of time before we win over you and massacare you down to the last person; because we are waiting for a prophet who is about to come and as soon as he does it'll be all over". They would say they will win over the pagans when this 'prophet' comes. But Allah says when the prophet came "they rejected it". So this boasting backfired. The Aws and Khazraj on the other hand saw an opportunity to embrace a religion, book and faith they were deprived of. So the six people converted to Islam and returned back home spreading the message.

Of the six were some of the famour Ansar: Uqbah ibn Amir, Jabir ibn Abd Allah, As'ad bin Zurara. And they converted and went back and spread the message until in the next few months everybody in the city of Yathrib had heard of the new message and knew some of their had reverted. Whats really amazing about this story is that the prophet PBUH was being equally sincere to all the tribes. And he's literally just planting seeds - and Allah knows where the fruit will come from. The prophet PBUH himself said Allah showed him that he will be accepted by other tribe. And he saw a land of greenery so he thought it would be Yemen, but in reality it was Yathrib. The point is the prophet PBUH did not expect it to be Yathrib but he gave his full attention to Yathrib. In the same way we should never trivialise any good, dawah or anything that might benefit us. Indeed this initial seed gave so much fruit. The next year

double the amount of people came back to Mecca. The next year 10x the amount and by the third year they demanded the prophet PBUH must come to them with Yathrib where they promised to sacrifice their lives for him. Indeed Allah provides but we won't know from where and this is what happened with the prophet PBUH. We'll see how within just 2.5 years an entire city demanded the prophet PBUH to be their leader.

Seerah of Prophet Muhammed 25 - The Covenant of Women & War protection - Yasir Qadhi

As we mentioned the six people of the Khazraj went back to their people and spread the message of Islam. The next year they send a message to the prophet PBUH that "we are coming back for Hajj with 12 people all of whom have converted". And this is amazing as this is the largest group of people outside of Mecca to convert since the beginning of the dawah. Never have 12 converted from any group outside of Mecca/Quraysh. Therefore in the 11th year, 2 years before the Hijrah, 10 people from the Khazraj and 2 from the Aws came and met with the prophet PBUH. Note there was no secrecy - it was just 12 people having a conversation with the prophet PBUH.

Also we notice for the first time the Aws and Khazraj seemed to be forgetting about their war and hostility and coming together for the sake of Islam. Never before have both parties come together for anything. For the first time we see signs Islam will cement bonds and unite the people. Note during the second visit 10 are from Khazraj, 2 from Aws showing it will still take a while for them to unite fully. However Islam will slowly but surely unite both fully.

In this meeting with the prophet PBUH this was the first time a formal conversion took place. In those times whenever anyone converted they would give an oath by placing their hand in his hand and swear a conversion. And Ubad ibn Samit was one of those who witnessed this first formal covanent. It's called the first covanent of Akabah. Note what happened the year before is not a covanent or bay'a. We dont know if these six accepted Islam then but in this year the first formal conversion happens.

So Ubad Ibn Samit said "I was of those who participated, and it was the 'oath of the women'". This was an oath that had no political connotations. Just an oath of theology and morality. Because later on there would be an oath of protection and alliances etc. When women converted the prophet PBUH only asked them to live good lives and be worshippers of Allah. So this oath was called the 'oath of women' because there was no political connotations. Nothing to do with protecting the prophet PBUH etc. So Ubad said the first covanent was like an oath for womens. He said "And we swore to worship Allah alone, and not fornicate, steal or kill our children. We will live righteous and good lives". Note even at this time the pillars weren't established besides salah and kalma. Zakat, fasting, hajj - these were not obligatory. Not even alcohol! That was banned in the third year of Hijrah. So the aim was to worship Allah alone.

The prophet PBUH said "whoever fulfills this, his reward will be with Allah. Whoever falls short, repent and Allah will forgive you". So its purely a religious oath. When these 12 converted to Islam the prophet PBUH chose Musab ibn Umair to teach them the Quran and salah. Its narrated within a few weeks of Musab reaching Yathrib, 40 people had converted to Islam. And therefore the prophet PBUH told them they may establish juma'ah salah. And so the very first juma'ah was delivered Musab, not the prophet PBUH. Note the ansar As'ad ibn Zurara was housing Musab.

Side point: whats the minimum number for juma'ah? Some say 40 based on this narration. They say because the prophet PBUH instructed them to pray juma'ah when they reached this number 40. But if you think about it, was it really because they reached 40, or was it coincidently that there were 40 when the prophet PBUH sent the letter to do juma'ah. Further the prophet PBUH didn't know how many people converted! Some scholars say there should be a 'large gathering'. Another opinion is the minimum required for congregation salah is two people so this is enough for juma'ah. Another is three people.

Eventually every single subtribe of the Aws and Khazraj had at least a household of muslims. So theres not a single locality without muslims. And the conversion of two people in paticular led to a mass conversion. These two were the up and coming leaders of the Khazraj as a result of the massacare in the battle of Bu'ath. And these two were Usayd ibn Hudayr and Sa'ad ibn Mu'ad. And Usayd ibn Hudayr is the one who whenever he recited Quran he would see the angels come down to listen - hadith in Bhukari! That he would see some light coming down and he went to the prophet PBUH saying "every time I recite I see these lights etc" The prophet PBUH said "these are the angels of your Lord listening to your Quran". And then Sa'ad ibn Mu'ad, a famous hadith that when he died the throne of Allah shook out of anger than someone had killed him.

So Usayd and Sa'ad were close friends. Sa'ad and Usayd are talking and Sa'ad says "this new religion has come to our city and my cousin As'ad is housing the man who is spreading the faith. Because he is my cousin I feel akward going so why dont you go and expel this man". So Usayd went with his spear and when As'ad saw him marching with his spear, he said to Musab "oh Musab this is one of our leaders of the Khazraj". So Usayd came and said in an angry voice "why have you come to our land? To brainwash us? To take our women and children away? Go back if you value your life!" Musab responded with a calmness and confidence that only imaan allows. He said "why dont you sit and listen to what I have to say. If you agree thats good. If not I will go". It was only after listening to the basic teachings Usayd's heart opens up. Within 5 minutes he converts to Islam. SubhanAllah. And so Musab said "go do ghusl, say shahada and pray 2 raka'at". Usayd said "if you can convice Sa'ad you will have no oppisiton left".

So Usayd went back to Sa'ad, and Sa'ad was sitting his friends. But when Usayd approached Sa'ad said "by God this is not the same man that had left us". Indeed when you embrace tawheed you change compeltely. Sa'ad says "did you succeed?" and Usayd said "I tried talking to them but why don't you try". And to add some salt and fuel he said "I've heard the tribe of so and so want to kill Us'ad for housing the man, so I recommend you go now". This isn't a complete lie - there was truth behind this. So Usayd is just stirring it up. So Sa'ad became alarmed and he took his weapons and went marching and he said to As'ad "oh As'ad, had you not been my cousin, thse weapons were not been hanging at my sides. Its because of our blood that I am not taking this more. Get rid of this person and tell him to stop spreading his pollution". Musab took over immediately and said "please listen to what I have to say. If you agree, good. If not, I will stop". SubhanAllah this shows his immense confidence in Islam. And so the same thing happens. The calmness and confidence of Musab makes Sa'ad think "ok

thats valid". And this time Musab recited with beautiful recitation and this completely changed Sa'ad ibn Mu'ad. Indeed the Quran is the miracle. Having heard it directly, Sa'ad immediately said "how do I convert? Where do I sign?!" So Sa'ad aswell converted. With the conversion of both, the entire tribe, the Banu 'Abd al-Ashhal, that was a sub tribe of the Khazraj, converted. And this was the largest mass conversion ever up to this point in time.

There was however one exception - Usayreen. The only pagan of the tribe of Banu 'Abd al-Ashhal for the next three years. He refused to convert even while slowly but surely everyone converted. Abu Hurairah said "who can tell me the name of the man who entered Jannah without having prayed a single raka'at?" Abu Hurairah would say "he is Usayreen of the Banu 'Abd al-Ashhal, he remained firm on his paganism until the day of Uhud. On the morning of this battle he decided to convert, and when he fought his people said 'Oh Usayreen we have no need of you'. But he said 'I am here to fight'. They said 'are you fighting for tribal loyalty, or for Allah and his messenger?' They realise victory is from belief in Allah only. So they quiz him and Usayreen said 'I am now a muslim and I fight for Allah'. And he embraced Islam after Fajr and before Zuhr he died. So the prophet PBUH said "he did very little, but was rewarded alot, with Jannah". Indeed because there was no time to pray he died without praying salah.

So Musab converts a good amount of people of Yathrib. Therefore in the 12th year of the dawah, 75 muslims come to give their bay'ah to the prophet PBUH in Mecca. Note these are only the 75 who went to do the Hajj. For each of these people there is at least 3 people at home in Yathrib. So 75 people actually travel from Madinah to Mecca. Thus in the 12th year of the dawah, one year before the Hijrah or to be more precise just a few months before the Hijrah. Because the hijrah takes place in the first month of the 13th year, so within a few months of the second bay'ah the hijrah occurs. The first year is the year of the hijrah. Its 1AH. A few months before is the second bay'ah which occured in the 12th year of the dawah, or 1 year before hijrah (BH).

So Musab returns with around 75 converts. In 1 year he converts a minimum of 300 people. This is the largest group outside of Mecca, rivalling the quantity in Mecca. Over 13 years the quanities are the same. And why? Many reasons, the main being the tribal leadership had been decimated in the civil war. And so there was a younger, fresher generation who hadn't been raised up in paganism - rather they've seen the foolishness of paganism. So they wanted a change. And so the prophet PBUH says "we shall meet up on the last night of the Hajj before everyone returns home - meet me before the Fajr prayer in the valley behind Akabah". Note they are still people of Yathrib. They will become the Ansar. Jabir ibn Abd Allah, one of the most famous of the Ansar, was an eye witness to this mass conversion. The prophet PBUH said "the prophet PBUH stayed for more than 10 years preaching Islam in Mecca, trying to find support from the other tribes when the Quraysh rejected him, and he asked 'who would support me so that I can spread the message of my Lord?' And he wouldn't find anyone except for a man or two. Until finally Allah guided us to Islam. A group from the people of Yathrib accepted, and we believed in the prophet PBUH and we recited the Quran. Until not a single subtribe existed except some were muslims. And then Allah caused us to come together and we said 'for how long will we allow the prophet PBUH to be repelled from one valley to

another outside of Mecca and live in fear?'" In other words the idea came that we should now take in the prophet PBUH and protect him.

Ka'ab ibn Malik also narrates this story and said "when we went for Hajj we hid our Islam from our relatives. And we snuck out of our tents at night time to meet with the prophet PBUH". Eventually the prophet PBUH came out with his uncle Abbas, who is still a pagan at this time. So Abbas looks and says "oh my nephew I dont know any of these men and I don't feel comfortable". Because Abbas is thinking there is no senior people from Yathrib. Indeed he knew many of them. Abbas feels a sense of loyalty out of tribalism and thinks he needs to negotiate his release to the people of Yathrib. Abbas eventually converts to Islam - he dosen't come to Madinah for a long time. Abbas took a while though but he has genuine love. Also Abbas and the prophet PBUH were foster brothers at a similar age so their was a strong bond of friendship. And so Jabir says "we came in front of the prophet PBUH and Abbas is the one to speak". And Abbas, out of almost embarrasment that he cannot protect the prophet PBUH and that his own nephew has to leave speaks of typical tribalism. That he is a noble person and the prophet PBUH is a honoured man. "If you are sure you can live up to your protections and protect him, then bear him otherwise let him be. Realise he is honoured amongst his people". Abbas is clearly not trusting but also embarrased. So he's trying to over compensate. He says the prophet PBUH has protection but its not true! But Abbas feels infintely embarrased. So he says "we are great people etc". He talks about what good he's done even though he did very little.

The people reply "you have spoken, let the prophet PBUH speak. Ya rasul of Allah, put up the conditions". The prophet PBUH stood up, in the middle of the night, bleak darkness and coldness, the prophet PBUH began by preaching about fearing Allah, he recited the Quran etc. And then said "I shall give you the bay'ah in return for Jannah, that you shall protect me like one of your own (i.e. if I was apart of the Khazraj)". So one of the ansar, Al Biraar, said "we are experianced in the art of war - this is an easy condition. We will protect you, no one will touch you. Stretch forth your hand and we will give you alliegance". This was a hasty repsonse but also one of imaan. Another ansar stood up, Abul Haytham, the famous ansar who fed the prophet PBUH, Umar RA and Abu Bukr RA when they were all hungrey wondering the streets with a stone tied to their stomach. This is a man of intellegance but also imaan. He said "oh prophet PBUH, we have ties with the jews, by accepting you those ties will be broken so once you come over and Allah gives us victory, will you then leave us?" SubhanAllah very wise. He firmly believes this is the messenger of Allah and that victory will come. But he is saying his fear is once they have victory, will the prophet PBUH go back to Mecca with a very difficult position in Madinah? The prophet PBUH says "No, my blood is your blood, and my destruction is your destruction". A very beautiful phrase. So the prophet PBUH is saying he will permenantly now be the people of Madinah. SubhanAllah. They are worried about the prophet PBUH leaving us. Look at the difference between them and those of Kinnah. They wanted leadership after victory.

Note also these are the kahthaani arabs. The Aws and Khazraj are from a totally different branch of the Quraysh. They are people of Yemen. The prophet PBUH said "imaan is yemeni,

wisdom is yemenite". Also notice the imaan of Abu Thayhan. Also once the prophet PBUH gave his word, obviously he lived up on it. When he conquered Mecca and he is with his entire tribe, family etc all of whom have accepted Islam. And there was the house of Khadijah, the house of Abu Talib where lived his whol life. What did he do? He turned back and walked to Madinah. SubhanAllah. He lived and died in Madinah. And the prophet PBUH praised the Ansar so much. The prophet PBUH said "you must give the bay'ah that you 'hear and obey' in times of difficulty and ease, and that you spend in the way of Allah, and command the good and forbid the evil, and that you speak the truth no matter what, and that you help me when I come to Yathrib just like you help your family". These are the political conditions along with islamic conditons. Once he said this a voice cried out "what shall get in return?" And the prophet PBUH said the one word they wanted to hear. He said "al Jannah". No money, fame or fortune. Paradise will be yours. And thats all they wanted to hear. And they all gave bay'ah. Before anyone could embrace the prophet PBUH, As'ad ibn Zurara held firmly on the prophet PBUH's hand and pushed it down. Remember As'ad is one of the six, one of the first converts, the guy housing Musab etc. And this is a freedom of expression thats unbelievable. He said "oh people of Yathrib we haven't travelled this whole distance except that we know this man is the prophet PBUH. And once his people expel him then you will be asking for war. And so if you're ready to die, then give him the oath. And realise the best of you will be killed, fathers will lose their sons, you will cause death amongst yourself. If you're prepared then give him the oath. If not, stop now per chance Allah will forgive you". Meaning this is the last chance. This is the intellegance of As'ad. That he didn't want the punishment of Allah to come. And they said "oh As'ad you have spoken enough, get your hand off the prophet PBUH, we want to put it". And in return one by one they did so - each time the prophet PBUH directly promising Jannah. There were 72 men and 2 women whom the prophet PBUH took alliegance verbally. As we know he never touched a women's hand.

Seerah of Prophet Muhammed 26 - The Early Emigration to Madinah - Yasir Qadhi

Recall we began to discuss the preperation for the Hijrah and the two types of covenants that took place between the prophet PBUH and the people of Yathrib. The main difference between the first and second was that the first was a 'women's covenant' - based on religious commitment only. The second was a commitment of protection and war as well as religious. Notice also the second covenant mentions a defensive protection, not an offensive attack. Therefore as we will mention, when the battle of Badr took place the prophet PBUH had to ask the Ansar "is this ok, can you fight?". It was moreso about defence and the prophet PBUH said "you will protect me like one of your own and you will get Jannah".

And right before they gave their oath, for one last time, As'ad ibn Zurara "don't be hasty, we have travelled all this way knowing he is the prophet PBUH, but realise this covenant is not like the first one - if you say yes, you will lose children, make women widows etc. If you are ready to do this, take this oath or otherwise excuse yourself now!". Clearly As'ad is thinking about the future. But when he said this the people said "you have spoken enough, get your hand off the prophet PBUH and let us give our bay'ah".

All the while Abbas is standing there not pleased, "I don't know any of these people they are all youngsters". And he is thinking in terms of Jaheleya. That there are no elders there - there is no real loyalty. How can such youngsters protect you? Why would they? This is what tribalism is. If the leader says it, the whole tribe follows. But there is no leader there and this is what Abbas was worried about. But of course Allah already chose them for this.

In ibn Hishaam its narrated while the oath was going on they heard a loud voice in the valley of Minah. The voice cried out "oh people sleeping in the tents, do you now know a group of blameworthy people have gathered together with the 'sawbe' to wage war against you?" Note here a 'sawbe' is someone for the Arabs that's left the religion of the forefathers and paganism, and become a monotheist. Note in the Qur'an, the term 'sawbeoon' is different. Who are the 'sawbeoon'? A group that go back even before Christianity. So much so they claim to have a book from the son of Nuh AS, Sheeth AS. They say they have a book from that time. They still exist in our time, very small quantity. They don't eat pork, have to do ghusl after janaaba etc. In these days they believe in the stars. They come from the land that is the crade of civilisation that has all the religions, cultures etc, that is Iraq. In our times they are called 'al mandaa eyoon'. Or Mandaeans.

So a voice cried out saying "they are waging war against you under the 'Sawbe'" meaning the prophet PBUH. And the prophet PBUH said "this is the shaytaan of Akabah - I swear by Allah I will deal with you". The shaytaan felt so overwhelmed that something will happen and Islam will now grow, he screamed out. This shows that indeed shaytan can't do anything - he is so scared Islam will now spread he shouts out. And its as Allah says in the Quran "verily shaytan is your enemy, so take him as such". SubhanAllah the prophet PBUH knew the name of the shaytaan and knew he was the leader. And this shows shaytaan live in valleys and areas not inhabited by humans.

The Ansar when they heard this said "should we not launch an attack now? We are 70 strong, we have our swords but they are unarmed". Note in Hajj you can only carry one weapon, that is a defence sword. So the Ansar said "we are 70 strong and we can have a huge victory". The prophet PBUH said "I have not been commanded to do this." So the meeting wrapped up quickly and the Ansar went back to their tents quickly.

The next morning a delegation from the Quraysh went to each camp and said "do you know of anybody that met with this man? Did you see anything?" Until finally when they went to the Khazraj tents, the Quraysh said "who amongst you has met with this man?" And so the muslims remain silent, but the pagans sweared by Allah they haven't. And the pagans of the Khazraj are the ones who spoke up and the matter was resolved. This clearly shows the Ansar are developing their imaan and strength in Allah. Not only are they the ones who say "for how long will we let the prophet PBUH beg tribes for protection, why don't we adopt him and take him on?" And then they are the ones who volunteer "why don't we launch an offensive attack?" They are so eager to protect the prophet PBUH. Therefore when the battle of Badr took place they all volunteered. Even though the letter of the contract was only defensive! SubhanAllah.

This is why the prophet PBUH said after the conquest of Mecca "were it not for the Hijrah, I would of been a man of the Ansar, and if the Ansar went in one direction, and all of mankind went in another, I will follow the Ansar". In Bhukari. Amazing. And the prophet PBUH said "loving the Ansar is apart of imaan". And in another hadith "hating the Ansar is a sign of hypocrisy". Therefore we must love not only all the sahabah but the mujaahids and the Ansar. In another hadith he said "oh Allah forgive the Ansar and their children". And one of the most beautiful ones when the prophet PBUH gave many of the leaders of the Quraysh, Hunayn and Thakif large amounts of money; so much so an entire valley full of sheep; and the Ansar felt that "we are the ones that fought and did all the hardship and yet they get the bulk of the booty?!" Of course they got a share but its up to the commander what to do with the surplus. In this instance the prophet PBUH gave the bulk to those leaders whose imaan was very weak to gain their trust. And indeed one tribal leader when he got a large share, he said to his people "embrace Islam for walahi this man does not fear poverty or love wealth". What did the prophet PBUH do? He called a meeting just for the Ansar. Note this shows the level of the Muhajirun are higher than the Ansar. And the prophet PBUH gave such a beautiful and loving speech to them. Mentioning all the hadiths above. And then said "oh people of the Ansar are you not happy these people go back with the sheep and dinaar, and you go back with the prophet PBUH?" Amazing. And of course after this they all broke down and they were satisfied. Even after the conquest of Mecca the prophet PBUH did not stay in Mecca.

One of the most important lessons is the element of being genuine and sincere at every opportunity presented to you. That the prophet PBUH was not expecting victory from just six people sitting in the middle without a tent. And yet he planted the seed and it became the islamic empire. Also look at how the prophet PBUH built them up. Firstly he talks to them and then they think about it. Some of them perhaps converted. They come back the next year

with the first batch of 12 actual converts. The prophet PBUH then sends them back with Musab and in one year Islam spreads to at least one household in each subtribe throughout Madinah. The next year more than 75 convert and they invite the prophet PBUH back.

Also notice the wonderful ways of Allah. Here's the point: when Allah is on your side everything will always look. Firstly look at the battle of Bu'ath. This was a massive gift. When Abu Talib was alive the wars in Madinah was going on. Its not even relevant but look at how important it was. Also notice the irony that the jews who felt themselves superior to the (then) pagans of Yathrib. They told them "We have a book, and a prophet will soon come and we will kill all of you". Notice this dawah actually flips against the very people who are giving the dawah. The very jews saying this don't even accept it. Whereas the actual ansar know a prophet is coming, know he will preach the message of one God from the Jews! They've been hearing it for generations. Look at the ways of Allah. Simply amazing. Also notice how the imaan grows in the Ansar. Again its important to point out they are the ones who said "we will protect you". He did not impose himself on the people of Madinah. They wanted him to come. Initially it wasn't a majority but it did become.

Notice also out of eagerness they all said "lets just get rid of these people now". It would have been easy. Its the middle of the night; last day of Hajj. The enemy is unarmed. But what did the prophet PBUH say? "This is not our Islam. I have not been instructed to do this". We find the clear message of Islam: its not about voilence and bloodshed. Even though its been 10 years of toture for the prophet PBUH.

Also notice the beauty of the preperations of the prophet PBUH. This meeting is taking place in the middle of the night on the last night of the Hajj. The next morning is the end of Hajj. And everyone is so dead tired and is fast asleep for the journey ahead. So the meeting takes place when they least expect it, and its also taking place right under the people's noses in the next valley. He also stationed people, Ali, Abu Bukr etc as look outs to make sure no one is coming. Notice he is the prophet PBUH - but there must be a plan. He knows Allah will protect him but there has to be a plan! If this is the prophet PBUH, how about us? We must also have a vision and plan taking into account our situation. Also clearly there is a clear participation of women even in these matters. The women came and he took their oath. So women clearly have a roal to play - and by the way this treaty was not the covenant of women. It was a covenant of war. So those two women gave a promise of protection just like the men did. And indeed these two lived up to their roles.

And one final point: we are already sensing a change in Islam. Its as Abass says, there are new face and its a new phase. From the time of humiliation and weakness, over night the muslims will change to a powerful force that will continue to grow and grow. And thus the Ansar returned home and they waiting for the prophet PBUH in Yathrib, which will later be called the Madinah of prophet PBUH.

Also there is a very clear and important point to mention that has a clear impact to our modern life. When we look at the seerah, we find the prophet PBUH using different tactics

and methadologies in different times for different situations. We had firstly the early closed, private dawah of Mecca. We had then the open non-confrontational dawah in Mecca. We had the political asylum immigration to Abyssinia. We have the political state immigration to Madinah. In the Madinah phase there are times of peace and war. We also have an all out war with all the tribes.

The question that arises: are all of these phases equally legitimate based on the circumstance? OR is it that the early phases were all just building up to the final phase in Madinah and that is the only legitimate phase? And this is a question clasically discussed alot. Ibn Hazam said "all of the earlier phases cannot be used - we must go in the last phase, which is all out offensive war". And he was writing at a time of decline, so there was a level of desperation here. However this is a minority opinion. The majority of scholars have understood these phrases were not abbrogated. Therefore our religion has given us many options politically. Some groups only have one vision for the whole ummah. The ikhwaan, hizbul tahriya etc they have one unified vision for the ummah. But this is naively foolish. It's not academic. It dosen't work this way. Every group of people needs to look at their own situation. What's happening in UK is not happening in Syria. Even in western countries, what's happening in France is not what is happening in USA. So with respect to all the groups, the scholars of each locality need to study the seerah fresh and new as the seerah will always be a source of how to live our lives. So we should always go back to the seerah and find that which is the most suitable for the time and place now. One of the models closest to our model is the model of the muslims in Abyssinia. They had no political ambition to conquer Abyssinia. Its narrated some people converted. Of course Neegas himself converted. But besides the point, there was no ambition to challenge the authority of the status quo. This is a basic premise we as UK or American muslims use. There's no question the perfect vision is that of Madinah but all other visions are acceptable.

After the treaty of Akabah, the prophet PBUH made an announcement to the muslims, and he said "Allah has shown me the land you shall immigrate to. It's a land of date palms between two volcanic planes". And indeed Madinah is the middle of two volcanos either side. In various narrations the prophet PBUH said either Yathrib, or Kabar etc. So the muslims secretly migrated to Madinah. The reason for this is of course the Quraysh would not willingly let this happen.

It's said the first person to immigrate was Abu Salama, the husband of Umme Salama. Abu Salama was a man who was a free, noble man but was not a qurayshi, and he moved to Mecca to live with her wife. He and his wife both moved to Abyssinia, and when the satanic verses incident happened they came back to Mecca and decided to stay. So they are the few who made 'both hijrahs'. Very few people did two hijrahs for the sake of Allah. Most of those in Abyssinia went straight to Madinah. And Abu Salama gathered his belongings, his wife and his one son and migrated. But Abu Salama didn't do this secretly: when he leaves the Quraysh confront him with their weapons. And they said "what do you think you're doing?" He said "I am a free man I am leaving for Yathrib!" They said "Fine, go, you are indeed a free man we take back your qurayshi passport, as for your wife, she is ours, and we won't let you take her

or her son as he is our son now". So they forced him to leave his wife and child and expelled him. Everything is taken from him including his wife and son. When Abu Salama tribe found out, their jaheleya got the better of them and they marched to the Quraysh and said "As for the lady she is yours, but this boy is ours." They took the boy, but the Quraysh held on and it became a tug of war with a two year old! Until his hand was dislocated. And Umme Salama cried out "let them take him". This is all just jaheleya. Not that either party cares about the boy: but its all about loyalty and tribalism. So Abu Salama tribe took the baby, Umme Salama is left with Quraysh and Abu Salama is in Madinah. And Umme Salama herself says she used to go to the farthest place outside of Mecca for 16 months crying every day, not able to do anything, until finally some of her cousins begged the elders of the Banu Makhzoom and they let her go.

She got her boy back and walked into the desert putting her trust in Allah, and so she says by the time she got to Tan'eem, she met Uthman ibn Talha (not a muslim at this time), and he sees her all alone. And he asks her "what are you doing?" and she says "I am going to Yathrib". He says "No - i will take you". And he walked the entire way from Mecca to Madinah; he didn't say a word. Whenever they stopped to rest he turned away, let her come down and sleep while he stayed with the camel. This was at least a 2 weeks journey and on the way back he had no camel. And she said "I do not know a more noble man that Uthman ibn Talha". No doubt Allah will reward him. No doubt. And who is this man? Allah gave him the honour of being the very last batch of converts before the conquest of Mecca. Him, Amr ibn Al Aws and Khalid bin Waleed. This was a big honour as this was a genuine conversion to Islam - indeed, Allah says the people before the conquest and after are not the same in the Quran. And then in the conquest of Mecca, the prophet PBUH is handing out the big prizes of the kab'ah. What are the prizes? Who will get the right to the sikaya (feed the pilgrams water)? Abbas was given the sikaya. And he said "give me the keys aswell". At this Allah revelaed "Allah commands you to give the amana to those who deserve it". So the prophet PBUH gave the key to Ali ibn Talib and said give this to Uthman ibn Talha, and it shall be with him and his descendants until the day of Judgement. When he gave it to Uthman he said "I thought you guys were getting it - the Banu Hashim" but Ali said "Allah revealed this verse in the Quran that we need to basically give it to you". Can you believe to this day the keeper of the keys is from the descendant of Uthman ibn Talha. SubhanAllah, this shows if you do good Allah will reward you. He showed respect and honour and who was it to? Umme Salma, a future wife of the prophet PBUH.

There are many other stories aswell. Of the famous stories is the story of Suhayb ar Rumi, the only sahabah that spoke fluent latin. He was not a roman. He was conquered and sold into slavery to the Romans so he grew up amongst the Romans. Its also said he had a ruddy complexion so this gave him the name 'Suhaib the Roman'. So he is ethnically Arab, but his culture was Roman. One of his masters sold him back eventually to an Arab, and he ends up in the house of Abdullah bin Judan, a distant cousin of Aisha RA. So Suhaib works his way to become free and he becomes a businessman. He was clearly intellegant. And his closest friend was Amar ibn Yasir, and they both accepted Islam together - both among the early converts.

So Suhaib tries to leave aswell for Yathrib. He tried to be secret but eventaually news spread and since Mecca was a small town its not easy to be discreet. So the Quraysh heard about this and tried to stop him on the outskirts. Then Suhayb took his arrow out and said "you know I am the best arrow shooter among you, and I promise that none of you will touch me until every arrow has touched human flesh, and I promise you won't touch me until my sword is bent and broken on human flesh". So Suhaib said "what if I was to tell where I hid all my wealth will you let me go?" They said "ok deal". So Suhaib told them everything. Suhayb accepted to completely free himself from them - but they also wanted his camel. So he gave that too and after giving that he literally had nothing but the clothes on his back. And thus he was the only sahabi we know of that performed the Hijra on foot. After being the richest mola (freed slave) he was literally peniless and was crawling on all fours by the time he got to Kuba where he met the prophet PBUH. He was about to collapse and die and the prophet PBUH himself wiped the dust of him, gave him food and drink and he said "your business transaction has been the most successful". Without Suhaib telling him what happened! SubhanAllah. And further Allah revealed "they are those who sell everything they have in order to get the rewards of Allah".

One more story: the story of Umar RA's two companions. When Umar RA decided to emigrate he chose two sahabah. Hishaam ibn Al As, the brother of Amr ibn Al As and Ayyash ibn Abi Rabiah. The deal was they planned to meet up at a certain valley and to meet up when dawn breaks. Whoever is there will go, if you're not there then that person will be left behind. At the appointed time Hishaam did not show up so Ayaash and Umar migrated to Madinah. By the time they got there, Abu Jahal and his brother, who were both the half brother of Ayaash travelled all the way to MAdinah and they said to Ayaash "don't you know what you have done - do you know the state of our mother after you've left? She cannot eat, drink, she's made a promise to Allah she will sit in the sun with no shade until she sees you." Its emotional blackmail - and so he decided to go back with them. Umar RA said "They are tricking you! If she's hungry she can eat food, if she has lice she will shave her hair off". But Ayaash insisted and said "No its my mother I'll go back, sort her affairs out and then come back. I have some money to collect aswell". Umar RA said "if its money, I will give you it all so don't go, if it's your mother she will deal with herself". But Abu Jahal kept insisting so Ayaash's heart melted. But Umar RA still knew they were tricking him. So Umar RA told Ayaash "take my camel for its faster and stronger; if you sense any trickery you can ride back". So Umar RA is bending over backwards just to help Ayaash out. Indeed Umar RA feels more love for Ayaash then his own blood brothers. But Ayaash goes back with them. And during the journey he opens up to them and they laugh and bond. Until Abu Jahal asks Ayaash "Oh Ayaash let me ride on your camel as our camels are tired". And indeed Ayaash's camel was stronger so he said fine. As soon as Ayaash got off his camel they jumped on him, tied up him like a prisoner, took him back to Mecca in this state and marchhim all around town saying "this is how we treat our fools". The prophet PBUH is still in Mecca at this time. And further Ayaash discovers Hishaam is also a prisoner. And he gets thrown in with Hishaam and they both share the same cell alone.

When the prophet PBUH migrated, he made dua for them and said "Oh Allah save Ayaash, save Hishaam, send your punishment on the Quraysh". And he kept on asking the muslims "who will volunteer to save Ayaash etc". Saving them meant walking into the lion's den, into Mecca itself which was full of Quraysh. However, finally Al Waleed ibn Waleed, Khalid's older brother volunteered, he said "I will do it". And so he travelled to Mecca and Allah blessed him to find out where the dungeon was, and he was able to break into it, rescue both of them and bring them back. Imagine: walking into Mecca single handedly. Trying to figure out where this place is, climbing into the building etc. This is literally the stuff of legends. And they both come back to Madinah.

Seerah of Prophet Muhammed 27 - The Hijrah - Emigration to Madinah - Yasir Qadhi

The prophet PBUH was one of the last, if not the last to emigrate to Madinah. The only people left was the family of Abu Bukr, or Ali RA etc.

Before we get on to the actual emigration of the prophet PBUH we will discuss Umar RA's hijrah. Ali ibn Abi Talib says "I don't know of anyone who did the hijrah publically except for Umar; he was the onle one to do it publically". Umar RA packed his bags, armed himself, wore his shields and arrows. He's dressed as a traveller, goes to the kab'ah and does tawaaf seven times and then makes an announcement: "Oh people of Mecca, whoever wishes that his mother loses him tonight, or that his children become orphans, or his wife a widow, then know that I am doing the hijrah and you can meet me outside in such a such a valley". This shows the status of Umar RA. And indeed the prophet PBUH said "bless Islam with one of the two Umar's who is more beloved to you". Of course no one stopped Umar RA and he went.

As usual we need to peice together the incident of the Hijrah of the prophet PBUH from different stories. The seerah is not written down in one story, so just like in Isra wal Mi'raj we don't know its exact order. The first most authentic source is Aisha RA narrating in Sahih al Bhukari. Aisha RA at this time is 6/7 years old and she says "I don't remember any day except my parents were muslims." So when she was born Abu Bukr RA was already a muslim. Her sister, Asma bint Abu Bukr was older and she also had a different mother who wasn't a muslim, so Abu Bukr divorced her. And she said "I don't remember any day except the prophet PBUH visited us. And then when the prophet PBUH was given the permission to migrate, and he told the muslims to migrate, Abu Bukr RA prepared a camel to migrate. And he asked the prophet PBUH for permission". Note every muslim asked the prophet PBUH for permission to leave first. So the prophet PBUH said "wait I hope that Allah will give us permission." So Abu Bukr understood that the the prophet PBUH wanted permission to migrate with him. So he asked "Are you hoping for my companionship?" The prophet PBUH said "Yes". This shows us the prophet PBUH never did anything except with the permission of Allah. And when Abu Bukr RA heard this he was so happy.

So when Abu Bukr heard this, he prepared two camels. This is the ship of the desert; able to carry food and camel. But you need to feed the camel a special diet, drink him water etc. So you prepare it for a few weeks and then the hump appears. Abu Bukr RA said he prepared the camel for "four months". Here Abu Bukr RA is rounding up, as it was most likely 3.5 months from when the prophet PBUH told the muslims to migrate to when he migrated. The actual hijrah took place on Monday 26th Safar of the 13th year of the dawah which is the 1st year of the hijrah.

What happened? In the day at the peak of hotness when everything is shut down. And they noticed the prophet PBUH coming from a far away distance and realised this must have been something very important. So the prophet PBUH came to the house of Abu Bukr, asked permission to come in and he went inside. Then he asked that everyone be removed from all the rooms. Abu Bukr said "they are but your family i.e. Aisha RA and her mother". Of course

the prophet PBUH had already been engaged with Aisha RA. Remember Aisha RA is narrating this story first person. And so the prophet PBUH said "Allah has given me permission to emigrate". So Abu Bukr asked "did Allah me to be the companion? I beg you by my mother and father did He?" And the prophet PBUH said "Yes". Aisha RA said "I saw Abu Bukr cry and I had never believed people could cry out of happiness until that day". So Abu Bukr said "I have prepared two camels, one of them are yours". SubhanAllah note the prophet PBUH didn't even have a camel. Yet the prophet PBUH said "only if I pay you the cost of a camel". Why? This is among the perfection of his manners. The prophet PBUH wants the full reward of doing the Hijrah. So Abu Bukr forcibly took a sum from the prophet PBUH. And Asma, who is an adult at least 10/15 years older than Aisha, had prepared the food and reserves, but in the panic of the moment she bundled up all the food but didn't have a bag. So she took off her belt, bit it in half and used that to hold the food. This is why she is known as "she of the two belts". And Abu Bukr RA had 5000 dirham; Ibn Ishaaq narrates before Islam, he had 40,000 dirham. And he spent 90% of his wealth for Islam, freeing slaves and helping the prophet PBUH.

Regarding this, Abu Bukr's father Abu Quhafa who embraced Islam only after the conquest but before was a bitter, sharp tounged and blind old man who always mocked Abu Bukr. He came to Asma mocking Abu Quhafa for having abandoned his two daughters. So Asma took the money jar and quickly picked up some pebbles and threw them in there. And she said "no my grandfather look at how much money he left us". And he said "oh ok thats fine then". Yet Asma said "he didn't leave us a single penny". Abu Bukr RA took every last penny he had and had trust that someone would take care in them. This is the version of Bhukari, and this is the most short and concise story. Of course for the juicy details we go to other sources.

Ibn Abbass says Allah revealed in the Qur'an surah Anfal verse 30 regarding the night of the Hijrah:

"And [remember, O Muhammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allah plans. And Allah is the best of planners."

So what happened? The Quraysh came together in a secret meeting. And representatives for all the tribes came except for the Banu Hashim, even Abu Lahab because it would have been a conflict of interest. Why? Because they were planning to harm his own blood. No matter how much he would have liked it, he couldn't give the 'green light'. It was very crafty of them to leave Abu Lahab out. They also left out Mut'im ibn Adi. He is the one who is protecting the prophet PBUH. So they figured out they can't invite him, nor Abu Lahab as he would simply not get his hands guilty. Not that he loves the prophet PBUH. But its a matter of tribal honour and the customs of the times. If Abu Lahab let the prophet PBUH die knowingly it would have been a shame to him forever. Its also said in a weak narration that an old man came knocking on the door in a secret meeting. He said "I am a leader from the Najj, allow me to come, perhaps I can benefit you about what you're planning to do". Ibn Abbass said this was shaytan. So when they came together they said "the muslims have now migrated - and we cannot let

this man leave else they will be a powerful force". So they are meeting the night before the Hijrah. Of course realise the timing of the Hijrah was because of this meeting: because they plotted, Allah plotted. So they gave suggestions: first, lets imprison him in a house (note this concept wasn't known). Then Iblees said "if you do this, his words would still reach his followers". But Iblees said "sending him into exile is to send him back to his followers, it will strengthen them". Here is where Abu Jahal said "you still haven't said the main point which everyone is thinking but no one has the guts: let us just kill him". BUT: it's a matter of law and honour. It's a matter of law for the Arabs that you don't kill one of your own. This is something thats never been done before. For them its a mark of humiliation. Their enemies would criticise them forever if they did this. So Abu Jahal said "we'll do it in a way that nobody can get angry at any one tribe". This was the dastertdly plot. He said "let every single tribe send one representative such that his blood is on everyone's swords and no one knows who killed him. If we do this no one tribe can be made fun off, and the Banu Hashim cannot wage war against all of us - they will have to accept the blood money". See, the Banu Hashim would have to wage war because its about tribalism and gang mentality. Its about tribal honour. But this way they can't fight all of the Quraysh and this was Abu Jahal's plot. After Abu Jahal said this, Iblees stood up and said "this is the right decision".

So right then and there all the tribes picked one person and sent them all to the house of the prophet PBUH. At the same time Jibreel AS came down to the prophet PBUH and informed him "you must make Hijrah now". The same evening the prophet PBUH spoke to Abu Bukr: thats the same day they left. Ibn Ishaaq famously reports, without any isnaad: as they surrounded the prophet PBUH's house, the prophet PBUH walked out of it reciting surah Ya Seen and they were completely blinded to his presence. They couldn't see a thing. And ibn Ishaaq mentions that the prophet PBUH through dust of every one of them. It's said he was still living in the house of Khadijah. And Ali RA who was living with the prophet PBUH since a young age, is a young man at this time. He was told to remain behind in the bed of the prophet PBUH so if the Quraysh look they will see a figure. But these details have no real isnaad - they are only found in Ibn Ishaaq.

Now Abu Bukr RA had already prepared the two camels, and in the middle of the night they both went to the cave of Thore. It's in the exact oppisite direction of Madinah. You're literally turning your back to Madinah. So the prophet PBUH had already devised a plan to go to this cave and stay there for three days and three nights in upmost secrecy. And then they would meet a guide who would take them to Madinah on a very secret path. In fact they had to circle round, they got close to Jeddah and then they went to Madinah.

So Abu Bukr RA had a plan how to undertake this journey. Before this, its said when the prophet PBUH passed the final shops of Mecca in the middle of the night, he turned around to take one final look (he wouldn't enter again for many years later): and he said to Mecca "you are the most blessed land on Earth and the most beloved to me, and were it not for the fact my people had expelled me, I would not have left you". This is exactly the wordings Wariqah ibn Nawful told him. The exact same wordings. 13 years later the prophet PBUH is saying the exact same phrase as Wariqah knows reality. So the prophet PBUH said this, ibn

Kathir says the prophet PBUH also made a long, beautiful dua that Allah gives him protection etc. This paticular point is mentioned only in Ibn Kathir.

Back to the story, Aisha RA says Abu Bukr RA planned to stay in the cave for three nights. And they made an arrangement with three people to do three chores. So there was set planning. The first was his son Abdullah who was a young, strong man - very quick to understand. Abdullah was his oldest son, then its Asma, then Aisha, then Abdur Rehman and his last daughter was Umme Kulthoom (the youngest). And in fact on his death bed Abu Bukr RA said to Aisha RA "take care of your two brothers and two sisters". But Aisha RA said "what two sisters?" as at the time Umme Kulthoom had not been born. And Abu Bukr said "I feel my wife is pregnant with a girl" - this was intuition from Allah. And indeed 8 months later this came true. So Abu Bukr said to his oldest son Abdullah that every morning he should come out with some food and drink for the cave. He should listen to the people of Mecca, what they're doing, what they're talking about and where the expiditions are being sent to find them. And every day he would do this - go to the marketplace and eavesdrop. Because he's a kid no one paid attention to him and he was very smart in how he did this. The second person was Amr ibn Hufayra who was a freed slave. His job was to take out the flocks and make sure the footsteps of Abdullah ibn Abu Bukr are erased away. The third man was Abdullah ibn Arkat. He wasn't from the Quraysh - he was from a far away tribe. His job was to lead them to MAdinah through a secret passage.

Now note they did have highways back then with wells and provisions for travellers. (depending on the political state of the people). So people know its a path and people take those path for safety, security, reliance etc. But of course the prophet PBUH couldnt go on this path. So they hired this person to take them through a back path. And the plan was Abullah ibn Arkat was to meet them on the morning of the third night and he would take them to MAdinah.

Abu Bukr RA narrates the details of the journey. The cave of Thore is a very small cave, and over time its increased in size so now its like a small chamber. But back then its said there was only space literally for two people. Abu Bukr RA saw the Quraysh walking up and down the cave. When the Quraysh figured out the prophet PBUH had not gone on the usual roads, they hired an expert scout to figure out the traces of the camel from the house of Abu Bukr. So this scout managed to, despite all of the precautions, leads them to the base of the cave of Thore. And although its a bit iffy, this is a lead/hint - the first they've got. So all the big names come, Abu Jahal, Waleed ibn Mugira etc and this is the famous incident that Abu Bukr RA looks out and sees all of their people. And he whispers to the prophet PBUH that all they need to do is look down and they'll see us (since the entrace of the cave was at feet level i.e. below the ground). And the prophet PBUH responded "Oh Abu Bukr what do you think of two people, when Allah is the third of them?". And Allah made it so that they didn't check the cave.

We all have the famous stories of the spider, trees and pigeons etc. That the spider made a web on the cave so as to appear no one has entered. Or the tree leaning down over the mouth

of the entrance of the cave; or the two pigeons creating a nest on the cave. Out of these stories, the most authentic is the spier as it is repored in Musnan Ahmed. However the other two have been reported in books from the third or fourth generation i.e. big missing links in the chain of narration. While there's no issue narrating it, we don't know its fully true.

So, the quraysh passed the cave and on the third night the prophet PBUH and Abu Bukr RA met Abdullah ibn Arkat as planned and journeyed to Madinah. On the way to Madinah a number of stories are narrated. Of these two are clearly authentic.

The first is the story of Suraka ibn Malik. He was from the tribe of Ju'shim (not from the Quraysh) and he was the leader of the tribe. And the booty of 100 camels had been placed on the prohpet PBUH, dead or alive. That is an immense amount of money. It's a treasure. So there's such a huge randsom on the prophet PBUH and Abu Bukr RA. And this story is narrated by Suraka ibn Malik himself after he accepts Islam. He says he was sitting with his fellow tribesmen. And the news come there is a search for three riders: the prophet PBUH, Abu Bukr RA and Abullah ibn . Suraka ibn Malik said he was sitting and one of his people came back and said "I saw three people in the distance and I am sure this must be that group of people everyone is looking for". Suraka ibn Malik got greedy: and he wanted the 100 camels for himself. So immediately he lied and said "oh that's not them, that's someone else I know who they are". So everyone sat down. Suraka ibn Malik when they all forgot slipped away, rushed back home and galloped as fast as he could to the three people. And he was fully geared up with arrows and war armour since he could kill the three without any worry as the randsom was dead or alive. And Suraka ibn Malik says when he saw them for the first time, all of a sudden his horse sunk into the ground and flipped him over. In another version he said he could see a smoke between him and the three riders. So he pulled out his 'istaam' i.e. a pagan salaatul istikhaara. A way to ask the pagan Gods what to do. He said he threw out his izlaam onto the sand and the response he got was 'do not proceed'. The second time he got closer the exact same thing happened. His horse flew him over, he took out his azlam and it said 'do not proceed'. But he continued anyway but the third time it happened again, this time even more forcibly. After this he said "I knew this was a man I could not reach, and that his affairs of this man would spread". So he called out to them that "I am a safe person give me permission to come to close". And he narrates something interesting: when I saw them, I saw one of the two always riding in an agitated state. Constantly looking right and left; sometimes going behind, sometimes going to the front etc. And indeed its because Abu Bukr RA is so worried about the prophet PBUH. But Suraka ibn Malik said the other rider was riding so peacefully reciting the Quran. So when he got permission to come forth, Suraka ibn Malik says that he asked permission from the prophet PBUH to give him protection in writing. This is truly amazing: one minute he was hunting, the second he was being hunted and begging him to live. And the prophet PBUH allowed Abullah ibn Arkat to write down protection for Suraka ibn Malik. Further, Suraka ibn Malik offered some food but they refused. However Abu Bukr RA said do one thing - "dont tell anyone about us". And so Suraka ibn Malik let them go. Finally when the prophet PBUH reached Madinah, Suraka ibn Malik eventually joined and narrated this story. Abu Jahal then wrote a very harsh poem addressed to him. Suraka ibn Malik wrote

back poetry that "had you been there on that day, you had seen what I had seen, you would never say this".

Ibn Abdul Barr says when Suraka ibn Malik turned to leave, the prophet PBUH turned to leave "hiw will you be the day that you put on the bracelets of Kisra?" And Suraka ibn Malik was so shocked he said "Kisra, the emporer of perisa?" Note Kisra would wear very expensive gold, decorated bracelets and jewlerry (like emporer in 300 movie). And on the day of Hunayn when the prophet PBUH conquered the other tribes outside Mecca including Suraka ibn Maliks tribe. And so Suraka ibn Malik pulled out this amana i.e. the same agreement. Within 6, 7 years of the prophet PBUHs death the sassanid empire collapsed; and all of the treasures are gathered and sent to Umar RA. And the masjid is full of gold and Umar RA puts Suraka ibn Malik on his own chair, he finds the braclets of Kisra and puts them on the hand of Suraka ibn Malik. And the entire congregation starts praising Allah. Can you imagine the bracelets of Kisra?!! Umar RA said all praise to Allah for taking these bracelets from this pagan to a muslim. And its narratd they took Suraka ibn Malik around Madinah with these bracelets.

Seerah of Prophet Muhammed 28 - Lessons from Hijrah Blessings of Madinah - Yasir Qadhi - March 2012

So we talked about the journey of the Hijrah. And the miraclous story of Suraka ibn Malik - how this bedioun is told he will be wearing the breacelets of Kisra. The story of the hijrah has a number of small stories.

One of these is that of Umme Ma'bad. Its narrated from here directly and she converted to Islam at the end. She says that she's an elderly lady; a complete beduoin. Living in a tent in the desert wondering finding foot or water. She's waiting for her husband to return. She hears the rustling of some travellers who ask her permission to come in. And she agreed - it turns its indeed the prophet PBUH and Abu Bukr RA. This is significant because Umme Ma'bad is the one of the few who actually describes the prophet PBUH. And she says he was handsome, long hair, neither short nor tall etc. This was outside Madinah by around 1.5 hour drive (its called Kadeer). The prophet PBUH entered and said "may we purchase any food from you?". This is of course the adhab - even though the custom was to ask for food just for free. Umme Ma'bad replied she had nothing to give them as her husband had gone out in search for food. So the prophet PBUH saw an old goat, and it had long gone i.e. it was about to be slaughtered. It couldnt give milk or reproduce goatlings. The prophet PBUH however asked permission to milk the goat. Umme Ma'bad smurked and said "that day has long gone" and so the prophet PBUH said "but do you allow me to?" In her mind of course there was no question this was impossible so she said "go ahead". The prophet PBUH made dua, moved his hand under the udder and it filled up with milk instantly. And so they drank to their full, and they left the remainder for Umme Ma'bad and her husband. And of course both were in complete shock. When her husband asked where did the milk come from she explained there were two travellers who came in and so on. Upon this her husband said "those are the two the Quraysh are hunting". And he said "do you not know one of them claims to be a prophet?" When she heard this she knew he was, and they accepted Islam.

We also know the prophet PBUH converted a few more people along the way to Madinah. But we dont know the details or their names. Even though its insignificant still the point is when he is running for his life, he is still inviting people to Islam and thinking about saving people. Any opportunity he gets to do good he does and gives dawah.

Its also narrated a caravan passed by the prophet PBUH. Now in those days this was common and actually when two caravans met they usually stopped, said salaam and found out any news etc. Indeed if you're in the middle of the desert and havent seen anyone for days any opportunity of meeting someone you would take. So when the caravan passed by the prophet PBUH and Abu Bukr they stopped and by chance one of the people recognised Abu Bukr - he wasnt a qurayshi but from another arab tribe. And so they greeted Abu Bukr etc. Note they haven't heard of the bounty here. They ask Abu Bukr "who is this man with you?" Abu Bukr responded in double meaning. This is not a lie, its a double meaning. It dosent give you an untruth. So Abu Bukr RA said "he is my guide, guiding me to the path". Of course what Abu Bukr meant was he is guiding me to Jannah, but they understood this as a normal travel guide

to another place. This also shows us Abdullah ibn Araki left them at a certain time and place (prior this incident).

Lessons from the hijrah:

1. Look at the maticulous preperations for the hijrah. The prophet PBUH informed Abu Bukr not to travel and that Allah willing he will accompony the prophet PBUH to Madinah. So upon hearing this Abu Bukr prepared dilligantly. He fattened up two camels, prepared food for the journey etc. The prophet PBUH then comes to him when everyone is asleep i.e. midday so no one can see its him. Also when he comes the prophet PBUH covered his face as an extra measure. On top of this when he enters he tells everyone to leave the house. Now these preprations are coming from someone who has ultimate tawaqul in Allah. Still he takes precautions. This manifests the reality of our Islam. We must do everything we can. The prophet PBUH leaved Ali RA in his bead; leaving in the middle of the night; covering their tracks using Amr; finding a trustworthy guide; Asma giving them food; Abdullah ibn Abu Bukr listening in to conversations and news. And whats beautiful is the prophet PBUH on the journey is just walking straight in absolute peace reciting the Quran. He knows he has done everything he can. This is the essence of tawaqul. You do everything you can but your heart is attached to Allah. Again in the cave Abu Bukr RA said "if they just look down they will see us etc". But the prophet PBUH calmed him down. Indeed tawaqul is not standing and saying "here we are come for us Allah is our protector". Tawaqul is hiding in the cave, doing as much as you can and then trusting Allah as they did. Allah will make sure they don't look down and He did. So once we do our jobs, Allah will do His. There is a beautiful verse is At Tawba, one of the last revealed. At the peak of Islamic power, Allah says "if you are not going to help the prophet PBUH, don't worry Allah will help him". When the kuffar expelled him, there were only two people against a whole nation. Allah describes the incident of the cave when teh prophet PBUH calmed down Abu Bukr RA. And Allah says at that point He sent down His peace down. And Allah helped him with an army We did not see (and some say it was the spider, tree etc).

2. Abu Bukr RA is the ONLY sahabi whose companionship has been testified by Allah. Allah says very directly he is "saheb" i.e. a sahabi in the Quran. If anyone denies Abu Bukr RA being a sahabi he has gone against the Quran. By unanimous concensus it was indeed Abu Bukr RA in this cave. So anyone who denies Abu Bukr was a pious companion he has gone against the Quran.

So, right now we are just outside the city of Madinah (or Yathrib as it was first known) and the prophet PBUH is going to come in. Before we get there, let us discuss why Madinah. Out of all the cities in the world, if Allah had wanted he could have sent the prophet PBUH to Abyssinia for example.

Madinah of course is origianlly Yathrib. Its a city surrounded by volcanic rock and its blessed with a current of water. Not an open river but from the mountains a rive is formed and flows. This allows for fertile date palms to grow. Kabar and Tathrib were the only places with these

large date palms. In fact the prophet PBUH was shown Madinah by these date palms. In the 10th year, 2 years before hijrah he said "I saw a dream I will immigrate to a land with alot of date palms. So I thought it might be Yemen but it turned out to be Madinah (when the khazraj ebmraced Islam he knew this)". And the prophet PBUH said "I have been commanded to immigrate to a city that shall devour all other cities; they call it Yathrib but it is Madinah". Therefore islamically its not allowed to call this city Yathrib anymore. So the prophet PBUH changed its name. And its clear the Quran emphasises this point. Why? Because the Quran mentions Yathrib ONLY from the tounges of the munaafiqs. They still called it Yathrib as they denied to follow Islam. Also, the prophet PBUH said "whoever calls Madinah, Yathrib should say istigfaar". So Allah and the prophet PBUH calls in Madinah.

Yathrib some scholars say it comes from tathreeb i.e. to critisize. Others say it comes from evil/corruption. But we know the prophet PBUH did not like bad names; a number of people who converted to Islam had bad names so the prophet PBUH changed them. In one example a lady had the name (in Arabic) 'sour' but the prophet PBUH changed it to 'sweet'. The arabs had a superstition that if someone says something good you must say something bad (i.e. to counter nazr). This is not how we counter evil eye islamically. So the point is we should not choose bad names. So the prophet PBUH called it "Al Madinah" i.e. The City. It has many names; one scholar lists over 100 names for Madinah. Our prophet PBUH called it only Madinah, Thaaba and Thayba. They both mean 'the pure'. So in one hadith the prophet PBUH said "dont say Yathrib but rather say Thaaba".

The prophet PBUH said Madinah had many blessings:

1. The prophet PBUH made dua for Madinah and said "cause us to love Madinah as much us we loved Mecca or more than this".

2. It has the mountain of Uhd where the prophet PBUH said "this is a mountain we love and it loves us". Thus its a blessed mountain - and further the prophet PBUH said Uhd is one of the mountains of Jannah.

3. Dajjal will try to enter and destroy Madinah but he will not be able to as it will be guarded by two large angels. THerefore if we hear of Dajjal we should go to Madinah.

4. The prophet PBUH said "no plauge will ever infest Madinah". And since then there has never been a plague. The spanish influenza which was huge and killed 1/3 of the world did not enter Madinah.

5. The prophet PBUH made dua that Madinah be blessed. He said "give us baraqah in this city of ours". And said "oh Allah your servant decalred Mecca a haram; I too am your servant, so I make dua that You make Madinah a haram". This Madinah is also a haram (bhukari).

6. The prophet PBUH also blessed the food of Madinah i.e. it will suffice more people.

7. The prophet PBUH said "make Madinah double the blessings of Mecca". Does this mean Madinah is more blessed than Mecca? Some of the classic scholars i.e. Imam Malik considered Madinah to be the holiest land. Even though Mecca had 100,000 reward. But Imam Malik said the city is more blessed. No doubt Mecca has its own blessing. In fact the majority opinion is Mecca was blessed at the start of creation, then Ibrahim AS announced this blessedness. But Madinah became blessed. Another blessing of Mecca is that it was the first mosque (ka'bah) to ever be built on this Earth.

8. The prophet PBUH said "imaan returns to Madinah like a desert animal returns to its hole". SubhanAllah when Islam is attacked Madinah will be the place where imaan is protected.

9. The prophet PBUH said "no one should plot to harm Madinah except Allah dissolves him like salt in water".

10. The prophet PBUH said "whoever does a crime/innovates something, he shall the la'na of Allah, the angels and the creation". This is a huge blessing and a dangeous warning.

11. Its a blessed place to live in - the prophet PBUH said "Madinah is better for them if they only knew. No one leaves it not wanting to live there except Allah replaces him with someone better. And he who is patient with the difficulties of Madinah (its very hot; food is only seasonal etc) I will be an intercessor for him"

12. The prophet PBUH said "whoever amongst you is able to die in Madinah let him do so, because I will intercede for him on the day of Judgement". Its a huge blessing to just die in Madinah. And we all know Umar RA made a strange dua "Oh Allah I want to die a shaheed and I want to die in Madinah". And his son would scoff him at this. But Allah accepted this dua - he died a shaheed in Madinah.

13. And the jannatul baqee graveyard (buqee al gargat) is in Madinah - Ibn Hajar says over 10,000 sahaba including all the 9 wives are buried there; the prophet PBUH's son, grandson and great grandson, the prophet PBUH's aunt; Uthman ibn Affan, many scholars including Imam Malik and tabi ETC are all buried in buqee al gargat. The prophet PBUH said to Aisha RA one time that "Jibraeel came to me and told me to pray for the people in buqee al gargat".

All hadith are in bhukari.

Fiqh perspective. What exactly is a haram? It comes from haraam which of course means forbidden. Now haram is an area of land that certain things halal outside of it become haraam inside. For example carrying weapons is haraam in the haram. Armies do not come in - even when the prophet PBUH conquered makkah he said "Allah has given me permission to enter with an army for a very small time". It's such a haram you can not even pluck a grass. It's so sacred - even a leaf on the tree, you cannot pluck it. It's a haram: everything is safe. Allah says "whoever enters the haram shall be safe". Therefore ibn Omar says that even "a man would see the murderer of his father but he wouldn't harm him". Why? Because Mecca was a haram

from Ibrahim AS's time. And the arabs knew this - Islam came and affirmed this fact. Thus in short a haram means everyone and everything is protected. If you even find a lost item you have to leave it. Allah says "whoever desires to cause harm in the haram, Allah says he will cause him a severe punishment.

There are only two harams. Mecca and Madinah: al haramain, al shareefain. How about Baytul Maqdas? Aqsa? It is a blessed land; it is the first kiblah and it is a place where you get extra reward if you pray there. And all of these blessings are there, but it's not a haram from a fiqh standpoint. Even though its known as 'Al-haram al shareef' but its not al-haramain. You can hunt the animals of Jerusulam; you cannot of Mecca. And none of the scholars or ulama never said its a haram. Yes its a land of large blessing, but not a haram. However, every haram is a land of blessing.

Now why was Madinah chosen? Note this is from what we understand but Allah knows the real reasons.

1. Strategic location. It is reasonably close to Mecca without being too close. From MEcca to Madinah an average caravan takes 7-8 days; a fast rider takes around 3 days. Thus its a distance not threatingly close. But not on the other side of the world i.e. Abyssinia.

2. Its an amazing city from a military standpoint. Naturally speaking it is protected from three sides around it. On the two sides, the prophet PBUH said Madinah is a haram between its two 'laaba' i.e. volcanic foundations. Its neither sand nor gravel but a volcanic structure; and the east and west is surrounded by these. Thus its naturally protected from these sides since you cannot walk or travel over these laaba. The southern side (closest to Mecca) is generally a lucious cultivation of date palms. Its desnly populated with such date palms and as such you cannot take an army through this forest of date palms. Thus the only part exposed is the northern side which is why the prophet PBUH only had to dig a trench there. All that was needed was a trench a few miles long and it was possible because of the this military structure.

3. The people of Madinah had never been conquered thus they had a strong determined spirit. Also they had always been independant since the beginning so they were the right group to take Islam forward.

4. Aisha RA said the civil war of Buath that had been going on by some scholars for 100 years (others say 40/50) was a 'gift that Allah gave the prophet PBUH'. Why? The wars did many things; most importantly it eliminated the stubborn, power hungry senior members of the community. This left Madinah to the young blood who were tired of the bloodshed so they want and embrace change. And so they want a new leader from outside the bloody tribes and they found this in the prophet PBUH.

5. Another divine wisdom the prophet PBUH had a direct blood connection with the people of Madinah. He had no blood connection with any other tribe - but Allah chooses his place of

immigration to a land where he is a second cousin of. Why? His great granfather Hashim would go through Madinah on his way to Syria, and one time he saw a beautiful lady called Salma (a strong business lady). And he married her but she set conditions: she will stay in Madinah, keep all the children and remain a business women. And they were only able to be together for a short time, but she was pregnant with his son Shayba. And he grows up but the Quraysh have no idea about this. When someone finds out, someone asks Shayba "who is your father?" and he proudly says "My father is Hashim". Upon this immediately Al-Muttalib, the brother of Hashim, goes into Madinah and takes Shayba back (a type of kidnapping because he bribes the kid with promises of grandure which did all come true). So when they go back, the Quraysh asks "who is this? Is this your slave?" but out of fear Al-Muttalib didn't reveal the truth. So Shaya is called "Abdul Muttalib" i.e. the grandfather of the prophet PBUH. Is this not a divine miracle? The very streets the prophet PBUH will live in, his own grandfather was raised there. Its clearly Allahs plan. Salma is from the tribe of the Khazraj thus the prophet PBUH to them was not a stranger. It wasn't an immedaite relation but it is indeed a relation.

6. The arabs of the Yathrib were the Aws and Khazraj: and they were kahthaanis. Recall there were two arabs, kahthaan and adnan. Thus its not a coincidence kahthaanis and adnaani will be merging together to form the Islamic state. All other tribes were adnaani. This is a sign of whats going to happen - Islam will come to get rid of nationalism wars, racism etc.

7. The unique combination of the jews and arabs were very important. Of the greatest benefit, the Aws and Khazraj were familiar with the concept of books, shariah etc. And the jews had always been flouting it in their face but from this the Aws and Khazraj know the truths of the faith; and when Islam the real truth comes, the people who were actually waiting for it reject it, and those who weren't expecting it accepted it.

Next time we will discuss where the jewish tribes come from: in the middle of the Arabian Peninsula where did they come from?

Seerah of Prophet Muhammed 29 - Introduction to the Madani Phase - Yasir Qadhi - March 2012

We discussed the blessings of Madinah and the specialities mentioned about the city.

Today we will talk about the demographics of Madinah. Who lived there etc. We all know there were two major ethnic groups living in Madinah. The jewish tribes and the arab tribes. The first question is, where did these jews come from? What are they doing in the middle of Arabia? Secondly, which arabs are these? Whats the relationship between them and arabs in Mecca etc.

This issue is a publicised one. This is because one of the accusations against Islam is that Islam is antisemetic. And the prophet PBUH had inclinations to disregard jews. And the way the three jewish tribes, the Banu Qaynuqa, the Banu Qurayza, and Banu Nadir. were treated one after the other is the basis for this accusation. From this, this is a key dawah question asked by people to us. We will see exactly what happened. Our basis is not political correctness.

Where did these jews come from? And what are our sources for the Madinah period? One of the biggest problems is that non Islamic references have no record of jewish tribes. There are references to jews in Arabia in other sources, but from the Islamic sources we get all of the details. This is problematic for non muslims because they say these sources are biased to defend the prohpet PBUH at all costs. They think anyone who opposes the prophet PBUH will be painted in a negative light. So much so, they think the leader of the munaafiq a noble man. The same applies to the other story aswell.

We begin by saying there are major theories as to where these jews came from.

1. These tribes were sent by Musa AS himself. That Musa AS sent a small group to this land as he knew the prophet PBUH would be coming to Arabia - but why would he send his people to such a land when Musa AS is the current prophet himself. Also Isa AS came next.

2. Another theory is that the jews of Madinah settled in Madinah after they were expelled in Jeresullam. Sulayman AS was the king and prophet all the jews were in Jeresullam - and he built the big temple of Sulayman. Over the next 100, 1000 years the power of that collapsed; the roman came into charge, then the christains and then the sassanids etc. So it was controled by different groups at different times until Umar RA conquered. There were two major expulsions of the jews; and according to scholars they consider these two to have been the two referenced in surah Isra. Some modern scholars say this reference in surah Isra is to a future event and not a past one. Majority of scholars have understood it to be history i.e. the two expulsions:

2a) 587BC: Nebucant Neza surrounded Jeresullam and for the first time in the history of the jewish empire, he destroyed the actual temple of Sulayman. It was a structure the likes of which man had never been. It was one of the seven wonders of the ancient world. One of

them was reputed to be the haykal of Sulayman - and the reason was the jinn built it for him. Allah says in the Quran, the jinn were 'architects' and 'diving deep into the water' to get pearls and treasure. Allah tells us Sulayman was given this, thus the temple of Sulayman was an amazing structure. But then Allah willed the first destruction occured, when the original temple was destroyed. And this was the first time the jews had to flee: its called a diaspere and since this time they have never had a unified land (until 1947). We know for a fact the majority of them went to Iran until finally a king allowed them to come back. But alot of them still stayed in Iran, thus Iranian jews are the most ancient of jews. Also they went to areas of Iraq: early Ummayads was full of jews (as was Kufa and Baghdad). Its also mentioned some jews went to Yemen, but some scholars say they went to Yemen only during the second expulsion. In any case there is one theory a small group went to Hejaz (Arabia). But this is doubtful as it seems far too early for the entrance of the jews. This was the first diaspora (expulsion).

2b) 70CE: One of the emporers rebuilt the temple of Sulayman and this aswell was about to be destroyed and this led to a second diaspora.

2c) 132CE: There was a third diaspora when a group of jews revolted against the ruler of the time as he wanted them to sacrifice a pig for an idol. The emporer Hadryon slaughtered hundrededs and thousands of jews. It is said this wave of immigrants some of them running and fleeing wandered down into Arabia; they come across this fertile ground with date palms etc and they settled down there i.e. in Yathrib. One group settles in Yathrib, another in Kayba. Its also said another group continues down until they reach Yemen - and Yemen at the time had the most number of jews. Indeed the prophet PBUH told Mu'ad ibn Jabal "you will go to Yemen which is a land of jews and chrisitans". Yemen was the only land with only jews and chrisitans.

2d) Yet another theory is the oppisite: the jews of Yathrib are from the jews of Yemen. The first theory has it the people from Jeresullam wonder down, settle in Yathrib first and then go to Yemen. This says from Yemen small pockets immigrated to varying lands working their way up and so some of them end up in Yathrib. In either case it establishes a relationship between Yemen and the jews. This makes complete sense and fits in perfectly as we will see.

Some modern researches looking at the reports at jews in MAdinah and seeing what they had i.e. institutions, phrases etc. They were trying to reconstruct who these jews were. They say the jews from Madinah were not from sects of mainstream Judaism. Rather they were from an ancient sect, the Karaites. The reject the authority of the rabbis and say to follow the Torah directly. This is oppisite to Ribinic Judaism which follow what the rabbis say. So it appears the jews of Madinah were Karaites. Thus the theory that these jews were expelled from Jeresullam makes sense as at this time Karaites jews were large in number. Ribinic Judaism began around 500CE and the expulsion took place around 100CE. Since these jews have nothing to do with Ribinic Judaism, it adds weight to the fact these jews are Karaites from Jeressulam.

They were three jewish tribes: banu Qaynuqa, banu Qurayda and Banu Nadir. Jews do not have tribes. This was an arab tradition. Even at the time of the expulsions there were no tribes; they were just one nation, one ethnic group. How did these jews get divided into three tribes when if the story is correct that they all settled together in Yathrib. In the wars of Buath there was a civil war between the arabs and the jews. The Aws were fighting the Khazraj and the jews were fighting each other. So the theory is there is an element in truth in more than one of the stories: these three tribes represent three new immigrants into Yathrib and therefore they were split into three different tribes.

The second group of people in Madinah are the Arabs and we know the arab tribes; in fact their lineage is mapped out. Some modern scholars say actually the jews were really just arabs that converted to Judaism - this is a ridiculous theory though because we would know their lineage. But these three tribes appear out of nowhere. There is no connection to Adnaan or Kahthaan at all. We can trace every single tribe baack to one of them. But we simply cannot for the jewish tribes. Even their names are not arab names.

The Aws and the Khazraj are descendants of Kahthaan (Adnaan is with each other. The civil wars between the Aws and Khazraj lasted 100 years and the worst of them was the wars of Bu'ath. Its also known the allied jewish tribes financed the Aws and Khazraj - whether they actually fought in the civil wars, we don't know.

How many people in Yathrib? Total population of the three jewish tribes seems to be 2000 men. Adding the women and children, we can say roughly 6000 jews. We also know in the conquest of Mecca, the Ansar had 4000-5000 men participating, so that's around 15,000 Arabs. So they were far more in number but the jews had the power because they had the money, land and fortresses. So roughly around 20,000 people in Yathrib.

We conclude by talking about the prophet PBUH's arrival into Madinah. We discussed the Hijrah and the various stories that happened along the way. So now the news has spread the prophet PBUH is about to arrive. Every single day the Ansar would go outside the city towards Kuba waiting for the prophet PBUH to come. Every day they would go in the morning and wait until around 11AM until the son got too hot. One day they waited for him, but went back to their houses as nothing happened. However in the distance the prophet PBUH appeared but there was no Ansar there. It so happened on the jews was on the top of the tree plucking the dates - so he was the first to see in the distance the prophet PBUH was coming. And the excitement of seeing the prophet PBUH he shouted out "Our Arabs your king has arrived". Notice he says "your" - why? From the beginning they never expected the prophet PBUH to be their king, let along a ruler. The Ansar rushed out in hoards hundreds of them. The prophet PBUH entered on a Monday in the 14th year of the dawah which is the 1st year of the Hijrah on the 2nd or 12th of Rabbi Awwal.

Al Bara ibn Azim narrates in Muslim "I saw the Ansar all dressed up and coming out. Over 500 men came outside; all of them armed and dressed to accompany the prophet PBUH. The women climbed up on the hosues. The prophet PBUH are surrounded by hundreds of people

all believing in him. For the first time we get a glimmer of hope that change is in the air. There is a freshness happening that people in the thousands are throwing themselves at him. And that we can sense the blessings of Allah will flourish a new era.

Seerah of Prophet Muhammed 30 - The Beginning of the Madani Era - Yasir Qadhi April 2012

At this point it was fard (compulsary) upon every muslim to immigrate to Madinah. The prophet PBUH was one of the very last to immigrate, except Ali ibn Abi Talib. Ali RA was entrusted to return back all the amanah (trusted items) to people who gave to the prophet PBUH to protect. Otherwise Ali RA was the last to immigrate to Madinah. Allah revealed many verses, around 8 or 9, every one getting more stricter to immigrate to Madinah. Allah first encouraged to immigrate and then eventually threatened. In Surah Hajj, a surah revealed some say during the Hijrah, Allah says "whoever immigrates for the sake of Allah, and they are killed or die, Allah will give them the best of all rewards... and Allah will enter them into the best of places". Fast foward in surah Nisa which came down 2 years down the line Allah says if you do not immigrate you are a major sinner and Allah will punish you. One such verse is: "Those people whom the angels take their souls while they are commiting sins against themselves, the angels will say 'why are you in this state?' they will say 'we were persecuted in this land?'. But the angels will say 'couldn't you have gone to the land of Allah?'". Note this is the sunnah of Allah; its always gradual. The first is an encouragement, then it becomes obligatory.

Ibn Abbass says a group of muslims remained in Mecca and in the Battle of Badr they didn't tell others out of fear of persecution. So in the battle they were forced to participate on the wrong side (however they didn't fight). Some of them were even killed however by muslims. So Allah revelaed this verse for those people, that the angels are basically asking "what are you doing? Why are you on this side? How can you be fighting against the muslims?" And they will say "We were weak" but the angels will say "you could have gone to another place i.e. Madinah". Ibn Abbass says they were told by Allah to immigrate, so they have no excuse here. But out of fear they stayed put. And then Allah revealed Surah Ankaboot which says "There are those that say 'we are believers' - when he is slightly irritated, he considers the fitnah of the people to be as bad as the punishment of Allah" i.e. he has no priority or sense: he faces a little bit of pressure and he cannot take it. Then Allah says "when the help of Allah comes, they say 'we are believers'". That is when every victory for the muslims come they want to say 'oh yeah we are muslims'. In other words they want to be in Mecca and be muslims. Why do they want to be in Mecca? Because its a world where property and wealth is around them. One cannot take it to Madinah. The bulk of their livelihood is left at Mecca; so immigration automatically means poverty. Thats the main point here. Allah is saying they prefer living in Mecca for the sake of their wealth over living in Madinah as instructed. So whenever blessing comes they say "oh we are believers so we should share in the victory" but Allah finishes off by saying "verily Allah knows what is in the hearts of the believers".

We have a story of one sahabah who coverted after the prophet PBUH immigrated to Madinah. His name is Jundah ibn Dhamura. IBn Abbass tells us when Surah Nisa was sent - this also shows us anytime Quran was revealed, all the muslims in Mecca would be sent it. This shows us many things - of them is the importance of the Quran. So when the verse of Nisa was sent which says "those who the angels come to and they are wronging themselves, the angel will ask them 'what are you doing?' and they will say they were weak; but Allah will

not accept this except if they were truly very weak, as in the case of this sahabi Jundah. In fact Allah revealed this exception for Jundah. So Jundah ibn Dhamura was a sahabi that was so weak, elderly and blind that he couldn't even walk. But when this verse came down, he said "I am not one of those that have an excuse". He said "I will not spend another night in Mecca" and so he commanded his servent to lift him up on his couch and talk with him outside the city, and he had tawaqqul he would find his way to Madinah. But Allah was merciful and he met his death right outside of Mecca. On his deathbed he put his right hand on his left hand and said "Oh Allah this is my oath of alliegance to the prophet PBUH". He died in Taneem (basically next to Masjid Aisha). When the news of his death came the sahabah said "how unlucky he almost made it" i.e. he didn't really make it but he tried (look at how strict the sahabah were here). At this Allah revealed the next verse in Surah Nisa which said "except for those who are genuinely weak of the men, women and children that they cannot find a way out nor find a passage. For these people, perhaps they will be forgiven". Note the word for perhaps used is 'assa' and Ibn Abbass comments that every 'assa' is certainty. Allah uses 'assa' to show the severity for those who don't have a genuine excuse.

Now the whole issue of Hijrah and living in Darul Kufr and Darul Islam is very pertinent to our times today. It requires a long fiqh discussion but to summarise a few major points, the ruling of Hijrah from Mecca to Madinah was fard ayn for the muslims of that time. After the battle of Ahzab in the 5th year of the Hijrah, when it became clear the muslims are the more powerful, the ruling became more laxed and after the conquest of Mecca this ruling was abbrogated. The prophet PBUH said "there is no Hijrah after the conquest of Mecca" meaning the Hijrah from Mecca to Madinah has been nullified. If anyone immigrates now they won't get the reward promised by Allah for the immigration. Also it means the commandment to immigrate to Madinah is abbrogated. This led to contraversy in later fiqh among the four madhabs. Is it allowed to live in a land that is not islamic? In medival Islam when there was a true Islamic land, there were two opinions on this issue.

1) Majority Hanafi, Hanbali and Shafi'i said its permissable to live in a land thats not Darul Islam with the condition he can live an Islamic life i.e. he can pray without toture, not being forced to do haraam, has access to halal food etc. This is based on a sahih hadith: a sahabi Fudayk came to Madinah and said "Oh prophet PBUH the people are saying whoever does not do Hijrah will be destroyed so I have been told to make Hijrah". His tribe is not a land of Islam; the prophet PBUH said "Oh Fudayk establish the salah, avoid the sins, and live with your people wherever you like". This hadith is as explicit as you can get. Fudayks people were mushriks and people were telling him because he is living with them he is not a muslim. But clearly the prophet PBUH is telling him he can live with his people here.

2) Maliki school were stricter here. They said it's impermissable for a muslim to live in Darul Kufr if there is a Darul Islam. Andaloos, which was of course maliki, changed their perspective about muslims living in Darul Kufr. Post inquisition what happened to the muslims was very sad; they were forced to eat pork, forced to dress unislamically etc. The conquerer Ferdinand said the muslims would be safe etc. But within the next 100 years the muslims were being persecuted. So the maliki school is more stricter.

Now can we import these 500 year old fatawa? In India alone there are 200 million muslims - where do you expect them to go? If you do the maths you will get half a billion muslims living in minority lands. Scholars who say its waajib to immigrate are not talking sense or realism. Even in the time of the prophet PBUH Hijrah was only waajib because of the times. If any land becomes difficult to live and practice ISlam in, then yes Hijrah will become waajib. For every land its for the scholars of the land to judge. In America, UK etc there is complete freedom to practice Islam. So there is no need to immigrate. Those people who are the most worried about the Hijrah should remain as they are religious. Those who don't care and are involved in sin should actually immigrate.

Back to the seerah! When did the prophet PBUH enter Madinah? Many say 12th Rabbi Awwal; but this date is given for the birth date of the prophet PBUH, first date of the Quran (which absolutely cannot be true since it came down in Ramadan) etc. Its just superstition in this sense. We dont know the true date as there isn't an islamic calender. They monitored time by famous incidents "the year of the elephant etc". And so the 'year of the Hijrah' was coined as the first islamic year, and the month of the Hijrah was the first month. This corresponds to September 622CE.

Now, Madinah at the time wasn't a continous populated city. Every tribe were in their small areas. The very first settlement, the furthermost outside central Madinah was In our days the city is so large now. The prophet PBUH arrived in Kuba and waited for Ali ibn Ali Talib, Aisha RA and Asma RA. He waited around a week for them - and when they arrived he entered Madinah with them. And its said he entered Madinah on a friday. When the Ansar heard, they all dressed up and over 500 went to Kuba and accompanied the prophet PBUH back into Madinah. There is a famous story the little girls were singing; this story for sure did not happen at the Hijrah. Its impossible because 'thaniyaa til wada'aa' has nothing to do with Mecca. If this incident occured it happened after the battle of Thabuk. 'Thaniyaa til wada'aa' is literally on the oppisite side of Kuba so the story is clearly not true.

We do know the Ansar took the prophet PBUH into Madinah and then every sahaba wanted him to live with them. But it was decided to let the Prophet PBUHs camel walk freely and where ever it sits and whomsoever's house is near to choose as the Prophet's residence. Where the camel sat, the prophet PBUH said this is where his masjid will be built. The camel sat on a small plantation that was used by the people to dry their dates. There were a few trees; it was an open ground by and large and the villagers would dry their dates there. So after the prophet PBUH sat down he said "who amongst my family (banu Najar) is the closest to the camel?" Abu Ayyub al-Ansari said "I am from the banu Najar" and Abu Ayyub is the prophets 6th cousin. Remember the Arabs memorised their geneology. So Abu Ayyub said "I am the closest to you" and so the prophet PBUH decided because of this local geneology (which shows the rights of the relatives) the prophet PBUH wanted to live with him.

The prophet PBUH lived at the house of Abu Ayyub al Ansari's for half a year while he waited for his own house and masjid to be built. Abu Ayyub al Ansari was a relatively upper middle

class man so he had a two storey house that could easily allow the prophet PBUH, Abu Bukr RA and his other family to live in. And so Abu Ayyub and his wife moved upstairs; the prophet PBUH and Abu Bukr RA lived downstairs. Ibn Hishaam mentions in the middle of one night Abu Ayyub was sleeping, and in turning over he knocked over a jug of water. He became worried water would go through the floor and drip onto the prophet PBUH. And so he woke his wife up and the two of them spent the entire night to soak up the water in fear one drop fell on the prophet PBUH and irritated him. In another narration it is mentioned Abu Ayyub was once with his wife, and he realised "we are walking above the prophet PBUH" meaning their feet were above the head of the prophet PBUH. So they sit with their feet withdrawn in for the entire night. The next morning they go back down to the prophet PBUH and say "oh prophet PBUH please move up". The prophet PBUH "the bottom floor is more easier for me" meaning he had guests etc. and they are seperate above. Abu Ayyub said "we can never ever be on top of you on a roof that your head is over". So amazingly they disobeyed him out of respect. So the prophet PBUH and Abu Bukr RA for the bulk of the time were upstairs (only a few weeks they were downstairs). Its also narrated Abu Ayyub and his wife would always cook the food, send the full dish up to the prophet PBUH and then eat the leftovers. And he would eat from where the prophet PBUH ate from only. One day the food came down untouched and Abu Ayyub panicked - he rushed upstairs and said "what have I done? Is there something wrong etc?". The prophet PBUH said "No, but the food has garlic in it". Aby Ayuub said "is garlic haraam?" The prophet PBUH said "No - but I speak to those whom you don't speak to". Now look this is uncooked garlic; it has a bad aftersmell. If you grind it and cook it there is no issue. Indeed the prophet PBUH said "whoever eats garlic should not come to the masjid" - but otherwise garlic is no issue cooked (and no one eats garlic raw anyway). So these are a few narrations about Abu Ayyub and the prophet PBUH stayed at his house for around 6 months.

Back to the story of the camel: the camel sat down around a land that wasn't used for date palms, but used for drying the dates. The prophet PBUH said "who does this land belong to?" And its said it belonged to some orphans (Sahal and Suhail). They said "Oh prophet PBUH this is a gift to Allah from us". The prophet PBUH said "I will only take it with its due price". The prophet PBUH never operated like this; and he negotiated a price with them and paid them the agreed money. Further he ordered the date trees be cut down, and two corpses which were buried in the land to be dug up and buried elsewhere. This shows the permissability of digging up graves for a legitimate reason. Also you can cut down a tree in a haram (even though the haram is so sacred that you can't even pluck a leaf) only in necessary situations i.e. for construction work. Note the very trees the prophet PBUH cut down he used them to use the front and back walls of the masjid; the other sides were built with bricks the sahaba constructed. Note the prophet PBUH physically participated with the construction. He was apart of the line that was moving the bricks along etc. The sahaba told him to sit down but the prophet PBUH refused and built the masjid with them. And its said the prophet PBUH began saying lines of poetry/dua at the time recorded in Bhukari. They were all saying it together just so time can go by. And its reported in took almost two weeks to build the masjid. For its time it was very large. Even at our time it is quite big; some modern estimates have

said it was around 100x130 feet (more of a square than rectangle). Also we learn there were at least three main doors.

1. South side: Bab Rahmah (Door of Mercy)
2. West side: Bab Jibril (Door of Gabriel)
3. East side: Bab al-Nisa' (Door of the Women)

To this day there are pillars which say "Bab Rahmah", "Bab Jibril" and "Bab al-Nisa'" i.e. exactly where they used to be. The door of the women was changed because Umar RA told the prophet PBUH men and women should not enter the asme door. In addition to this there were private entrances to the masjid. These were three public entrances but there were at least half a dozen private entrances directly from houses on the other side of the walls of the masjid. We know Abu Bukr RA was one of those who house was attached to the masjid. The prophet PBUH on his deathbed said "every door to the mosque should be closed except for the door of Abu Bukr RA". The prophet PBUH's house was connected to the masjid, seperated only by a curtain. The roof of the masjid was also very low, and initially the prophet PBUH only covered one area of the masjid with a roof (the northern portion) which at a time was the one facing the kiblah. Anyone who wanted to spend the day in the masjid would have to spend it under shelter so that area was called the Ahla Suffa. When the kiblah direction changed it swapped over. The prophet PBUH eventually built a roof; only to protect from the sun (not coldness, rain etc). In Bhukari it states once it rained and the entire masjid was muddy. But the prophet PBUH still did full sujood. This shows the roof was leaking - it wasn't a solid brick roof. In terms of expansion, Abu Bukr RA didn't touch the masjid; Umar RA was the first one to solidify it, pull pillars of wood and install a waterproof roof. He also expanded by 10/15 rows. Then Uthman RA did a major expansion, by around 50%. The ummayad calipha in approximately 96H was the one who destroyed the entire old mosque and built a fully expensive, decorative solid mosque. He was also the one to incooporate the grave of the prophet PBUH and the house of Aisha RA inside the masjid. This is a common myth: the prophet PBUH was not buried in the masjid. He was buried in his house and his house was outside the masjid. Al Waleed ibn Abdul Malik completely destroyed the mosque and rebuilt it massively. He is the only person to do this. Further he expanded it in all four directions; so he add 15 rows towards the direction of the kiblah and so the original mimbar of the prophet PBUH is actually not where the imam prays right now in Madinah - the mimbar is 15 rows back which is why the imam does khutbah there, then walks through the crowd and leads the salah. Al Waleed also destroyed all the houses of the sahaba, and a number of Tabeoon objected because he said "you are including the graves inside the masjid and graves should not be in there". Indeed islamically speaking graves and masjid should be seperate. Others objected too because they said "you are destroying the heritage of the prophet PBUH - let these buildings remain so people see how simply prophet PBUH lived". SubhanAllah this was only 100H but even within a century luxury began. Even the later sahabah lived 10x better than earlier sahabah. But Al Waleed had his reasons and all houses were destroyed other than the house of Aisha RA. Of course the blessings of the masjid are well known. A prayer in masjid al nabi is equal to 1000 prayers. The prophet PBUH said "what is between my house and my mimbar is one of the gardens of Jannah" - the Riadhul Jannah. Scholars have differing

interpretations: some say that very land will be transferred to Jannah. Others say worshipping on that land will get you to Jannah. However, the blessings of the 1000 prayers is for the entire masjid. The Riadhul Jannah is blessed for other reasons, dhikr, dua etc.

We know in the beginning one of the stumps of a tree was used for a mimbar. He would in one hadith he prayed his salah on the stump to show the Ansar how to pray. So for a few years the prophet PBUH would give the khutbah on this stump. Then in sahih Muslim one time the prophet PBUH told one of the Ansari ladies who had a slave who was a carpenter to "make for me a proper mimbar". So the carpenter made a mimbar of three steps. In Bhukari they both say this narration. The first khutbah he gave on those three steps; the three steps are placed away from the stumps. The sahabah said "we began to hear a wailing/crying like that of a baby camel and we found the source of the noise was the stump. And the prophet PBUH came down and hugged the stump, and it stiggled and stopped crying". Anas RA said the prophet PBUH "If I hadn't hugged it, it would have cried until the day of Judgement". Obviously the tree is jealous the prophet PBUH has left him for another mimbar. So the prophet PBUH gave the tree its wish by digging it under his new mimbar. Hasan al Basri said "Oh believers look this is a tree that was crying as it wished to be with the prophet PBUH, is it not befitting we should cry to be with the prophet PBUH?"

Note here the prophet PBUH did not even build his own house until the house of Allah was built. He first built the masjid, and then attention is turned to his own house.

Seerah of Prophet Muhammed 31 - Building of the first Mosques in Islam - Yasir Qadhi - April 2012

We're still discussing the first few days of the prophet PBUHs arrival in the first few days.

As to when he arrived in Madinah, we don't know for sure. People did not concern themselves with dates that much. 12th Rabbi Awwal was commonly put - but academically it dosen't makes sense. One early book says the prophet PBUH left Mecca on the 1st Rabbi Awwal - the average time it took to get from Madinah is 3.5 days. If its a slow caravan it would take 9 days. So it dosen't make sense the prophet PBUH arrived on 12th. A date of 8th or 9th makes more sense. The report said 'when the news reached Madinah that the prophet PBUH has left...' - the fact the news has reached shows 4 days has already passed. The Ansar go out to meet the prophet PBUH every day but when the sun got too hot they would go back to sleep (by 11AM or so). So the prophet PBUH arrived around noon time i.e. when the people had gone back home and this was on a Monday. The farthest settlement of Madinah was Kuba and the people of Kuba met the prophet PBUH first. We already said Madinah is composed of small pockets of villages. And the prophet PBUH stayed in the house of Koolthom ibn Hidin, and he was the first sahabi to die in Madinah after the prophet PBUH arrived. So subhanAllah Allah allowed him to live until the prophet PBUH came, host the prophet PBUH, and then die.

It is also said the prophet PBUH stayed in the house of Sa'ad ibn Kaythuma, but some reports say he would spend the night with Koolthom and then go to the house of Sa'ad ibn Kaythuma - Kooltom was a married man with children and thus the prophet PBUH would spend the day in the house of Sa'ad. Abu Bukr RA stayed in the house of another of the Ansar.

The next day the prophet PBUH started to build the first masjid in Madinah - there was already an area where the sahaba prayed in. There was already a make shift masjid. Juma'a had already begun and taken place - Musab ibn Omair was there. The prophet PBUH had not prayed Juma'a once yet. This shows us the commandment of Juma'a is so important the prophet PBUH hadn't prayed Juma'a but the sahabah had. The prophet PBUH start building Masjid-al-Kuba when Ali RA arrived. Note that technically Kuba is the first masjid the prophet PBUH built but he did not witness its completion - the first masjid he completed himself and prayed in is his own masjid. Of course there is a 'first' element to both of them.

The prophet PBUH started before Ali RA by three days; he stayed some night in the cave of Thore and he took a longer path. But Ali RA took a faster route and essentially Ali RA arrived on around Wednesday. So Masjid al Kuba started being built on Wednesday; the first pillar was put by the prophet PBUH, then Ali and Abu Bukr RA and then the Ansar took over.

Allah says in the Quran 'Never pray in the masjid of the hypocrties'. Then Allah tells him 'Verily the masjid that was built upon taqwah from the first day, this has more right you pray in it. In this masjid there are men who love to purifiy themselves.' So which masjid was being referred to? Its the masjid built upon taqwah. Which is it?

One opinion which is the majority is that its Masjid al Kuba since its in the same vicinity as the munaafiq masjid. The prophet PBUH said "whoever does wudu from his house and then pray 2 raka'at in Masjid al Kuba will get the reward of a full umrah". And the prophet PBUH would always at least once a week ride to Kuba and pray in there (normally in a Monday). In one day it was asked "why does Allah praise you in the Quran i.e. 'purify themselves' like no other mosque?". And the people of Kuba said they always used water to clean themselves. Because the people of Kuba did do this Allah prasied them. The point being from this hadith the masjid is Kuba.

Where's the issue? A sahabi came to the prophet PBUH and asked him "which is the masjid referred to by Allah that Allah says its the masjid which purifies...?" The prophet PBUH said "It is mine". So which one? Its both. The verse applies to both - both masjids were built upon taqwah from the first day. And the prophet PBUH said "my masjid" so to make sure no one thinks masjid al Kuba is better than his mosque.

So the prophet PBUH announced on Thursday night he will enter Madinah the next morning. On Tuesday, Wed and Thur he was in Kuba helping built the masjid. On Friday morning he leaves Kuba and salaat-ul Juma'a occurs in the middle. So the first Juma'a the prophet PBUH prays is in the middle of Mecca and Madinah. Note the prophet PBUH's khutbahs were only 3-5 minutes long. The prophet PBUH was speaking to people whose imaan was at a different level. His salah was always longer than his khutbah. In our times its the other way round. Why? 70% of the ummah today only prays on fridays so its necessary to have a longer khutbah. An hour long khutbah is clearly too long; but a 20/25 minutes is fine. As to the first khutbah of the prophet PBUH, it comprised of a few things: the first part of it he encouraged them to be generous; reminded them the certainty of death and Allah will ask every one of them what he had been given and how spent it. "Whoever is able to save himself from the fire even with the seed of a date, let him do so". Charity, death, meeting Allah, giving charity and speaking good. In the second khutbah he began with khubah tul Hajjah (contrary to what we do today). So he started with khutbah hajjah from second. However from other narrations he always started the first khutbah with hajjah (so its just possible he changed over later OR the narration is mixed around). The prophet PBUH then said "the successful one is he whom Allah has beautified his heart, and entered Islam after leaving kufr". He said "love Allah with your entire heart and never tire of the speech or zikr of Allah and never let your heart become hard. Allah chooses what he blesses and He blessed this to be the best deed. So worship Allah, be sincere... love Allah with the spirit of Allah between you and remember Allah hates His promise be broken".

SubhanAllah look at the khutbah. The prophet PBUH stressed charity because Islam needed money and sacrifice at that time. He further reminded them of death and life. It has both reward and threats. We have to make people hopeful of Allah but also make them scared of Allah's punishment. Further he says to never get tired of reading the Quran or getting tired of doing zikr. He concludes by reminding them to love one another with help of Allah, for His sake and he reminds them they have a promise to Allah to fulfill Islam. Thus 'make sure you don't break the promise'. He then entered Madinah after this and the events went as we

discussed previously. The camel sat down, the prophet PBUH asked whose house was the closest and he stayed with Abu Ayyub.

Notice in the span of 5 days the prophet PBUH built two masjids, and a third indirect masjid was built (where the prophet PBUH stopped and did khutbah). On this note there were already many masjids throughout Madinah. There were at least a dozen masjids (eventually) but the prophet PBUH's masjid was the central and largest. It also appears to be the only masjid where Juma'a was done. We see therefore the importance of the masjid. The masjid was built first even before the house. It shows us these houses of Allah - Allah literally calls them His houses and He praises them in the Quran. That in houses of worship Allah has encouraged and allowed people worship and glorify Allah. They glorify Him in morning and evening. The masjid was the place of ilm (knowledge) and shura (discussion). It was the place where people decided affairs and socialised. They would laugh and joke in the masjid. The masjid was the place of celebration i.e. nikaahs. From the masjid ilm, quran and the armies of Islam spread. And as soon as muslims came the masjids became their house. The prophet PBUH said "the masjid is the house of every believer". The other meaning is indeed that every muslim should feel most comfortable in the masjid.

We mentioned the prophet PBUH himself participated in building the masjid. When the sahabah saw him, they said "walahi if we sit down and the prophet PBUH is working then this for us is a very astray/shameful matter". One incident is narrated that has deep historical implications. Amar ibn Yasir (both his parents where the first shaheeds) was carrying two large bricks and his entire bodies is dusted in full. And he is struggling with them, and he says (jokingly) "Oh prophet PBUH they are killing me by giving me two stones and they are only carrying one stone". This shows us the sahabah had a sense of humour with the prophet PBUH. It also shows these types of jokes are understood to be a joke. It shows exaggeration and his young age. The prophet PBUH smiled and said "know oh son of Sumaya, they are not killing you. Rather the people who will kill you will be 'the group that has gone beyond the bounds'". And note he called him "son of Sumaya" to give honour to his mother Sumaya, the first shaheed. Forever afterwards he was called "son of Sumaya" because the prophet PBUH called him this. And the prophet PBUH also said "everyone is getting one reward and you are getting two. The last thing you shall drink in this world will be a glass of milk". And Ammar ibn Yasir's death became a very important death. Why? Because Ammar chose on the side of Ali RA against Muawiya. Thus as sunni we indeed believe Ali was closer to the truth than Muawiya, but he was sincere also and 'rathiyalaho an hom'. As a footnote there were three groups of sahabah. The group of Ali, Muawiya and the group that didn't fight: the abadillah. Abdullah ibn Zubair, Abdullah ibn Omar and Abdullah ibn Abass. They were asked multiple times to take part but they said no. And ibn Abass was asked "are you on the team of Ali or team of Aisha?" He said "Neither, don't get me involved with this, I am on the team of the prophet PBUH". Ibn Tammiyah says "this group of sahabah was on the truth. Ali was closer to the truth and Muawiya was not as close". And indeed Amar ibn Yasir died as the prophet PBUH predicted; he drank some milk and then went to fight in the battle but died from an arrow shot. This shows us the prophet PBUH had unseen knowledge by the permission of Allah.

Moving on to the prayers in the masjid. We don't know exactly when the changing of the raka'at of the 5 salahs. Recall 5 salah's were given during Isra wal Mi'raj. However at that time every single salah was two raka'at. Aisha RA tells us when the prophet PBUH came to Madinah, the salah were put as "we know them" and the two raka'at were kept for the traveller. This shows us some time earlier on the sahabah prayed as we now do. But before this every salah was just two raka'at. The sunnah and nafl were added later also. As to the times of the prayer: the prophet PBUH called the sahabah and asked them "how should we call the people to prayer?" One said "let us use the bell like the chrtisians". The prophet PBUH didn't like bells and also said "the angels do not accompany any caravan which has bells". Others say let us use a "chaffuer" i.e. a horn. But this was discarded too. No idea however made sense and the meeting finished. That night, two people saw a dream, Omar RA and Adbullah ibn Zaid RA. The dreams were the same; they saw a man selling items (horns, bells etc). And Abdullah bin Zaid asked the man "can we buy these items?" The man said "why?" and he said "the prophet PBUH wants to call the people to pray". The man said "should I not tell you something better than that" and Abullah said "of cousre". The man then said "when you want to give the time to prayer say 'AZAAN'". And then he woke up - this dream was so vivid he rushed to the prophet PBUH to tell him. And the prophet PBUH said "this is a true dream" and it's clear from the report Abdullah ibn Zaid was hoping to be the muazzin but the prophet PBUH had other plans. Also note because the prophet PBUH approved of the dream, his approval makes him the shariah. The prophet PBUH then said "stand up oh Bilal because you have the largest voice". And the prophet PBUH told Abdullah bin Zaid to stand with Bilal to tell him the azaan. Technically he did give the first azaan because he is saying it before Bilal. As he is saying the azaan, Umar RA comes rushing to the prophet PBUH saying "Oh prophet PBUH I saw these phrases in my dream too". Why the azaan legislated on this manner? Allah knows best. All that we know about Abdullah bin Zaid is he is the one with story of the dream - we know very little else. So why did Allah choose him for the dream? We don't know.

So the prophet PBUH spent around 2/3 weeks building his mosque, and thereafter started building his house. At the time he had 2 wives: Sauda RA and Aisha RA. And so both of their houses were built next to the masjid. And married other women later on by a number of years. By that time people had moved in and connected other houses to the masjid, so the prophet PBUH's other wives' houses were in a seperate block i.e. they didn't have direct entrances to the masjid. Note Sauda RA was an elderly lady and senior to the prophet PBUH in age. She wanted to please the prophet PBUH so much she told him one year "I am an elderly lady, and I know you prefer the company of Aisha RA so I will gift you my night to her". This means Aisha RA's house was the only house he lived in that was connected to the masjid.

Next time we will discuss the pairing up of the muhajiroon and Ansar, and the treaty between Ansar, muhajiroon, pagans and jews - this was an unprecented treaty.

Sunnah prayers: sunnah ar ratibah prayers he would do as a habit. The first is the witr prayer. Hanafis have seven categories of takleef; other madhabs have seven. They have two types of

makrooh and then haraam. Hanafis say it is waajib; the correct position is that it's not. The prophet PBUH said "whoever prays for the sake of Allah 10/12 raka'at He will build a palace".

Fajr: 2 sunnah before
Zukr: 4 before zukr, 2 after
Magrib: 2 after magrib
Isha: 2 after Isha

These are sunnah ar ratibah which he always prayed when he wasn't travelling. The witr prayer is tahajjud and is tarawaeeh i.e. the night prayer. It can be said anytime after Isha until Fajr. It's the least rewarding to pray before sleep if you can't get to the level of excellence of waking up at 3AM. Witr is basically praying an odd number of raka'at - its 11 or 13. This he would never even when travelling. Ibn Tayyimah says this was waajib upon the prophet PBUH no matter what.

There is also nafl which is unlimited.

Seerah of Prophet Muhammed 32 - The People of As Suffa - Yasir Qadhi - April 2012

Before we move on, there is an interesting important milestone in our history that's not related directly to the Hijrah, but its the establishment of the Islamic calender. The Arabs did not have a calender they relied upon. A sign of civilisation is to have a calender, script, architecture etc. The whole miracle of Islam is that it came and changed this backward Arab society into a legacy that ruled the world - and Allah says this in the Quran. The Arabs had many problems:

1. There was no universal calender; rather each tribe had their own calender. And they judged time by important incidents. Any major incident became a milestone and they would thus say "2 years after so and so died" or "one year before the year of the elephant". Every few years some milestone happened and they would just judge their calender and sense of time around this. But this was just a local calender to each tribe.

2. There was another confusing practice: nasee. Allah mentions in the Quran that four months of the year will be sacred. Allah says "the number of months in the year are 12... of them four are sacred". Allah decreed this from the beginning of time. And note every single calender has 12 months. The romans, persians etc. Also 7 days of the week is in the shariah - Allah decreed this. The concept of keeping four months sacred is from the time of Ibrahim AS and the Arabs knew and followed this. The issue was that the powerful tribes would flaunt these four months. Suppose they wanted to declare war, they would just swap the current month around. Literally they would swap months around at their desire. Of course you can't have any fighting during a sacred month, so they would just swap the month and the other tribes would take heed and follow them.

Now imagine what would happen after decades of swapping months. The months are lost as are the significance of their order. The year the prophet PBUH performed Hajj he announced that "the months of this year have fallen in the order they were when Allah created the heavens and the Earth" - this happened in the 10th year of the Hijrah. And the prophet PBUH then said "from now on, no swapping months - this is the correct order". So from that year those months have been repeating correctly.

The other issue is the year. The prophet PBUH directly did not institute a calender. Most likely the 17th year of the Hijrah, one thing that happened was Umar RA was presented with a case of two people fighting. One of them said "he was supposed to pay me money by Sha'ban and its already Ramadan". The other said "I meant Sha'ban of next year". So Umar RA said "how will we decide this dispute?" Each has a valid point but the contract just says "Sha'ban". This of course causes a problem. He then got a letter saying "Oh Umar you tell us to do something by a paticular month, but we don't know if you mean this year or next. So find a way to tell us". So Umar RA called a gathering of the sahabah to sort this out. One or two suggested "we'll follow the calender of the Romans" but this was immeidately rejected as the muslims had their own civilisation. Umar RA asked "which year shall we begin with?" One of them said with the death of the prophet PBUH but this was not appropiate. Another said with the birth of

the prophet PBUH; or conquest of Badr... Ali ibn Abi Talib said "the year of the Hijrah shall be the first year because this was the one decisive thing that changed the muslims from opression to victory". Umar RA said this is the "wise opinion" and everyone agreed. Second issue: which month is the first month? People differed again. Some said Ramadan as its the most holy month; other said Rajab etc. Until Uthman ibn Affan said Muharram. Why? Two reasons have been given:

1. It's linked to Ali's announcement of 1 Hijrah being the first year. Note the ACTUAL month the prophet PBUH immigrated was Safar. Why not choose Safar then? The announcement came for people to do Hijrah in Muharram and the bulk of them immigrated then and the prophet PBUH immigrated right at the end of Safar. So Muharram was taken as the first month of the calender year.

2. In some reports Uthman expressed a reason. In those days the sahabah pretty much every year did Hajj. And for them returning back from Hajj represented a new life and a fresh beginning. And when do you come back from Hajj? The end of Dhul Hijjah i.e. the start of Muharram so it makes sense to have Muharram as the first month.

Note later scholars tried to read in a Quranic evidence (surah Tawbah verse 108).

Summary: the Meccan period lasted 13 years, the Madani period lasted 10 years. This period can be split up into three distinct categories:

1. Era of consolidation: this was an era of internal descent being emilinated from both the hypocrites and the jews. These were the two major points of weakness. Note initially there were also pagans; slowly but surely these were eliminated, as were the hypocrites and eventually the jews in the end. The muslims were facing internal threats and also external from the Quraysh. So the first era was the elimination of any major threat - after this the muslim ummah/republic could stand confidently independant of any serious problems. This era was from the beginning of the Hijrah to the battle of Ahzab, the 5th year of the Hijrah. So during this time any major threats were eliminated to the extent that the ummah can stand with no serious issues. The prophet PBUH himself said during the Battle of Badr "if this group is destroyed you will not be worshipped on Earth" i.e. the very existance of the ummah was at stake. The battle of Uhud and Khandak was also the same. But of course Allah protected them, and the battle of Ahzab was the main changing point.

2. Era of truce: this lasted two and a half years. From the treaty of Hudaybia to the conquest of Mecca. In this era the muslims witnessed a peace along with a coalition with the non muslims. And the prophet PBUH is sending out letters and envoys etc; during this era the muslim republic expands five fold. So it expanded much more in the era of peace. This was the 6th, 7th and 8th years of the Hijrah.

3. Era of establishment: this is post conquest of Mecca up until the death of the prophet PBUH in Rabbi Al Awwal in the 11th Hijrah. This is when Allah revealed the verse "this is the ultimate victory" - i.e. that the entire Arabian Peninsula embraced Islam.

Note even though we have discussed 53 years of the tprophet PBUH's life, the Madani seerah is three times as large as the Meccan seerah as we have three times the information. Therefore there is still much more to go in the seerah Allah-willing.

Now, how did the early immigrants find Madinah? The fact of the matter is, they did not like it. Not because of anything problematic, but because they missed home. There is truly 'no place like home'. It dosen't matter how well you are treated at someones house, or if you visit a fancy hotel, 'there is no place like home'. That comfort you get there you will not get anywhere else. On top of this they miss the environment, the city and the people of Mecca. Therefore the muhaajir (immigrants) felt so homesick they felt literally sick. Aisha RA narrates she visited Abu Bukr and Bilal RA after she arrived in Madinah and asked them "how are you?". She said both of them were moaning and Abu Bukr was in a severe fever. And he said "we wake up with out family but death is closer to us that our shoelace to our toe" - the point here is that he's so sick of Madinah he is thinking of death. And so Aisha RA asks Bilal and he also says some poetry "how I wish that I would spend a night in a valley full of thorns" i.e. he is missing the thorns and dryness of Mecca. And Bilal said to Aisha "May Allah's punishment be on..." and he starts listing the Quraysh leaders. Why? Because he says "they kicked us out of our homes" and he is venting his anger out on them. And Aisha RA says she goes back to the prophet PBUH to inform him of whats going on and so the prophet PBUH made a special dua for the muhajiroon "Oh Allah make Madinah beloved to us like we used to love Mecca, or even more". And "Oh Allah bless us in our food measurements (i.e. all of the food supplies); oh Allah remove the bad weather and plagues (Madinah had more plagues than Mecca) and throw it out". And so slowly but surely the love of Madinah entered their hearts, so much so when the prophet PBUH would go away, the sahabah would count the days they would go back to Madinah. And when the prophet PBUH would see Madinah in the distance, he would fasten his horse to reach home quicker. And indeed even today when we visit Madinah its truly peaceful and there is a sense of love for Madinah that's not felt elsewhere.

Of the early things the prophet PBUH did, so much so some earlier scholars say he did this before the masjid was built, was the muaakar (making people akhi 'brothers'). Despite the fact he told the Ansar to be generous. and indeed they were - Allah says in the Quran "for those poor people of the muhaajir (note Allah calls all the muhajir poor) they will have their reward and pleasure". Now we get to the Ansar: "And those who prepared the house". Note Allah calls Madinah the house; why not their house? Because the Ansar gave up half of their houses to muhajir - Allah is saying 'the house' as He is saying its both of their houses now. And Allah says the Ansar "preferred others over themselves". Its even reported the Ansar came to the prophet PBUH and said "Oh messenger we will give half of our land to the muhajir". And the prophet PBUH made dua for them, but they refused to accept such a generous gift. He said "they will take care of the manual labour and you will take profits from this". See now this shows us the nature of Islam - that the prophet PBUH wanted the sahabah to work for

what they got. They didn't want the muhajir to get it for free. He also didn't want shaytan to encourage amnesty between the muslims; 5 generations later the descendants of the Ansar might say "oh we gave all of this to you for free etc" so the prophet PBUH cut off this possibility. Even though it was a genuine gift the prophet PBUH said "No - they will do work and take their wages in dates and food, and you can take your wages too". So he insisted the muhajir to do work, and he insisted the Ansar be generous too.

The famous first hadith of Madinah was by Abdullah bin Salam (the big jewish rabbi who converted to Islam - only of the few who did). He said when he heard the prophet PBUH first arrived in Kuba he rushed to see him. And when he saw his face he knew this was not the face of a liar. This is called 'Qirasa' that pure people can sense pure people. And he heard the prophet PBUH saying "Spread peace; share food; pray during the night while people sleep... and you will enter Paradise in peace.' The prophet PBUH also went further than this every single Ansar was paired with a muhajir - they would become full brothers, even in inheritance. For every single male muhajir there was a pair done. And everytime you look at the biographies of the pairs of people, they were very similar. The prophet PBUH knows exactly who he is pairing with who; every one of these names paired together we also find them mentioned in the seerah together. For example the famous story about when Salman al Farasi visited Abu Dhardha - the point is this was the pairing and it was a genuine relationship. The most famous story is with Abdur Rahman bin Awf and Sa'ad ibn Rabiah. And Sa'ad wanted to split everything down: his house, his land and he even offered one of his two wives. But Abdur Rehman said "I dont want any of this; just tell me where the marketplace is". And he worked hard, brought and sold items etc until he got some money, and built himself up. The prophet PBUH saw him walking by in fancy clothings with perfume and Abdur Rehman informed him he got married to a women of the Ansar. Notice the generosity of the Ansar and the honour of the muhajir. One is offering out of imaan, and the other is decling out of imaan. The Ansar in fact helped the muhajir so much, the muhajir went to the prophet PBUH worried and said "Oh messenger we have never seen a group of people like this: they share everything with us equally at times of difficulty and are generous with us at times of ease; they have taken care of our needs and allow us to share in the good". They are worried the Ansar will take all of the ajar away from them. That all of the toture, the wealth they left behind, the persecution they endured etc will give to the Ansar. They are worried their reward will be gone. Look at the complaint - its truly amazing. The prophet PBUH said "They will not get your reward as long as you praise them and make dua for them". This is why the muhajir are at a higher level than the Ansar. After the battle of Badr Allah revealed surah Anfal and said "Allah praises those who have immigrated and abandoned everything for Him, but families are close than them" - i.e. it abbrogates the inheritance clause between each pair. There are several points regarding the muakar:

1. The muakar began in this era but continued right until the end. How do we know? Salman al Farasi and Abu Dhurda. Ja'far ibn Abi Talib came to Madinah in the 7th year of the Hijrah but still the prophet PBUH did muakar with him and an Ansari. It's also mentioned the prophet PBUH did muakar with Muawiya ibn Abu Suffyan and he accepted Islam after the conquest of Mecca. Therefore we extract this is a neglected sunnah - we must do especially when

someone converts to Islam. We need to resurrect this sunnah. The prophet PBUH did these continously throughout the Madinah period.

2. It also shows for any society to grow and develop there needs to be a strong bond between the people. And the strongest of bonds is a bond of religion. In fact the Quran tells us this is indeed the strongest bonds. When you look at this early society of muslims; no society has been as generous as them. But they did it and Allah praised them in the Quran and said "their hearts were pure when they gave it". These bonds are vital for societies.

3. Also realise the prophet PBUH cannot just give general advice and leave it at that. Rather he chose two people one after the other so he knows who is the most qualified to be a brother of each muhajir. The prophet PBUH literally sat down and did the muakar between pairs 'in our area of Madinah'. This shows a practical approach.

4. Also, the wisdom of Allah in gradually forming the laws of Allah. In the beginning when the muhajir have no family the Ansar literally become family. Then Allah makes it easier and once the muhajir have their own family He changes the laws of inheritance. Therefore for that generation Allah experianced the shariah in a gradual manner. Similarly the prohibition of wine was increasing: it came down in four steps. First it was discouraged until it was foribdden in the end. If a non muslim says "why can't I use this four step program? Give me one year for each of these stages" The response is that a new convert is not allowed the privalleges those sahabah had. Why? The sahabah were the first society of muslims. They have no support or role model. When a convert comes into Islam there is a society up and running, therefore you cannot give him the laxities the first generation had. So we will say "You are required to stop drinking instatly as it is forbidden". Not only this, he needs to start praying immediately even if he has to hold a paper during prayer. Technically the shariah is applicable upon him instantly.

5. The status of the Ansar: Allah praises them in multiple verses which is why loving the Ansar is a sign of imaan. The prophet PBUH said "this sign of imaan is to love the Ansar and a sign of hypicrisy is to hate the Ansar". Therefore we must love the Ansar. So much is the blessing of the Ansar the prophet PBUH said "If I could I would give up my lineage and be with you. Were it not for the Hijrah I would have been one of you. If all of mankind went in one direction and the Ansar went in another direction I would go with the Ansar". The amount of praise he gave to the Ansar is literally unprecented even though the muhajir have a level above them. This is also why Allah always praises the muhajir first and then the Ansar. "Allah have repented upon the prophet, then the muhajir and then the Ansar". Even the highest praise to the Ansar (Surah Hashar verse 9) Allah first praised the muhajir first. When the Ansar were praised so highly this is why the sahabah became scared their reward would be taken.

Seerah of Prophet Muhammed 33 - The Treaty & Constitution of Madinah - Yasir Qadhi - May 2012

The next major incident of the early Madani period is the Treaty & Constitution of Madinah. So what exactly is this treaty? One of the problems we have is this the treaty is not mentioned in every classical source of seerah. When we go back to ibn Ishaaq, he mentions it in full but says 'it has been narrated to me'. The issue here is there is 150 years between him and the prophet PBUH. So we don't have direct isnaad. Other early books mention the treaty but without a full chain of narrations. Some books of hadith i.e. Musad Imam Ahmed who references to the treaty. The problem comes is that there is no early book which mentions the whole treaty with an isnaad. Imam az-Zhahabi and others just gloss over it so it seems many people underestimated the importance of the treaty. Al Waaqida hardly mentions it etc. Its mentioned in bits and peaces by others so therefore it seems the signifcance of the treaty is not fully appreciated. For us the treaty is very heartaning and optimistic. And note we don't know the exact reason why the prophet PBUH did it. Note however many modern researchers say, when you look at the treaty and the style, language etc of the treaty - it's a very archaeic language so it would very difficult/impossible for someone even in Ibn Ishaaq's time to fabricate. Therefore the majority of scholars consider it to be authentic. Note the treaty takes up 5 pages so we cannot discuss it all. We will rather break up the treaty is four issues.

1. Everything related to muslims
2. Everything related to the jews
3. Everything related to the pagans
4. Everything related to everyone in general

Note the treaty is written in sentences that the prophet PBUH said this, and this, and this etc and alot of what is mentioned are the names of tribes we don't know anymore. Recall the Ansar means 'the helpers' - but they were composed of 40/50 subtribes, the main two being the Aws and Khazraj. And in fact the treaty mentions every single on their names (which is a sign of authenticity too) and what is required. The same applies to the jews: there were three large tribes but within them there were many subtribes etc. And the way the treaty was written was very different to today: sentences were jumbled up (not each in their own section). This is common, even if we go back just 200 years. So in short its a very difficult treaty to analyse, and we will simplify it.

1. Clauses related to the muslims

Of the clauses the prophet PBUH is saying "the muslims from the Quraysh and Yathrib..." Notice here 'Yathrib' is used which again shows it authenticity because right when the prophet PBUH came Madinah was still called Yathrib. The fact it's called Yathrib shows he is talking to people not used to Madinah yet. Also the term 'ansar' isn't used yet. So he says "the muslims from the Quraysh and Yathrib and anywhere else are one ummah, and this ummah is in and unto itself to the exclusion of the rest of mankind" i.e. its a unique ummah. He then mentions

40 subtribes all by name and says "every subtribe will be left with their own responsibilities they had before Islam". So the welfare system was local - if someone needed help they would keep it to a tribal level. That is, if someone is poor they would go to their tribe. If someone needs blood money you go to the tribe etc. The shariah if you accidently kill someone is to fast two months and give i.e. 100 camels. In short every tribe takes care of its own.

Another clause: all the muslims will unite against anyone who does wrong even if its one of our own. This goes back to the treaty of the Hilf al-Fudul.

Final clause was "the protection granted by the muslims is the same, and even the prophet PBUH can get protection". The Hilf al-Fudul every muslim has a right to give anyone a 'visa' into the state of Islam. Even a child has the permissability to allow someone to come in with a visa. This means then no one can harm him, and disputes must go the state. So anyone can give 'dhimma' which is protection to others. Note here the prophet PBUH is making the muslims one ummah to the exclusion of all mankind.

2. Clauses related to the jews

The prophet PBUH mentions the jews of Banu Awf, and of the Banu... all the jews are mentioned by name specifically and there are around 12 different clauses. Some are as follows:

- The prophet PBUH said "all of these jew are one ummah, along with the believers". Meaning they have a type of status that in some ways is equivalent to an ummah. And the prophet PBUH said "they shall take care of their own disputes, affairs, blood money, internal crime etc" - meaning they are all in charge of it, unless they are to come to the muslims for help OR if it involves an event between both the jews and muslims. So notice the affairs of the jews is the business of the jews unless its between both parties.

- The prophet PBUH further said "between the two shall be mutual support against those who fight the people of this treaty. And the jews will stand among the muslims as long as they are being fought". So notice financial obligations for domestic affairs are not the same. The muslims must take care of their poor, the jews will take care of their poor. The muslims sort out their feuds, the jews theirs. However if someone attacks, the muslims must spend on defence and the jews must equally spend on defence. Both will spend for the sake of the protection of Madinah. Therefore at time of crisis the two shall unite and help one another.

- The prophet PBUH said "no jews can leave Madinah without the permission of the prophet PBUH". 'Leaving' means changing your citizenship. Where you live is where your tribe is, and that's where your citizenship is. For them to leave Madinah means renoucing your citizenship - you can't just leave and become a traitor/neutral. To this day if you want to leave USA and give up your citizenship you must renounce it. Similarly for the case of MAdinah.

- Another clause is that if any jew wishes to convert to Islam, he shall be helped and protected and nobody can harm him.

3. Clauses related to the pagans

Note this phase of clauses shows us there were still pagans in Madinah. This lasted until the Battle of Badr; when the prophet PBUH was victorious every pagan realised we can't stay pagan now so they convert.

The main clause is that the prophet PBUH said "no muslim shall offer protection to the Quraysh even if its in return for money or life, and no qurayshi can intefere in matters between Mecca and Madinah" i.e. the prophet PBUH is saying you cannot support the pagans in Mecca or defend them, or come between us or them. In short, to stay out of affairs between Mecca and Madinah. This shows us the prophet PBUH allowed the pagans to be in Madinah. And indeed look how fair this is. Later on there was a contraversy: can pagans live in the state of Islam? Should we extend the rights and protection to pagans? Of course jews, christians etc are allowed. Hanafi say yes but other schools of thought say no. Of the evidence of the Hanafi thought is that the prophet PBUH allowed the pagans to live in MAdinah - this is what some of the classical scholars say. They were pagans are were allowed to be pagans but with an extra condition that they remain neutral.

4. Clauses related to the everyone

- The prophet PBUH said Madinah is a haram for everyone inside. Thus it's a sacred land and all the rules of a haram must be followed. No weapons that are unsheathed; no plucking leaves or tress; no hunting; no fighting or killing etc.

- And the prophet PBUH also clarified exactly what is Madinah: he mentioned the four points and said 'this is the haram'. At North and South is the mountains of Ayne and Thore, and the bulk of people lived in the haram.

- He also said "whatever disagreement occurs between the peoples of this treaty, which leads to internal arguments, shall be deicded by Allah and His messenger". This means if there is a conflict between any two parties the prophet PBUH himself will decide.

- He also said "It will not be allowed for any believer to help and rebel or support him. Whoever does so will have the curse of Allah, the angels and no good deeds will be accepted".

- The final point he mentions "whoever leaves or stays in Madinah will be safe, as long they have not commited a crime or a sin, and Allah will protect those who are righteous". And the treaty ends with "and Muhammad is Allah's messenger".

What is the status of this treaty?

Misinterpretations

Some people exaggarate its importance; others disregard it completely. One academic scholar said Thomas Jefferson read this treaty and based the whole constitution of the USA on it. This is an extreme. And indeed it is a sort of inferiority complex that everything has to be related to Islam. There is no doubt this treaty was ahead of its time, and the western civilisation took some aspects from it. But to claim the USA is based on the treaty is far fetched.

Another extreme is people who say the prophet PBUH had bad intentions in that he wanted to isolate the jews. It's a very delicate concept that the accusation the prophet PBUH treated the jews unfairly, and for non muslims is a fact. So they say this treaty is anti-semetic. Obviously its not the case because the same obligations on the jews is on the muslims.

As usual the truth is in between the two extremes: the treaty was very significant, it had long lasting implications and it establishes how an Islamic state is run. Of the most important constitution is that the prophet PBUH is defining relationships based upon theology. This is completely unique in the history of Arabia. Because he said the Ansar, muhajir etc are all one ummah. Anyone who converts to the faith will become apart of the ummah. So the old system of lineage, tribalism, of 'you are who your father was' is being broken. Now you are who YOU are. In that time it was completely unprecented. The concept of being an ummah was ludicirous. Bilal RA was a slave and Abu Bukr RA was a noble man from a pure lineage - however this treaty in words now means they are one and the same, in one ummah. The word 'umm' comes from 'ama' which means to 'strive for'. 'Ama' is basically the object of attention and when a child is born that object is their mother, so mother is 'umme'. Now when we look at ummah, this means the bonds between every person in an ummah is so strong its as if they have one mother. Of course they are many other meaning of ummah; Ibrahim AS is an ummaton since his imaan is so strong its as if he is an umamh etc. The point is the word ummah comes from umm because the people are bonded so strongly they are one family.

The treaty demostrates the justice of the prophet PBUH. He treated the jews with the upmost respect and gave them their full rights. They were the ones who kept on making things difficult for themselves. They were treated because of their actions, not because what they were. Notice the treaty says "you are an ummah and we are an ummah, along with each other we are two ummahs". Its an amazing respect given to the jews. If they fulfilled the treaty they would have been shown the upmost honour and benefited the most. They were businessmen etc and the success of the muslims would have meant their success aswell. They would have risen along with the muslims but they broke these promises. The clause was very clear: do not side with the pagans against us. But the Banu Qurayda did! So what was coming to them was fully deserved. Similarly any issues between the jews and muslims would be dealt with by the prophet PBUH.

Another benefit is that the prophet PBUH's political status has now become a leader. His followers are so numerous he can negotiate treaties on their behalf. Even the jews and pagans; they are told they have independance but any internal issues must be resolved by the

prophet PBUH. Therefore this treaty made official what was already understood: that the prophet PBUH is the defactor and the accepted ruler of Madinah.

Note there is no jizia mentioned. Why? The laws of jizia had not been releaved by Allah. Therefore it dosen't contradict jizia but does not enforce it. Another benefit is the reality of Islam without politics or appeasement. Freedom of religion is guaranteed to a great extent. Classical fiqh did not give the types of freedom the modern world gives. The non muslims does not have the right to preach and convert others. But apart from that pretty much everything is allowed; the non muslims are even allowed to sell alcohol amongst themselves. So much so the books of fiqh discuss the issue if a muslim is married to a christian lady, can he prevent her from drinking wine? And the majority scholars say no. He can enforce the wine not be in the house, but he cannot enforce her not to drink the wine because wine is halal for her. The irony is we are accused of being intolerable, but yet if we compare our track record with theirs its unbelievable how they can have the audacity to say such things. We cannot allow people to say things about Islam when they dont know anything about themselves. Western powers were frankly the most intolerable to faiths in the history of time. Even when constantine converted to christianity, what did he do? He adopted a version of triniartian christianity and outlawed all other christianities. Those that believed jesus is not the son of God etc. Those who were jews who believed Jesus is just a prophet. Constantine came along and banned everyone who didn't follow the trinity form of christianity. Everyone had to either flee or get killed. Arias, the main opponent of Constantine, did not believe in the trinity or divinity of Jesus. He had to run away and go down south; it's said therefore the ruler of Abyssinia was aware of the 'Arias creed'. Throughout medival times, the catholic church killed millions. The roman catholic church could not tolerate descent. There was a group called the huygonots where thousands were killed. The annobaptists: 20 - 30,000 were killed. There were wars between romans and protestants. Even Martin Luther had to flee to Switzerland. This is intolerance of their own religion! They are killing their fellow christians. It's ironic that even Jon Lock (the main founding father of intellectual political science of this country - considered to be the greatest philosopher of the time) said to look at the turks. He is putting the ottomans (turks) as the role models. Jon Lock said to the christians "the turks allow different faiths to live peacefully - why don't you follow them?"

Getting back to the treaty we notice the semi independance of each ummah. The prophet PBUH is giving them almost full independance without the state of Islam. However when it comes to the issue of the state; everyone becomes ONE group and the prophet PBUH will decide. Some say the system is a 'federlist' system. It's true this type of government was unique for its time. The state very minimally got involved with the domestic affairs of the people. Another benefit: if you're muslim or non muslim, if you do a crime they will be dealt with. The treaty says "all of the muslims will be united against them". Simply being a muslim does not let you off the hook. If someone commits a crime, everyone has to unite against him regardless of the religion. No one can shelter a murderer etc. Again these are novel ideas for the time and so the prophet PBUH is being very foward thinking here.

The prophet PBUH accepted the legal norms and customs of every tribe as long as they didn't conflict with the laws of the shariah. One of the primary pricinples of Islam: there are five major rules that govern all of fiqh. One of them is is the absence of a shariah ruling, the culture of a people will be given precedence (how people interact with one another).

Let us now take a step back and examine again what the prophet PBUH has done after arriving in Madinah. When the prophet PBUH comes the fist things he does is build a masjid. This is the basis of tawheed and fundamental of Islam. He then establishes the bonds between the muhajiroon and the ansar. Firstly through the muakar (pairing) - and then making this entire treaty affirming the status of the muslims, jews etc.

Point of note: classical fiqh says clearly the people of the book are allowed to freely worship in the state of Islam. But there are restrictions: what you say in your churches you can say. But you cannot blaspheme out loud in public. So there isn't ultimate freedom of expression. And classical fiqh has the penalty of blaspheming Allah and his messenger. The question arises: do we have room for fine tuning? Here we have a spectrum of opinion. Major scholars have their positions about this. Yasir Qadhis position is that it dosen't make sense to apply this law to a nation state. Because this deals with multiple factors, one of them being the supremacy of Islam. When the state is not run by Islam, it dosen't make sense. For example for Pakistan to have a system of blasphemy laws - it dosen't make sense since it is not fully islamic. It is more secular. In Pakistan the rights of a muslim, jew etc are the same. But classical fiqh tells us the rights of a muslim are different; the rights of a jew is different etc. The point is this is a sensititve question: if we had a perfect Islamic system that is one thing. We only however have attempts to do so. Tariq Ramadan and others are looking into matters such as these. Other scholars give more lax in fatwas - why? Because modernity demands it. Classical fiqh without any doubt gives the right of other religions to worship, build churches and even have their own courts.

Q. Why aren't non muslims allowed into Mecca and Madinah?

A. The prophet PBUH on his death bed said (reported in Bhukari and Muslim) "I wish to get the people of the book out of 'jazeera tul Arab'". But he didn't actually do it as he was on his death bed. Abu Bukr RA was too busy to fulfill it so Umar RA was the first person to execute it. And he put a number of conditions. They can only come if:

1. Someone invites them in
2. Come temporarily for business or what not
3. Non free slaves can also come in

Classical fiqh therefore took this hadith and the shafi'i, maliki and hanbali all agreed the people of the book cannot perminantly reside in Mecca and Madinah. There is then ikhtilaaf between them how long they can stay there. Allah says in surah Tawbah (one of the last few verses to be revealed) "... let them not come close to masjid al haram". So the hanbalis said "masjid al haram they can never enter". You can be a christian/jew in Jeddah etc. But when

you are driving to Mecca there is a big sign which says no non muslim can enter. The shafi'i have a similar reasoning. The only madhab to disagree is Hanafi who say they can enter Mecca and Madinah.

The ikhtilaaf comes: what is "jazeera tul Arab"? There are books written on this. A modern scholar has the positon the entire Arabian Penesilla is "jazeera tul Arab". But this isn't the majority opinion. The majority opinion is the centre of Arabia i.e. Mecca. Even when the prophet PBUH said this there were still jews in Yemen. But again this is legitimate fiqh opinions. There were scholars who say the entire Arabia is "jazeera tul Arab" even Baghdad etc. Note anywhere outside "jazeera tul Arab" the shariah says the ahleh khatab can build whatever they want, churches etc. Just not inside "jazeera tul Arab".

Seerah of Prophet Muhammed 34 - Change of the Qiblah & Abrogation in Qur'an - Yasir Qadhi - May 2012

We pointed out the constitution of Madinah was unprecented and forward thinking. The prophet PBUH gave each group nearly complete independance. Also, the modern world tells us to think about our nationality etc. But rather we are supposed to view ourselves about religion. This is genuinely important. Not skin colour, ethnicity etc. Therefore if you really think about it, and think about the attacks on Islam, Islam is the most logical position. The prophet PBUH got rid of the mentalities of jaheleya but retained "muslims", "jews" and "pagans". And he said the jews are "one ummah". So he divided based on religious values and its the most logical way to divide a community. Your religion gives you the framework from which you live. Then the prophet PBUH allowed to judge according to our own laws. The prophet PBUH gave each semi independance - even if murder occurs, the prophet PBUH said "you deal with it" within each ummah and this was completely unprecented. Note after a year the pagans gone anyway so there were two ummahs left; and if the jews had fulfilled their part of the treaty they certainly would have become the most successful jewish nation ever. Instead they did not appreciate the freedom - never had they've been given this much freedom; a complete semi independance state. Thats how much the prophet PBUH gave them. And of course people claim the prophet PBUH was anti semetic etc - we completely reject this and will prove (in fact we already have but anyway) this wasn't the case; rather, the oppisite was true.

The next major incident takes place a few months after this. During this time nothing major occurs. Recall the seerah is really a series of snapshots where all major events are recorded. In between them there isn't a running list of events. So the next major incident mentioned is the change of Qiblah and it occured around 15/16 months after immigration. This caused a mini crisis. Why? For many reasons.

Perhaps the main was that this was the first time Allah had abbrogated a ruling. The concept of "nask" was new to both muslims and non muslims. What is abbrogation? Allah reveals a law; then He reveals a new law to abbrogate the first one. This is a detailed topic of usool-al-fiqh. Classic example: Allah reveals in the Quran those women whose husbands died should wait one year before marriage. Few years later, Allah abbrogated the year and put in place "four months and 10 days". So there is two verses in the Quran that clash; but it's not a contradiction, rather it's a clear case of abbrogation. Shia deny abbrogation, mu'taza deny abbrogation but ahlul sunnah affirm it. The first time abbrigation occured was the change of Qibla.

Noe, the prophet PBUH was told to pray towards Baytul Maqdas (Jeressulam) and he did so throughout his entire time in Mecca. Note whenever the prophet PBUH prayed however he did also faced the kiblah in Mecca (reported in sahih hadith). Therefore it's as if he wanted to pray facing the ka'bah. Now Baytul Maqdas as previously mentioned is indeed a blessed land; and the prophet PBUH praised As-Shams many times. Ibrahim AS and Ismail AS made Mecca the holiest land but this was not for the jews; for them they thought Baytul Maqdas was the

holiest. To this day they don't consider Mecca to be holy. By the way many of the prophets including Musa AS made hajj to Mecca (over 70 prophets) but not their followers. When the prophet PBUH came Allah wanted to show He is following the original religion of Ibrahim AS - the first masjid ever built is the kab'ah. The prophet PBUH said the ka'bah was first (Ibrahim AS built it); then the kiblah in Baytal Maqdas (Ishaaq or Ya'qoob built) and that there was 40 years between them. When the prophet PBUH arrived in Madinah, if you want to pray facing Baytul Maqdas you have to turn your back to Mecca and the kab'ah. By the way, "nask" dosen't have to be Quran with Quran. All four logical possibilites can occur between Quran and Sunnah. The ruling to change direction was through the Sunnah.

So what happened was the tensions began between the prophet PBUH and the jews increased. For the next year after the Hijrah tensions began. When the prophet PBUH first immigrated to Madinah he is finally amongst a people who believe in the Abrahamic faith. He is amongst a large group of jews who believe in the same God and line of prophets. The Quraysh didn't even know what a prophet was. Nor did they believe in a book. The jews however believe in everything; heaven, hell, judgement etc. And so the prophet PBUH's heart was very optimistic. Why not? They have been waiting for a prophet, they know the prophet PBUH is THE prophet (indeed Allah said "they recognised the prophet PBUH like they recognised their own children") and so the prophet PBUH was very hopeful. Also Abdullah ibn Salam, their main rabbi converted so this is even more reason to be optimistic. Aisha RA narrates the prophet PBUH wanted to resemble the jews as much as possible to show them "we are the same". But as the tensions increased, the prophet PBUH commanded us to "be different to the jews; don't be like them etc". In the beginning it was the oppisite, but when it was clear they had mind up their mind to never accept the prophet PBUH through their arrogance, the prophet PBUH gave completely oppisite rulings. So much so even where you part your hair the prophet PBUH said "they parted their hair like this, you do it like that". Also the prophet PBUH said "the jews don't pray with their shoes on, so you PRAY with your shoes on". SubhanAllah. Why? Because the jews always take their shoes off when they pray. And indeed it's not proper to take your shoes off and pray if for example you are praying outside - in the mosque you must take your shoes off of course. The prophet PBUH said the jews don't touch their women etc. The prophet PBUH said to be different to them: eat with them, sit with them and play with them. And of the main things to be different to the jews was the change of the Qiblah. Note we will discuss in length this tensions between the jews. In paticular there are three topics of discussion we will discuss in direct reponse to common attacks on Islam:

1. Treatment of the jews
2. Accusation the prophet PBUH was a military commander
3. Women's issues and the marriage to Aisha RA

We will discuss these topics in a way we defend our prophet PBUH.

So when all this amnosity started the prophet PBUH wanted to change direction of the Qiblah. And of course he could not change it at his own will. And its narrated when Jibril AS came

down the prophet PBUH expressed his wish to Jibril saying "OH Jibirl I wish to pray facing Mecca". And Jibril said "I am a slave just like you and I only come by permission of Allah - if you want this, make dua to Allah". SubhanAllah look at this - the most powerful human is asking the most powerful angel and they both are saying "we can't do anything". And therefore how misguided are those who turn to these two for dua. When both the prophet PBUH and Jibril can't even change the Qiblah how can they do anything else? So the prophet PBUH made intense dua so much so he was looking up to the sky. And looking up to the sky is only done in dua at times of extreme distress. Normally the prophet PBUH would lower his head. But in extreme cases he looked up and begged Allah for help. This was the most famous time he did so in public. Therefore the prophet PBUH did this at night when no one was looking. How do we know? Allah revealed it in the Quran: "We have seen your face turning up at the skies; so let it be decreed We will face you in a direction that you want". Notice the way the verse is phrased "because you want it, I am giving it to you". This shows the desire of the prophet PBUH is indeed one Allah wants to fulfill and give. Allah says "we will change your face and cause you to turn to a direction that will please you. So from now on, turn your face to masjid al haram, and wherever you are turn your face in that direction". This is the first two pages of the 2nd juz of the Qur'an.

So when these verses came down, roughly 15/16 months after (the battle of Badr is one month away) - this command proved to be a great source of confusion for everyone. Why? Allah mentions in the Quran: "the foolish people will begin questioning, why have they turned away from the Qiblah that they were upon?" One of the jews said "If this man is a prophet, why is praying one day south one day north?" Another said "Isn't our qiblah good enough for him?" Of course the issue of abbrogation itself was new. Therefore Allah revealed the concept of abbrogation itself. Recall Surah Baqarah was the first surah to be revealed in Madinah. So it provides us the first year and a half: it mentions Badr, the change of Qiblah and mentions the jews in abundance. It mentions Musa AS, the Bani Israel in great depth. Why? Because this is the context: the muslims need to know all of this information. In surah Baqarah Allah mentions the concept of nask: "whenever We abbrogate a ruling, We then bring forth something better than it, or at least something equivalent". And Allah mentions "the only reason we wanted to test those who follow the prophet PBUH, verses those who reject the prophet PBUH". So every commandment is a test. For the muslims it was a test to see if they implemented the new change and of course they did. For the jews there was a clear sign/message: This prophet came in the line of your prophets, so he's facing your qiblah, but he shall now supercede your prophethood line and take it back to the original ka'bah. The purpose primarily was to demonstrate to the jews that this prophet was from the same traditions as you, but he is not just a jewish prophet; he is more than this. Why? Remember the jews think they are the "chosen people" - we believe they WERE a chosen people. Indeed Allah says they WERE a chosen people. And Allah wanted to demonstrate this will cease, primarily through the change of Qiblah. The jews began saying "anyone who faces any direction other than Baytul Maqdas Allah will not accept from him - it's apart of piety to face Jerusalem". At this Allah revelaed "piety is not in which direction you face; real piety is to believe in Allah and the final day, and to give to the poor, and...". This also shows that those groups of jews whose main emphasis is the law with little spirituality have got it wrong: it's

about whats inside the heart. And in fact Allah says (all in 1st page of 2nd juz) "if you were to bring every sign to the people of the book they won't follow your Qiblah; and they themselves don't follow each others' Qiblah". So Allah is consoling the prophet PBUH. And even for the mushrikoon (pagans) there is a message: that they are not worthy of being the inheritors of the kab'ah, rather the prophet PBUH is more worthy and he will bring back the true religion of Ibrahim AS.

The sahabah asked the prophet PBUH "what will happen to those who prayed towards Baytul Maqdus before this verse came down - will Allah accept their salah?" Of course salah was obligatory after Isra wal Mi'raj so for 4/5 years the muslims have been praying in the 'wrong' direction. At this Allah revealed in the same series of verses "Allah will never cause your faith to be wasted away". Now this verse was a primary evidence of many of our classical scholars when they talked about the status of salah. That praying is a requirement of being a muslim. This was their main evidence always. Why? The question was about "Will Allah accept their salah?" And Allah revealed "Allah won't cause your imaan to waste away". So imam Bhukari says "Allah called their salah their IMAAN". This without salah you don't have imaan. Therefore salah is a necessary requirement of being a muslim - not a luxury. This is the primary verse used. Ibn al Qiyyam mentioned over 20 more verses to support this along with a whole hadith. In Surah Mudathir the number one thing people will say in Hellfire is that they didn't pray. Allah says "establish the salah and don't be amongst the pagans": this means salah is oppisite to being a pagan. And many scholars say salah is a necessary part of being a muslim. If there is "abandonment of salah this person is a kaffir" (Muslim).

Note there is a common myth that the prophet PBUH was praying one day, and Jibril AS came down, and the whole masjid turned direction with him. This is not true. It's a confustion later on. The authentic reports are very clear. The prophet PBUH prayed Fajr facing Jeresulam and then he prayed Zuhr facing Mecca. Therefore the law came down in the early morning; and when it came down the prophet PBUH announced it in his masjid. And so what used to be the front of the masjid became the back; and the previous front became the new back. Now those people who prayed Zuhr in the masjid, they went back to their homes and one of them reached Masjid al Qiblatain. This masjid was the tribe of Banu Salama. The sahabi prayed Zuhr in the prophet PBUH's masjid; by the time he got back home they were already praying Asr. He wanted to reach there BEFORE they prayed Asr to tell them the change of direction but it was too late. So he cried out from the back of the masjid that "Oh people I have just come from the prophet PBUH's masjid and I prayed with him Zuhr and he was praying facing Mecca. The command has come to change direction". Therefore this was the masjid the imam walked straight through the sufoof, chnaged direction, and the entire jama'ah turned around. This masjid therefore became known as Masjid al Qiblatain (mosque of the two Qiblas).

This whole page of surah Baqarah is very relevant. One paticular ayah is very relevant which came down smack in the middle of these verses about the Qiblah. Allah says "We have made you a middle nation". Note the arabic word is "wasat" and the primary meaning means 'the highest'. So the peak of a mountain is it's wasat; but the highest is usually the middle. Therefore wasat also means highest in excellence, character and honesty. And Allah uses

'wasat' for this meaning. In the Surah Nur in the story of the garden, the word is used to say the 'best one said "why didn't you thank Allah?"'. So primarily Allah is saying "you are the pinnacle of all nations" and its the best time to mention this - why? Allah is saying "you won't face the qiblah of the jews, rather you will face the true original kab'ah".

After this change, the prophet PBUH commanded the back of the masjid now becomes the front. And the front before is the back. Note, there was no roof. Only later there were palm trees put up but these were not waterproof as mentioned before - even in the 6th year in rained in Ramadan and the whole floor is mud. Anas said "I saw the mud on his face and nose". Only up until much later on the roof became water tight; in the beginning there was no roof at all. So the prophet PBUH ordered what used to be the front be covered up. As the number of muhajir and converts increased, the prophet PBUH could not handle all of them. What happened? A public shelter was built and the shelter people became known as the suffa and the people who stayed there were known as the ahlul-suffah i.e. the people of the shelter. And there are chapters and books written on them. Why? Because they are the elite of the sahabah - they possessed exemplary imaan. They had basically given up everything and lived in a public shelter in the masjid of the prophet PBUH. Note, the Suffa was probably built around Ramadan; and it was only after Badr this concept of the people of the Suffa was known. Up until Ramadan every muhajir or convert could be accomodatated. The prophet PBUH assigned them to a sahabi and they took those people on as their guests. But eventually it got too crowded; the houses that could cater for people were full and the prophet PBUH built this suffah. And so the prophet PBUH spent alot of energy on these people. There are many narrations on the difficulties faced by the people of the Suffah. They were so poor the prophet PBUH said "OH women don't raise your head from sajdah until some time has passed". Its an embarrasing hadith but it shows how poor the people of the Suffah were - they didn't even have clothing to cover their aura. This is why the prophet PBUH gave many hadith about taking care of the people of the Suffah. When his grandchild was born he said "give some charity of the people of Suffah" to Fatimah RA. One time Fatimah came complaining to the prophet PBUH saying "I have so much house work to do.. Ali dosen't do much.. give me one servant - you just had a whole batch of slaves". The prophet PBUH got irritated and said "How can I give you a servant when the people of the Suffah have collapsed? By Allah I will sell them all and give the money to the Suffah". Our prophet PBUH got irritated even though he loved Fatimah RA very much. So the people of the Suffah were on his mind at all times.

The semi humourous traditon of Abu Hurrairah who was the most famous person of the Ahleh Suffah. He says that "Many times I would ask a companion a question when he went out the masjid; and walahi I knew the answer better than him. The only reason I'm asking is to drag out the conversation until I get to his doorstep. Perhaps he might invite me in for a meal". He is too embarrased to beg of course. He is the one who narrated that "Once the prophet PBUH saw me to hungry I was weak with exhaustion. And so the prophet PBUH invited him to his house. And he asked Aisha RA "is there anything to eat or drink?" Aisha RA said "yes one of the ansar gave us a glass of milk"." Of course Abu Hurariah got happy - but the prophet PBUH said to him "go and call the people of the Suffah". And there were like 30/40 people! He's

narrating the hadith and said "I had to obey the command" and he gathered together all of them. The prophet PBUH handed him the cup and said "go to every one of them and give them the cup". And so it's as if he was the servant - so every single one of them finished until it was the prophet PBUH and Abu Hurrairah left. Then the prophet PBUH told him "drink" so he drank. And again the prophet PBUH said "drink" - the prophet PBUH knows exactly whats happening (it's almost like a joke). And the prophet PBUH kept saying "drink drink drink" until Abu Hurairah said "there isn't any space left in my stomach". Then after all these 30/40 people drank the prophet PBUH took the cup and drank from it.

Most of the companions went for two days in succession without food, so much that when the prophet PBUH came into the masjid to lead the congregational prayers, they would fall down due to weakness. Food given in charity to the prophet PBUH was given to them, and when the prophet PBUH was offered food as a present, he would invite them to share it. Often, the prophet PBUH would ask one of his other companions to take some of the Suffah for supper, and to entertain them as best they could. Sa'd ibn Ubada RA sometimes entertained as many as eighty men at once.

It's said one of the sahabah said "why not when we get some food when get a little to the people of the Suffah". So a string was hung and food was put on it for those who couldn't afford (so as to avoid people begging) - note this lasted up until the 40s/50s. So for 1400 years!

Abu Hurairah's name was Abdur Rehamn from Yemen. He came to Madinah after the 7th year of the Hijrah. YET he is the number one of Hadith. He narrated so many that even some of the next generation said "how can he know so much?" They began questioning him. He explained himself how this is the case: "the people are complaining I narrate too many hadith. But were it not for the fact Allah has criticised those who withold knowledge; I would not have narrated one hadith. And I will tell you why I know more. As for the muhajir, they were busy buying and selling. As for the ansar, they were busy harvasting in the fields. As for me, I would stick to the prophet PBUH with hungry stomach. Therefore I would memorise what they would not memorise". By the way Abu Hurairah was not poor. His mother moved to Madinah and purchase a house there! But he stayed in the Suffah. Why? Because not only was it a shelter it became the first university of Islam. Because the prophet PBUH is in his masjid at all times so Abu Hurairah stuck to the masjid to be with the prophet PBUH at all times and learn from him everything. Note some of the sufi groups say the term 'sufi' comes from suffah. Abu Hurairah at this time gave up an easy life for the sake of knowledge. Note even some of the Ansar moved into the shelter. Handhala did so, who was the one washed by the angels. Ka'ab ibn Malik is also a member of the Suffah - this shows us the Suffah isn't a freeloading shelter, it's primiarly a place of learning. Its just too good - the prophet PBUH is always there. Some of the ansar therefore left their houses and moved into the Suffah. So the people of the Suffah became legendary: the most in knowledge, the most in Quran etc. In every battle the most shuhadah were people of the Suffah. So many of the people of the Suffah died that Umar RA wanted to compile the Quran. Think about their status! The reason why the Quran is compiled is because so many of the people of Suffah died. In the wars of Ridah against Musaylama many of the memorisers of the Quran died, most of which were people of the Suffah.

How many people were in the Suffah? At times 5 or 10; other times up to 70. Anytime a delegation came they would stay in the Suffah. It's said people from far villages who wanted to learn Quran etc and teach their villages would go to the Suffah. Ibn Masud said "any time anyone came to us, the prophet PBUH would assign one of us to him to teach the Quran and salah". So the suffah was like a university. After the prophet PBUH died the suffah also died out.

One final note: the covering of the prophet PBUH was only for the people of the suffah at the back of the masjid. He was more concered about them because they lived in the masjid. As for the raised platform in our time; they say that is the place of people of the suffah but in reality it was ahead of that. Also its a myth the suffah was a raised platform.

Intresting story: we learn around this time one of the elderly people in Madinah converted to Islam. And Sirma was the only hanif we know of in Madinah. Hanifs were people who abandoned idoletry and said they would follow the religion of Ibrahim AS. So Sirma was of the hanifs of Madinah. He was 100+ when the prophet PBUH came. When he was a young man he had just like the hanifs of Mecca, openly rejected idols and accept christianity. But right before he converted he said christianity dosent make sense either. So he said he would be on the way of Ibrahim AS. Ibn Ishaaq mentions he would do ghusl after intercourse etc. i.e. following the sunnah of Ibrahim AS. When the prophet PBUH immigrated he was still alive and Allah blessed him to convert and he passed away shortly afterwards. Its a beautiful story: for 120 years he waited for the truth, its as if Allah stretched his life out, and he got the blessing of being a sahabi and of those who saw and lived with the prophet PBUH.

Seerah of Prophet Muhammed 35 - The Preparation for Badr - Yasir Qadhi - May 2012

We discussed the famous constitution of Madinah, and the people of the Suffah. Today we'll talk about a number of important changes/policies that were new and impossible to implement in Mecca. Today we'll discuss three of them:

1. Economic policy
2. Spiritual development
3. Political and military development

1. Economic Policies

In Mecca the prophet PBUH and the muslims were a minority. They could not have a seperate policy. However in Madinah they are now independant. And the prophet PBUH now has his own independance in terms of there is no more dictatorship. Therefore one of the first things the prophet PBUH did were to the businessmen/market people of Madinah (the sooks). The jews were known for their businesses while the Arabs were more known for cultivation. Further, the Arabs of Madinah did not have a major sook in the city. Most of their sooks were outside the city. So the prophet PBUH visited those sooks and disapproved of the practices, cheating, deception etc. He said to the muslim "this is not a sook for you" i.e. do not do business there its not a market place. He went back to the masjid and with his own feet he made lines in the sand and said "this shall be your sook so let it not be diminished and let no one tax the people in it". So the prophet PBUH is saying two things:

a. All business must be done in this sook
b. No taxes

It is not true by the way Islam promotes a capatilist system. If you are forced to compare, the Islamic system is closest to capatilism. But there are many differences. The prophet PBUH instituted a whole new policy of economics. Many books have been written on this. Notably, he banned interest completely. Also, he joined trading to religiousity. He praised honesty, he criticised dishonesty and said "the righteous businessman will be blessed by Allah". And anyone who understands the modern economics system known if you don't have ethics and morals you can do whatever you want. The prophet PBUH however linked commerce with Islam and encouraged practices that were in accordance to Islam. He forbade cheating, lying, hiding defects. He once found a date seller with good quality dates at the top of the bag but inside the bag there were rotting dates. And the prophet PBUH said to him "whoever cheats us is not of us". Also the prophet PBUH forbade anyone living in Madinah to act as an agent for a beduoin who comes. There is clear wisdom here too. The biggest tricks/tactics of people is most of the profit goes to people who don't do much i.e. the middle men - but the prophet PBUH removed this middle man. Of course this sook flourished, therefore when the jewish tribes were expelled one by one, their sooks collapsed too but it had no effect on the muslims since they were wholly independant. Similarly when the Roman empire collapsed the muslims had total financial independance.

2. Spiritual Practices

As soon as the prophet PBUH immigrated, within a year, pretty much the entire shariah of worship had been revealed (except for Hajj - it was revealed 9th year of Hijrah). The Ramadan of the year of immigration nothing happened; next Muharram on the 10th, the prophet PBUH made the first of the 10th Muharram waajib as the stepping stone. And the prophet PBUH made a decree "whoever ate breakfast in the morning let him not eat anything for the rest of the day". That Ramadan Allah revealed in the Quran verse 185 of Baqarah. By unanimous consensus Ramadan became waajib in the 2nd year. In Ramadan zakaat-ul-fitr became waajib too. Again to make them used to the concept of zakat. Within the same month the full zakat came down i.e. 2.5% of your wealth. At this point of time the basic rulings of salah had been perfected, the prophet PBUH said "pray as you see me pray". Also when the prophet PBUH came to Madinah Zuhr to Isha increased in length (prior this they were only just 2 raka'at). The point is alot was happening in Madinah. By the time the second Ramadan finishes all the rulings of worship have come down.

3. Political and military developments

This is a whole new ballpark. In Mecca there were no military developments. The prophet PBUH never ONCE did anything military in Mecca. In Mecca the muslims are told "turn away from them"; "whatever they do to you, trust in Allah". Despite the fact the sahabah are literally being torn to shreds like Yasir, Sumaya, Bilal etc. Think about it - technically the prophet PBUH could have fought back. But he understands this isn't the right way. One needs to think 10 steps ahead. Even if Bilal is suffering to kill X would bring much more persecution. One must look at the overall picture and weights the benefits/negatives. In the early stage some people wanted to fight. Especially the youngest; but Allah criticises them "don't you see those people who were told 'lower your hands', (right now) establish salah and give charity". Not every reference of 'zakat' is optional charity not compulsary. In Mecca general rules of ethics came but no real laws or obligatory commandments came down, other than praying 2 raka'at of salah five times a day. Thus in Mecca the prophet PBUH is forced to tell the people to just concentrate of spirituality. But then Allah says "the same people bursting to fight, when Allah gave them permission, they got scared". This shows us those who talk the loudest act the least. So Allah criticised them for their hesitance and lack of enthusiasm now. Of course the main thing is Allah revealed verses that allowed jihad.

The first verse that was revealed about jihad really underscores the philosophy of jihad. It explains why Allah allows military fighting. Verse 39 to 41 Surah Hajj is the first concession for jihad. Allah says

"Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory."

"[They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allah ." And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might."

Breaking it down: Allah says "Permission is given". Notice permission is given; before it was wrong, now its right. This means jihad is not the most important thing in Islam - before Allah has withheld them. Next "Because they have been wronged". Notice here fighting is done for those or on behalf of those who have been wronged against the oppresers. No law would not recognize this. Oppresed people whose rights have been taken away are allowed to fight. "Those who were kicked out of their houses because they said 'Our Lord is Allah'". Notice the reasoning is very clear: they wanted to kill you, they kicked them out of your houses, NOW I'm giving you permission to fight back. Because they have persecuted you etc permission is given. Any society on Earth would justify this. This country went to war because taxes on tea went up. "Were it not for the fact Allah allows wars, the world would go for chaos". You need to have wars to oppose Hitler, Stalin etc. You have to stand up. This is what Allah is saying. Allah is of great blessing that he allows war to fight against dholm and fasaad. This is exactly what is called a just war theory. Yes - Islam allows jihad but it's a noble cause for people who have been denied their rights and freedoms. Abu Bukr RA said when Allah revealed Surah Hajj, I knew there would be war. Note Surah Hajj was revealed right at the very end of Mecca period/beginning of Madinah.

To summarise the stages of jihad were four phases:

1. Military jihad was forbidden; the jihad is the jihad of the nufs and soul. Be patient and Allah will take care of those who mock you. "You do your job We'll do ours". It lasted all 13 years of Mecca.

2. Permission is given but its not compulsary. So jihad was on a volunteer basis - this was immediately after the Hijrah.

3. Jihad became waajib against the Quraysh only. This was the bulk of the Madani phase.

4. The prophet PBUH fought all polythiests. Jihad was against the entire Peninsula.

Note overall the geography of Islam is the geography of the first 150 years. What muslims conquered in the first 150 years is what Islam had overall. This shows us people did not see Jihad as an all out war against everyone. There is a time and place - when there is no need there is no reason to engage in Jihad.

This therefore began many expiditions that the prophet PBUH and the sahabah engaged in. They had some specific goals:

1. Show the Quraysh the muslims had not fled weakly, but rather they had fled and now will fight back and regain what was taken to establish the muslims are an independant political, economical and strong force. Note for the first years the muslims only targeted the Quraysh up until Khandak.

2. To cut off the oxygen supply i.e. money from the Quraysh. The quraysh got their economic stability from zam zam - this made Mecca the centre of the Arabian Penesillia. So the prophet PBUH wanted to attack both north to Yemen and south to Syria.

To go to Syria they had to pass right pass Madinah - to get to Rome, or rather a city called Bosra, which is right at the tip of the Byzantine empire. To this day there are still the ruins of the trading places that made Bosra famous. The same trading places the Quraysh went to. So the muslims wanted to cut off this line to Syria and Yemen. This shows the strategy of the prophet PBUH.

3. Increase the size of the Islamic state. To make treaties with tribes and make Islamic state larger. Clearly this happened as Madinah expanded in size after Badr, Uhud etc.

The scholars mention two types of military expiditons:

1. Gazwa - any expiditon the prophet PBUH himself accompinied. Of course when he went he was the commander.

2. Sareeah - he commanded the sahabah to go on, but he didn't go himself.

The ones he accompanied of course are the most important; Badr, Uhud, Khandak etc but there were many sareeah. Zaid says "the prophet PBUH partipated in 19 gazwas and 1 hajj". Another sahabi says "the prophet PBUH participated in 19 gazwas; he fought in only 8 of them (so no battle)". This shows there are 8 that are of paticular importance. There's a little bit of ikhtilaaf.

One list is:

Badr
Uhud
Ahzaab
Al Muraysee
Al Kadeed
Kabar
Mecca
Hunayn

Another sahabi says:

Badr
Uhud
Ahzaab
Mustalak
Kabar
Mecca
Hunayn
Taif

The point is every military expidition the prophet PBUH engaged in we have alot of detail about. Others we don't have so much; just a reference. As for the sareeah, they were many. Ibn Ishaaq list 30, Al Waaqida lists 48, another scholar lists 56 etc. It appears the first military expidition was that off Al-Abwaa. This took place on the 12th Safar i.e. 9/10 months after the immigration of the prophet PBUH. In this expidition, the prophet PBUH heard of a caravan of the Quraysh. So they went out but couldn't get to it on time. However the prophet PBUH formed many alliances; paticularly with the Banu Dhamra, a tribe in Madinah, and so for the first time the Islamic State expanded. The military state went 100 miles out of Madinah and formed this alliance.

The first expidition where some fighting occured on the sareeah of Ubaydah ibn al-Harith witihn the first year of the Hijrah. And Sa'ad ibn Abi Waqqas was the first person to throw an arrow in the way of Allah swt. Thus he was very proud of this and kept on saying it. Some arrows were thrown between the muslims and the Quraysh until a neutral tribe settled the matter and made a truce/ceasefire. After this the neutral tribe joined in alliance with the muslims. So more tribes are embracing the political state of Islam i.e. they write a contract they won't support the Quraysh and if the Quraysh comes they will inform the prophet PBUH.

The first significant expidition even though no blood was shed was the Gazwa tul Ushayra. The prophet PBUH took around 150/200 sahabah to attack the mother of all caravans. This is the annual caravan that went up to Syria. It's not small - it has on it at least 70/80 camels. Also it has on it around 70/80% of wealth in Mecca. Anyone who has any money would invest in this caravan. Even if you're a women, you would invest in this Caravan. It's the main source of money. Send good to syria, send goods to yemen, sell them and make profit etc. Who was the leader of the caravan for Mecca? Abu Suffyan. So Gazwa tul Usharya was stage one of Badr. Because the prophet PBUH wanted to catch the caravan as it went up. However they weren't able to cross paths with the caravan. Some say it was a stroke of luck that one of the people of the Caravan accidently strayed and saw the muslims from the distance coming. So Abu Suffyan went back around the other way. But of course its kudr of Allah - so Allah made it so that Abu Suffyan found out about the muslims. Note highways were present at that time too. There was a main road and so Allah willed that Abu Suffyan found out about the muslims so he escaped. So the prophet PBUH came back and did not know Abu Suffyan knew. The assumption was "maybe we're a day earlier etc". So when Abu Suffyan heard, and after all he was very clever and had leadership, he sends an envoy back to Mecca making sure they are prepared for him on the return journey. This was the set up for the battle of Badr. The muslims

were not expecting an army. How did an army get there? Abu Suffyan was thinking 10 steps ahead and sent an envoy making up exaggerations, stories; he bloodied up the envoy, tore his clothes etc and basically was causing chaos in Mecca to get an army together and prepare for war. And so they went beserk and gathered the largest army the Quraysh had ever seen. We will discuss this is detail.

So Gazwa tul Usharya was stage one of Gazwa tul Badr - this was on the way up to Syria. On the way down Gazwa tul Badra in'n Sugra/Oola is called Badr as it was on the planes of Badr. It wasn't with the Quraysh but was with allies of the Quraysh. They snuck into Madinah and stole a bunch of camels from inside Madinah; along with this, they killed 1/2 herders along the way. As soon as the prophet PBUH found out he gathered 70 of the muhajir and went out to look for these people who stole the camels. Because the people that ambushed were 4/5 in number, they were much faster. And so the prophet PBUH did not catch them at this point in time. And note this shows us Allah didn't give victory to the prophet PBUH at all time. One of the consequences of this mini battle the prophet PBUH decided to have spies for reconicance. So the prophet PBUH sent out groups of sahabah to find out whats happening with the trip to Yemen. Even though its on the oppisite side the prophet PBUH still wants to know all the options - of course they would never expect the muslims to double back all the way around Mecca and meet Quraysh at Yemen. His mentality was "if we missed the Syria caravan, let's think of the Yemeni caravan".

The main incident we will discuss is the sareeah tul nakhla. The prophet PBUH handpicked 8 of the muhajiroon, no ansar. Note every expidition thus far has been muhajir only. The prophet PBUH put Abdullah ibn Ja'sh in charge and told this group to go north east, travel for 2 days and then on the morning of the 2nd day to open a letter the prophet PBUH had gave them. After two days Abdullah obeyed the prophet PBUH and opened up the letter. He said "when this letter is read to you, proceed to Nakhla". So they will have to double back and go down to Nakhla - and the prophet PBUH said "watch the movement of Quraysh and inform us of their movements. Do not force any of your companions to go, whoever wants to come back can come back".

Why did he write a letter? Firstly for upmost secrecy. Second, to hide the true intention of the mission. Also, the prophet PBUH is giving them permission to come back because they are literally walking straight back into Mecca. So they will have to live there for a few days while being defenceless. When Abdullah bin Jash read the letter he said "whoever wants shahada and is eager to meet Allah let him come with me". Literally he is thinking "there's no way this will work but if the prophet PBUH wants it let it be". But of course Allah allowed it so they all came back. Obviously all 8 of them followed the prophet PBUH. They had 4 camels so two people to a camel. Note there was never one person per camel for ANY expidition in Madinah. The Quraysh tried to do it but the muslims could not.

On the way there; one morning they wake up and a camel was missing. And it was the camel of Sa'ad ibn Abi Waqqas. So Sa'ad and Utbah insisted "you guys go ahead" so thats what they did to follow the prophet PBUHs order. So Sa'ad and Utbah are left to find a camel/go back to

Madinah. So six people are left that reach Nakhla. And when they got there, they arrived on the 30th Rajab. And before even they set up camp, they saw in the distance a caravan coming. And they hid themselves waiting to see what it was. It turned out to be a Qurayshi caravan loaded with goods complete to the top. And it dosen't have any military protection since the Quraysh were so sure nothing would happen at this time. So the six began discussing amongst themselves what should be done. There were around 8/9 camels and just 3 men guarding them so it was like a fortune and it would have been easy to retreive. So what's the issue? Two things: the prophet PBUH told them to get information, he didn't say 'don't fight' but the purpose was information. And if they get this, they have to back immediately. But this is alot of money; it's a fortune. There is no personal motivation of greed here its purely for the ummah. So they are wondering "the prophet PBUH didn't tell us to attack". A bigger problem is that it's the 30th Rajab i.e. the sacred month. And of course in this month you are not supposed to fight. However this issue was there was literally just 1/2 hours left until Magrib and after Maghrib its Sha'ban! So it was very difficult and began discussing what is to be done. They said "if we wait until the sun sets they will be long gone - bit if we fight them now, we will be guilty of fighting in the sacred month". And by the way up until this point the muslims had not been successful with any capture missions. But this was an opportunity to get 8/9 camels loaded with spices/goods etc. So this was alot of benefit and blessings for the prophet PBUH and the muslims. So they went and attacked; one of the herdsmen was killed and two of them they captured and took them as prisoners of war. As they came, they went back the same way to Madinah. Allah had willed this.

When the prophet PBUH saw them come back with all of this, and heard they had killed somone, he realised this would be a negative PR disaster. And he told them "I didn't command you to fight" and refused to accept any of the booty. And the Quraysh had a field trip with this "look at these muslims, they contradicted the shariah of Ibrahim!" And they made a very big thing out of it spreading it all over Arabia. And the prophet PBUH felt great stress because the criticism was valid in its place: that the muslims shed blood in the sacred month. Even the jews became happy at this. From the beginning its clear the jews won't be on the side of the muslims. As the fitnah gains momentum Allah reveals in the Quran

£They ask you about the sacred month - about fighting therein. Say, "Fighting therein is great [sin], but averting [people] from the way of Allah and disbelief in Him and [preventing access to] al-Masjid al-Haram and the expulsion of its people therefrom are greater [evil] in the sight of Allah . And fitnah is greater than killing."

SubhanAllah its a beautiful verse. Allah criticised the shedding of the blood - the muslims should not have shed this blood and He affirms this. But then Allah criticises the Quraysh by saying "who do you think you are? You are preventing people from coming to Haram! And you have rejected Allah and expelled people from Mecca. All of this is worse in the eyes of Allah". Ibn Al Qayyim comments that the matter you have criticised the muslims for is indeed a big sin, but rejecting Allah and expelling the muslims is yet a greater crime. And note the verse is extremely eloquent here - many scholars have had long discussions about the eloquence of the Arabic. There's even an academic paper about the grammatical analysis of

this verse. In any case once this verse was revealed the prophet PBUH accepted the booty and set randsom on the two prisoners. The prophet PBUH said we will release them only until Sa'ad and Utbah come back. And eventually they did and the prophet PBUH released the two prisoners. Note one of them actually accepted Islam and only did so after the randsom was in the hands of the prophet PBUH - this is the first of many times to come. Many pisoners did this - only after the money came they accept Islam.

To conclude look at the justice of Allah and who is better at judging than Allah. Indeed what a difficult judgement! Allah did not exonerate the muslims or the Quraysh. We also looked at the different expiditions and they show us no victory comes with ease. The prophets all went out and struggled and then Allah gives the muslims victory. Note also the prophet PBUH chose his immediate family to lead the expiditions - the point being no one can accuse the prophet PBUH of putting his family out of harms way. Rather he put them right in front and he put himself in charge for the gazwas. Another point is that up until now only the muhajir are going on expiditons - why? Firstly so they don't forget about their homes in Mecca. But moreover the second oath in Akabah was an oath of protection - not fighting/offensive. Thus the prophet PBUH never pushed the Ansar. In the battle of Badr they however volunteered and Sa'ad ibn Mua'd, the great sahabi of the Ansar, stood up and said "we will go whereever you go". Its said when Sa'ad died the throne of Allah shook. But this was when they put the condition on themselves. Also one of the benefits we can derive: jihad was not compulsary - every expiditon was voluntarily done.

Non muslims criticise and accuse the prophet PBUH of basically being highway robbers. They say the prophet PBUH financed himself of highway robbery. This is the case with what the enemies of Islam do. They take something and distort the truth in it - there is an element of truth that is distorted in a sinister manner. They say the prophet PBUH were robbing the caravans of the Quraysh. This is what Allah says. The prophet PBUH is not attacking any tribe other than the Quraysh. This is a very important point. It's only them. And what is wrong with attacking people when they killed you, tortured you for 13 years, expelled you from your homes etc - after all they have done, now the prophet PBUH is getting back a fraction and people want to read into this?! Malcom X said "if you listen to the media you will beleive the oppressors are the terrorists, the terrorists are the oppressors". We also see the hypcrisy of the Quraysh - they accuse the muslims of a sin but who are they to accuse anyone of a sin? The same thing Allah teaches us - yes we criticise, but Allah tells us are you going to ignore the context?! The hypocrisy of the powers. So all of these expiditions lead up to the battle of Badr - one of the biggest miracles in Islam. Allah called it the 'day of Furqaan'. A victory that was unprecented.

Seerah of Prophet Muhammed 36 - The Battle of Badr 1 - Yasir Qadhi - October 2011

We mentioned a new emphasis of the political freedom of the muslims. For the first time there is an independant state; they act as a political body. In Madinah they have the beginnings of a republic and a political entity. As we mentioned before there were two threats facing the muslims: internal and external. As for the internal threats, Madinah was not yet unified. There would always be a group of people not happy i.e. the munafiqoon (hypocrites). The prophet PBUH dealt with them until the end of his life. Another issue was the jews who had to be dealt with. Externally the main difficulty right now is only Mecca. But slowly the entire Arabia would be involved for the first time in human history. The entire Peninsula would be polarised between two camps - and this would ultimately lead to the unifcation of Arabia under the prophet PBUH.

The history of the Madanih seerah is thus a history of military expiditions. We want to know more but ultimately whatever was recorded were the most important events - and these military expiditons WERE the most important events.

We discussed the minor events before Badr. One of them was the sareeah tul Nakhla. Some sahabah were sent to find out information outside of Mecca; they saw a caravan with booty and decided to capture it in the sacred month of Rajab, killing one person in the process. The prophet PBUH said "I didnt tell you to fight or kill anyone". And Allah revealed the verse in Surah Baqarah. The other incident was the Ghazwa tul Ushayra which was the part 1 of the battle of Badr. How so? The prophet PBUH knew the caravan of Abu Suffyan was going northwards to Syria. So the Gazwa tul Ushayra was the intended caravan on the way up - the battle of Badr is the same caravan on the way down i.e. Gazwa tul Ushayra is phase one. By the time the prophet PBUH got there Abu Suffyan found out what happened and he went another route. So because of Gazwa tul Ushayra Abu Suffyan was on high alert and the concept of targeting caravans goes back even before this.

One of the paticular incidences shows us the targeting of caravans was something even the Ansar thought about. Sa'ad ibn Mu'ad - the leader, most vibrant and dynamic Ansar, was a close friend of Ummaya ibn Khalaf (the owner of Bilal) in the times of Jaheleya. So whenever Ummaya went north, he would stay at the house of Sa'ad. And likewise Sa'ad stayed with Ummaya whenever he went Mecca. One time for a business trip after the Hijrah Sa'ad went Mecca, and it was the custom of the time they would always to do tawaaf. So Sa'ad asks Ummaya "when shall I do a good time to do tawaaf?" Ummaya said "go at a time when no one else is there". Why? Because it was known Sa'ad is helping the prophet PBUH. Note his Islam is not known but what is known is that he is supporting and protecting the muslims - so Ummaya says "go right in the heat of the sun when everyone is asleep". Lo and behold Allah willed they meet Abu Jahal and asks Ummaya "who is your friend?" Indeed no one does tawaaf at this time. Ummaya says "this is Sa'ad ibn Mu'ad from Yathrib" and so Abu Jahal gets angry and says "How is it possible that you are performing tawaaf around the house in safety after you have given protection to these renegades (i.e. the quraysh called the muslims 'saboa', 'sooba' renegades who've left the religion of their forefathers) and claim you will help

them; now you come to Mecca, show your face and do tawaaf, walahi were it not for the fact that you're a guest of Ummaya you would not return home in one peice". This is an open threat contradicting Islam and their own pagan religion since indeed they believed the haram was sacred, all the way from the time of Ibrahim AS. When it comes to Islam, the double standards however are there! Abu Jahal didn't even know Sa'ad is a muslim. Rather he is saying "you're helping the muslims - that is enough of a crime that you shouldn't be here". Sa'ad got very angry, raised his voice and said "if you are going to threaten me, and deprive me of tawaaf, I will deprive you of your trade routes to Syria!" And so the concept of targetting the caravans was something they though about. And in Badr, that's exactly what he did: Sa'ad targetted the carvans of the Quraysh.

What is Badr? Its the name of a human who dug up a well. It was called the well of badr. And that whole plane/area around the well was then called the plane of Badr - its in between Mecca and Madinah, closer to Madinah than to Mecca. It takes around 1hr 10 mins to get to Badr from Mecca by car. In those days it took around 3 days. Interestingly, less than a month before Badr the change of the Qiblah happened and it's a significant correlation. The change literally occurs 3 weeks before Badr; there is no doubt there's a symbolic change taking place. The direction changed to Mecca and the muslims were granted the greatest victory of early Islam. Its as if there's a sign that now the Qiblah has changed, and you've won the battle of Badr, slowly Mecca will be yours.

We get to the incident of Gazwa tul Badr inal kubra. It's called the great battle of Badr since last time we mentioned a minor battle of badr Gazwa tul Badr inal sugra (this small battle took place close to Badr but had nothing to do with the Quraysh or carvans). Gazwa tul Ushayra took place Jumada al-awwal on the 2nd year of the Hijrah. When the time came they expected the caravan to come back in Ramadna, the prophet PBUH sent multiple spies to see where the caravan has reached. So over the course of every few days the prophet PBUH sends a few people. Annas ibn Malik said the prophet PBUH sent a spy to inform him of the caravan - and when he informed the prophet PBUH no one else was in the room except for Annas since he's a 7 year old child. In another hadith the prophet PBUH sent Talha ibn Ubaydillah and Sa'ad ibn Zaid (two famous sahabah) and they waited and followed the caravan for a while, until it passed by and they returned to Madinah. And they reported it was under the command of Abu Suffyan and it had around 1000 camels in its entourage. Early history books say the Quraysh had never had such a large caravan (most likely due to economic factors; confiscation of muslim lands etc). This was a fortune in that day: the net worth would be around a tens of million dollars. This would change the entire treasury and state of the Islamic state. Again this does not make the prophet PBUH a highway robber; it's the least we expect. Also Ibn Ishaaq mentions there was hardly household in Mecca except they had an investment on the caravan - this was the main source of income. They were not farmers, rather trading was their backbone and livelihood. The prophet PBUH knew full well if he took this caravan the Meccan economy would collapse; and further the Islamic state would flourish.

So the prophet PBUH gathered some sahabah. In Muslim its reported the prophet PBUH didn't announce where he's going - he just said "we have a mission, whoever has his camel ready

should come with me". Some said "our animal is just over there, let me get it ready" but the prophet PBUH said "no, we are leaving right now - only those whose animal is ready should come". In Ibn Ishaaq the prophet PBUH said "this is the caravan of the Quraysh and it has in it the money of the Quraysh; let us go retrieve it". It seems when he stood in the masjid he didn't announce who, where or what. Why? In the masjid there could be spies, hypocrites etc. Madinah still had spies and munaafiqs - after Badr shirk didn't exist in Madinah. So the prophet PBUH did not make any public announcement. And indeed it's the ultimate suprise tactic to say "we are leaving right now". After the sahabah gathered he told them "we are going to attack the caravans". This shows again and again the maticulous planning of the prophet PBUH. In the baya tul Akabah he stationed Ali in one place, Humza in another, met in the dead of night etc. It was upmost suprise and caution. No one knew where they were going - the prophet PBUH didn't even give the sahabah preperation. Why? Its reported there were only 40 armed guards to this 1000s camels fortune. The prophet PBUH realised "if we only have 200/300 people that's all we need". So the prophet PBUH said "whoever's ready lets go now!" This is why we understand Badr was not meant to be a war. It was meant to be quick and easy confiscation - the muslims would outnumber the 40 guards, the guards would either run or stay and die, and the entire camels would be taken. What's vital is speed and urgency - what's needed is the Quraysh not find out. But Allah willed otherwise. Note this also explains why none of the sahabah were fully armed - the animals that were taken were animals that happen to be there only. The entire army only had two. There were less than 100 camels for a group of 300 people. Why? It was meant to be easy prey. They just have to go, show them 300 people and take the prize.

So the prophet PBUH when he reaches the first encampment and sets up tents, he takes a detailed survey of everyone participating. He makes an assessment - and he notices there are two people that are too young to participate. Abdullah ibn Omar was one of them, they were under 14. Note in those times 14 was considered to be 18 i.e. they matured much faster. Every battle we saw this: 11, 13 year olds wanted to participate. We have dumbed down our own youth - in every society when you were 14/15 hundreds of years ago you were an 'adult'. Nowadays we have 'teenage years'. Anyway, the two under age warriors went back.

The final count was around 315, some mention 313 or 317. Basically 310 and an odd number. Around 83 of the muhajiroon, 62 of the Aws and 170 of the khazraj. They were double the Aws - firstly because they were more, secondly the % of muslims in the khazraj was more in the Aws. Why? The khazraj was generally the poorer tribe therefore the poorer embrace before the rich. There were less than 100 camels; some books mention 70, so every three people shared a camel. So they would take shifts and turns walking and then riding the camel.

Note there has to be significance to this number 310 and something. In a hadith the prophet PBUH was asked "How many rasul?". The prophet PBUH said "310 and something". Also the number of people fighting with Dawud AS against Goliath was 310 and something.

So the sahabah shared a camel, and the prophet PBUH was assigned the camel of Ali ibn Abi Talib, along with Abu Lubaba. He was the famous sahabi who tied himself to the masjid as an

act of repentance - out of guilt he deprived himself of food and water and said "I wont leave until Allah forgives me". He was almost about to die when Allah revealed his repentance in the Quran. But he said no "until the prophet PBUH comes and frees me I won't leave". Now imagine if you had to share a camel with the prophet PBUH - both Ali and Abu Lubaba insisted "we will walk and you take the camel". The response of the prophet PBUH is so profound. Forget Islam, he is the general, the commander and leader! The leader never travels in the same way as a soilder/private. So if he rode it no one would have objected. Alternatively he could have been strict and said "no lets share". Rather the prophet PBUH said "the two of you are not any younger/stronger, and I am not in any less in need of the ajar than the two of you". Technically Ali RA was around mid 20s, the prophet PBUH is 54/55. So actually the prophet PBUH is the senior in age. SubhanAllah he is saying "I am doing this for the reward of Allah just like you". And it goes without saying the psychological reprucations of the prophet PBUH walking: if you see the prophet PBUH walking - you cannot complain! This is the wisdom. Why was he so respected? Because he acted like a true prophet of Allah. And indeed when Umar conquers to Jeresalum, he walks in while his slave is on the camel. And the people thought Umar was the slave and the slave was Umar! What leader walks while his slave rides the camel. Where did Umar learn this from? Of course the prophet PBUH.

Again the seerah is composed of small incidents so we try to connect these 'disconnected incidents'. Another disconnected incident that happened before Badr is the lack of participation of Hudhayfa ibn Yaman, and his father Yaman ibn Hakam. They wanted to participate in Badr but they were held back because of a promise they made to the Quraysh. These two were once captured by the Quraysh, and instead of killing them the Quraysh said "lets make them promise they wont fight against us". Note these weren't muhajirs, his father wasn't from Mecca or Madinah - he came to Madinah in his days of Jaheleya; he became a sahabi along with his son. So they aren't madani or meccan, rather they are people who are caught up in the situation. So the Quraysh said "we won't kill you but promise us you won't fight against us". When the prophet PBUH heard this he forbade them to fight in Badar or any Gazwa against the Quraysh. This shows us a muslim is true to his word no matter what - treaties must be respected and honoured. Legally binding contracts have to be upheld. This shows us it's not allowed from a shariah perspective to break ones word: therefore, if you have a visa and passport and live in a western country, you cannot be a traitor to the state. Even though they were on the verge of death by the Quraysh, they still gave their word and when the prophet PBUH heard this he did not accept them to fight in Badr. Allah says "Oh you who believe fulfill your promises".

Another incident that occured when the prophet PBUH is leaving Madinah, one of the pagans of Madinah known for his bravery and fighting skills, he marched up to the prophet PBUH and said "I wish to join you". The sahabah were happy to see him because they were getting a strong man. But the prophet PBUH asked him "do you testify that Allah is one and your Lord and I am the messenger?" He said no. In response the prophet PBUH said "We do not ask for help from pagans". So the man stayed where he was, and a few hours later caught up and again asked "allow me to come with you". Again the prophet PBUH asked him "do you testify..." he said "no". And so the prophet PBUH replied "we do not get help from pagans".

A few hours later he comes back and asks to join again. The prophet PBUH asks "do you testify..." and this time he says yes and recites the kalma. At that point he joined the gathering of the muslims.

On this hadith: "We do not ask for help from pagans" we have varying opinions. The four schools of thought differ as to the extent of its implications. "Can you get the help of a non muslim army?" There is a spectrum of opinion. Imam an Nawai says "this hadith shows the general rule is you don't ask help from the pagan army. The prophet PBUH himself asked helped from Abdullah ibn Uraikat for the Hijrah i.e. a pagan!" Think about it - this man could have got 100 camels as a reward for turning the prophet PBUH in. But he didn't - so based on this Imam an Nawai says if a mushrik is genuinely good and its dire circumstances you can ask. Similarly the prophet PBUH asked help from Mut'im ibn Adi after Abu Lahab stopped giving protection to him (after Abu Talib died). Also Islam dosen't ask us to look in the chests of people. The time, place and circumstance - the whole story seems fishy. But Islam says "judge people by outward - leave the inner to Allah". The prophet PBUH asked him three times "are you a muslim etc?" And there's a lot of money to be gained from being a muslim. But only on the third time he said "ok yes". Note also there's no denying Islam incentivises people through money etc. If they convert for any reason, because Islam is true - we are very confident they will eventually convert for the right reason. Indeed if someone converts for secondary reasons, eventually imaan will enter their heart.

It seems we can guess the prophet PBUH left Madinah on 12th Ramadan. And ibn Umme Maktoom was in charge while he left - and subhanAllah this person was blind but he is still in charge. This shows Islam does not discriminate to any disability. He was a wise and logical thinking man so he was put in charge by the prophet PBUH. Abu Suffyan is coming back from Syria and he's taking extra precautions. Why? Because he already found out during the Gazwa tul Ushayra he was close to get caught by just one day. Thus on the way back he took extra measures so much so he sent delegations out to spy on any spies. It's said some beadouins mentioned they say "two men" who were spying on the camp. They took Abu Suffyan to Talha and Zaid and he examined their camp and markings. In his intellegance he open up the camel dung and found date seeds of Madinah. Then he said "these are the dates of Yathrib". So Abu Suffyan panics - therefore this panic causes him to go into overdrive mode. Both of which saved him, but also brought about the biggest disaster the Quraysh had ever faced.

1. He took an unknown route. He went from a much farther route - bypassing the entire city.

2. Sent for reinforcements by sending his fastest rider, Dhum Dhum ibn Amir al Gafaree, to say "unless you do something your money will be destroyed". It was truly very fast - this was probably taking place on the 10th. The two spies went back to the prophet PBUH and as soon as they told him the prophet PBUH said "right now let's go" - look at the quickness. So within 2/3 days, Dhum Dhum reaches Mecca and they all arrive to Badr.

One last thing to discuss: the dream of Aatika bint Abdul Muttalib, the full sister of Abdullah ibn Abu Talib, and she is the full aunty of the prophet PBUH. Ibn Ishaaq mentions the only

aunt of the prophet PBUH who accepted Islam is Saffiyah RA. However ibn Sa'ad says Aatika also accepted Islam. Its said she migrated to Madinah after this and died there. But we don't have a single report about anything from Aatika - had she converted we would have heard some narrations. But Ibn Ishaaq is the earlier and greater authority here. One things for sure: we only hear her about this dream.

So Aatika had a dream three days before Dhum Dhum arrived. She called her brother Abbas; she was closest to him in age and bond. She said "I saw a dream I am very concerned about". She said "In my dream in three days a crier will come to Mecca, racing on his camel, and he first goes to the masjid and cries out "Oh you traitors meet your death in three days from now (i.e. 6 days)" and then the crier is on top of the ka'bah and says the same thing. Then he's on top of the mountain of Abu Kubays (highest local peak) and says the same". Why are they traitors? Because for the first time in Arab history they've broken tribes up, and broken the ties of kinship. Also they're traitors of Ibrahim AS religion. She continues "this crier picks up a large rock, topples it down the mountain, cracks up at the base and keeps on rolling until every house is hit". Clearly its showing whatever announcement is made, it will mean every house in Mecca will be struck by a calamity - indeed not a single household was spared in Badr. Abbas became very worried and said "its very dangerous, if you tell it you will get into trouble so keep it to yourself". We know seeing dreams is something Allah blesses people with. Abbas said don't tell anyone: yet, he couldn't follow his own advice. He tells his best friend Al Waleed ibn Utbah and says "dont tell anyone". But he tells his father Utbah etc. Within some time, all in Mecca knew about the dream. However you see it there's clear doom and dread.

Official narration

In March 624 she reported a frightening dream to her brother Abbas. She had dreamed that a camel had halted near Mecca and that its rider had shouted: "Come forth, O people, and do not leave your men to face a disaster that will come three days hence!" Then the man had climbed a mountain and thrown down a rock, which had shattered, spraying pieces on every building in the city. Abbas warned Atika not to tell anyone about this dream, but he told a friend, who told his father, and soon it was common knowledge in Mecca. Abu Jahl asked Abbas: "Are you not satisfied that your men should play the prophet, that your women should do so also? Atika has predicted that there will be war in three days. If the three days pass and nothing happens, we will write you down as the greatest liars in Arabia." Three days later, a messenger from Abu Sufyan arrived in the valley, stood up on his camel and tore his shirt, shouting: "O Quraysh, the merchant-camels, the merchant-camels! Muhammad and his companions are lying in wait for your property, which is with Abu Sufyan. I do not think that you will overtake it. Help! Help!" Thus alerted, the Quraysh armed themselves for the Battle of Badr.[3] However, Atika's brother Abu Lahab did not join the army, saying he was afraid of Atika's predictive dream.[4]

So Abbas wakes up the next day and everyone in the city is gossiping. He goes about his business then does tawaaf after Asr i.e. this was the custom. But he sees Abu Jahal surrounded

and says "Ya Abbas when you're done come here". He does tawaaf and Abu Jahal says "O children of Abdul Muttalib, since when did you get a female prophetess?" He is being sarcastic - Abbas says "what do you mean?". He says "Are you not satisfied you have men that are prophets? If its true a crier comes in three days; if it dosen't happen, we will make a sign that the Banu Abdul Muttalib are the most lying of the Arabs i.e. we will publically shame you". Abbas narrates this hadith himself and he says he was so caught off guard he denies everything. The news of what Abu Jahal did to Abbas humiliated the whol Banu Hashim tribe. Thus the Banu Abdul Muttalib are fuming - the women begin lashing out at him "are you not a man?! Could you not defend your own women? Have you no shame? You and your tribe was dissed and you just took it?" Until Abbas said he decided the next day to publically refute Abu Jahal. He wakes up then the next day and goes to find Abu Jahal. But "as soon as he saw me, he turned pale and turned his back to me - I went to go face him when I finally saw what had caused Abu Jahal to act like this". Its the third day. The crier has arrived and Abu Jahal has already heard him. And the crier is none other than Dhum Dhum, and to make it more dramatic, he mutulated his own camel and smeared the blood over the camel, and entered Mecca riding backwards. And then he cried out "O Quraysh your caravan, your property and money is being attacked by Muhammad right now and you won't defend it unless you act immediately" - of course its all a lie, even his appearance. No one touched him yet he's still bloodied up. His announcement was "come and fight" but Aatika is saying rather this means "come and meet your death".

Q and A

Usool al Fiqh: does the rulings to the muslims all apply to the prophet PBUH? Some hadiths say you can't stand and drink water but its narrated he did so himself. Thus it seems its makrooh, not forbidden.

Justification for stealing: it's unfair to read in our ethical values in their time and place. Its unfair to assume we have a higher standard - attacking caravans was something every group did. There was no unified government. It was just the law of the jungle. Islam came and brought about a system of governance. In the establishment Islam had to go on the offensive and defensive. The Quraysh aren't netural - they have persecuted the muslim for 13 years, they confiscated all the property of the muslims, they expelled the muslims from their homes, totured them etc. There is no treaty being broken. There is nothing problematic at all - it's the least we can expect even according to modern standards. Its a state of war! Nowadays its much worse under the guise of democracy. Thousands are dying.

Seerah of Prophet Muhammed 37 - The Battle of Badr 2 - Yasir Qadhi - October 2011

Now we will move on to the big battle of Badr. Recall Badr was a persons name, who dug a well at a paticular place and that place was known as Badr. We mentioned Abu Suffyan detected the presence of the prophet PBUH and thus he took an alternate route closer to the Red Sea, and he sent a crier to the people of Quraysh to rally them up. Also we mentioned the dream of Aatika - what happened after? The Quraysh conviened a council and they debated what must be done. Almost unanimously they agreed to send an army to protect the caravan. The exaggarated reports of Dhum Dhum made them very worried that their legitimate livestock was in danger. Therefore the largest and quickest army was gathered: literally within a day they prepared and left Mecca.

A number of incidents occured during this time. Ibn Ishaaq mentions not a single family in Mecca was left behind except that a someone from that family was sent. And indeed this is in line with Aatikas dream, that a rock will strike every household in Mecca.

Abu Lahab himself, the uncle of the prophet PBUH, and chief of the Banu Hashim, decided not to go and instead found someone to go in his place. The person, Al Asr bin Wa'il, had an oustanding loan of 4000 dirham to Abu Lahab. So Abu Lahab said "go in my place and I'll forgive this loan and wipe it out". It's not mentioned why he didn't go - Allah knows best. There was probably a sense of personal conflict, that at the end of the day, its his subtribe he will be fighting and its his own nephew. He ultimately could not meet his own tribe in battle - this goes against all that he stands for. Indeed the main thing in those days was tribalism and this went against what that stood for. Even though Abu Lahab is not worthy of praise, we find at some times Abu Lahab did some things of nobility. When the prophet PBUH he was so happy he freed a slave; and because of this the prophet PBUH said he will be given a little bit of water. Also, he initially protected the prophet PBUH after the death of Abu Talib. Despite all that happened, he said at the end of the day "since he's my tribe I must protect him". So deep down he had a sense of Jaheleya in him that stopped him from fighting the prophet PBUH in battle.

Also note even though Abu Lahab is of the worst, Abu Jahal and Ubayah were even worse that him. Further Utbah ibn Rabbiyah initially did not go - he was the person who gifted the grapes to the prophet PBUH after the incident of Taif (with the christian slave). Again this person Utbah, a distant uncle of the prophet PBUH, had some noble traits. He decided not to fight because they were his blood relatives. However his brother Shaybah said "If we abadon our people now, it will forever be a cause of embarrasment". So the both of them prepared to go out - but ultimately they both died, and they both died amongst the first deaths in the mubaraza (the pre battle which preceeds the war). Utbah clearly demonstrates values - he's the one who tried to prevent the battle until the very last second. When the two armies lined up, Utbah was so disgusted cousins and uncles would fight each other he jumped on his red camel and told the Quraysh "don't fight, even if you win you will lose since you will kill your own brother and uncles - blame it one me and my cowardice, tell them! Let the blame come to me". That is truly a sense of nobility. But ultimately the battle went on.

Note this mentality that you will bindly follow your people even though they do wrong is not of Islam. You follow the truth wherever that may be. In fact the prophet PBUH himself said "if anyone has any wisdom/good it is the man on the red camel". So the prophet PBUH is testifying Utbah to be good; if they have any good it is this man Utbah. But still Abu Jahal went over and then Utbah in his anger (Abu Jahal accused him of something) became the first person to fight in the mubaraza. Look at blind range - look at "I dont care I will support my cause right or wrong". And he thus became the first person to die in Badr. Note he became his own victim of fanaticism. It was only a sense of Jaheleya tribalism that prevented him from fighting. It wasn't about right or wrong which ultimately led him to death.

So Utbah and Abu Lahab perhaps their reasons of not wanting to go was noble from a Jaheleya status. But Uqba ibn Abu Mu'ayt also did not go. He was perhaps the lowest of the low of the enemies of the prophet PBUH. As we said there was a spectrum of enemies in Mecca. The best of them was Abu Suffyan - despite of his jaheleya he had a sense of nobility in him. Thus he never did anything vulgar or cruel. Generally speaking those that were noble enemies Allah guided them. Those who had no manners etc were not guided. Uqbah was perhaps the worst of the worst - filthiest of the filthy. This is perhaps why Allah didn't even mention him in the Quran. He's so filthy he wasn't mentioned. Uqbah was that one who snuck up behind the prophet PBUH and tried to choke him and Abu Bukr said "will you kill a man because he says Allah is His Lord?!" Then Abu Bukr was beatan, bloodied and bruised until he was in bed for a week. Uqbah was the one who approved the assissnation of the prophet PBUH. And he was that person who when Abu Jahal said "who amongst you will pick up the carcuss/intenstines of the animal and throw it on Muhammad when he's doing sajdah". Not the sajdah was an Islamic routine - this posture thus was being mocked by the Quraysh. As Ibn Ishaaq says the most worst of the people stood up, Uqbah. And note he is a rich noble men, yet he picks up this filthy crap - can you imagine his mentality? They were all laughing when he threw it and ibn Masu'd said "I saw him but could not do anything". And then Fatimah RA as a young girl is the one who helps the prophet PBUH. And its narrated Uqbah once sarcastically invited the prophet PBUH to a meal. And the prophet PBUH said "I will never eat with you until you testify". In his anger he spit on the face of the prophet PBUH. And he predicted "Oh Uqbah when I meet you outside Mecca, I shall kill/execute you while you are tied up". SubhanAllah. And because of this Uqbah was frightened when he heard of the Battle of Badr; he said "this man has promised to kill me so I can't go outside". Look at the irony here - deep down he knew the prediction was true. But one of his family said "don't worry I have the fastest camel, even if the army flees your camel will take you fast away". So he decided to go ahead. But of course you cannot outwit the promise of Allah. When the army fled, Uqbah's camel was the first to flee. So he was left in the middle of the plane with no protection - and he was captured and executed (one of the two who were executed).

Ummaya ibn Khalaf, the master of Bilal RA, was the typical overly fed rich noblemen coward - he has alot of money and alot of slaves with a fancy garment, but no skills of war or anything. When Ummaya heard of the battle, he found someone to represent him, paid him a small fortune and said "this man will represent me" so he was happy to get out. But Ummaya was

ultimately one of the leaders of the Quraysh - his presence would bring moral boost on the troops. Abu Jahal however heard of this. He gets involved in anything and everything. Indeed the prophet PBUH said he was the pharoh of our ummah. So Abu Jahal said "you are the sayyid of this valley and your presence is needed." But he still denied. Abu Jalah then went to Uqbah and they devised a tactic to make sure he goes out. When Ummaya is sitting in the public space on a fancy carpet with his entourage, Uqbah came to him with a perfume burner and coal underneath of the type women use. And he said "this is your gift, perfume yourself as you are worthy of being perfumed" i.e. "you are no man". Ummaya understood what's going on - so he stood up and cursed Uqbah and whoever cursed Uqbah. Note here Uqbah is over compensating his own cowardice. Even then Ummaya cowardice shows - he tells his wife "purchase for me the best camel money can buy". Why? So he can run away. Ummaya did not intend to fight. His wife said "dont go dont go" and Ummaya said "don't worry I wont fight I'll just go there for a few days and come back". But ultimately everyone who Allah willed to die, they died. Note when the event of the intestines being thrown on the prophet PBUH happened, the prophet PBUH stood up and said "OH Allah I leave you to deal with..." and he listed every one who was standing there. Ummaya, Abu Jahal, Uqbah etc:

Bhukari Volume 1, Book 9, Number 499

Narrated 'Amr bin Maimuin:

'Abdullah bin Mas'ud said, "While Allah's Apostle was praying beside the Ka'ba, there were some Quraish people sitting in a gathering. One of them said, 'Don't you see this (who does deeds just to show off)? Who amongst you can go and bring the dung, blood and the abdominal contents (intestines, etc). of the slaughtered camels of the family of so and so and then wait till he prostrates and put that in between his shoulders?' The most unfortunate amongst them ('Uqba bin Abi Mu'ait) went (and brought them) and when Allah's Apostle prostrated, he put them between his shoulders. The Prophet remained in prostration and they laughed so much so that they fell on each other. A passerby went to Fatima, who was a young girl in those days. She came running and the Prophet was still in prostration. She removed them and cursed upon the Quraish on their faces. When Allah's Apostle completed his prayer, he said, 'O Allah! Take revenge on Quraish.' He said so thrice and added, 'O Allah! take revenge on 'Amr bin Hisham (Abu Jahal), 'Utba bin Rabia, Shaiba bin Rabi'a, Al-Walid bin'Utba, Umaiya bin Khalaf, 'Uqba bin Abi Mu'ait and 'Umar a bin Al-Walid." Abdullah added, "By Allah! I saw all of them dead in the battle field on the day of Badr and they were dragged and thrown in the Qalib (a well) at Badr: Allah's Apostle then said, 'Allah's curse has descended upon the people of the Qalib (well).

So even though Ummaya purchased this fancy camel, he prepares his own death.

It's mentioned before they left Mecca the army made a dua. They gathered around the kab'ah and said: "Oh Allah whichever army is more nobel, help them. Whichever is more honourable, give them victory and send your aid to the better of the two tribes". Little did they know they

made dua against themselves. And its mentioned in Surah Anfal, which all of it, is about the Battle of Badr. Verse 19 says

"If you [disbelievers] seek the victory - the defeat has come to you. And if you desist [from hostilities], it is best for you; but if you return [to war], We will return, and never will you be availed by your [large] company at all, even if it should increase; and [that is] because Allah is with the believers. "

Note the help for the muslims has already come - it was mentioned earlier in the surah. Allah is saying here victory has already come not to you, but rather to the other side. And all of your numbers won't benefit, Allah is with the muslims.

The Quraysh marched outside of Mecca, and their numbers was around 1300 - the largest ever gathered. For the first time numbers got bigger and bigger - in Badr its 1300, Uhud 3000 and Ahzab 5000+. And note they arent united - Allah says in the Quran "you think they are one group, but their hearts are disunited". So as they exit Mecca, this disunity showed itself. One group said "we are leaving Mecca unprotected!" And then they brought up an old rivalvry existed before Islam. The Quraysh and the Banu Bukr started a small tension/war. One of the Qurayshi youth wandered into the land of Banu Bukr. He was a tall/handsome man who was a future leader of the Quraysh. And the leader of the Banu Bukr was jealous so he told someone to assassinate him. Before this there was a blood fued where one member of the Quraysh killed someone from the Banu Bukr. So the cheif of Banu Bukr said "a man for a man - that remember that guy, I killed this boy so let's call it quits". So the Quraysh said "fine we won't go to war a man for a man". However the brother of this killed boy decided to kill the cheif of the Banu Bukr. Not just any average guy. The very man who ordered the assissination. And the brother was successful; he cut up the chief in peices in a gruesome fasion and brought the peices back to Mecca, and put them on the door of the ka'bah. This is all before Islam note. So the news spread the Quraysh has killed a cheifton of Banu Bukr. This is now civil war but before this war took place the message of Islam became stronger so both tribes paused the war. However the Quraysh get paranoid that "NOW the banu bukr will attack Mecca when its empty - they'll take our women, kill our children etc". So there was a huge commotion in the army. As it is, people don't want to go to war. So a large segmant of the army was about to return. What happened? Shaytan became desperate. Physically he came to them in the form of Suraka ibn Malik (the same person who tried to capture the prophet PBUH during the Hijrah). He was Suraka because Suraka was from the Banu Qinana - and the Banu Qinana is the larger tribe of the Banu Bukr (just like Quraysh is the larger tribe of the Banu Hashim). So Banu Qinana rivals the Quraysh. Suraka was a cheif of another tribe of the Banu Qinana and he says "dont worry I will make sure the Banu Bukr wont attack you". So shaytan is lying here of course - he said "I will be your protector". And Suraka even said "I'll accompany you aswell to show you how serious I am". So they were so happy that one of the cheiftons of the Banu Qinana is coming. When Shaytan sees the angels coming down on the morning of Badr, he turned around and starting running away! And the Quraysh were like "why are you running?!". Indeed he's come all the way from Mecca to Badr. But Shaytan runs and someone tries to stop him so he pushes that person and reveals his true colours. Surah Anfal verse 48:

And [remember] when Satan made their deeds pleasing to them and said, "No one can overcome you today from among the people, and indeed, I am your protector." But when the two armies sighted each other, he turned on his heels and said, "Indeed, I am disassociated from you. Indeed, I see what you do not see; indeed I fear Allah . And Allah is severe in penalty."

In Imam Ahmed, ibn Ishaaq etc its said they had over 100 horses, 600 suits of armour, 500+ camels; every day they slaughtered 10 camels for food; they even brought along their singing girls for moral boosting (cheerleaders). Allah mentions this in the Quran. They want people to hear they are 1300 strong - they think they are blocking Allahs path but Allah has blocked them.

So there's three things going on. Abu Suffyan and the caravan; Quraysh army and the Muslim army. Once Abu Suffyan felt the caravan was safe beyond the reach of the muslims, he sent someone to tell the Quraysh that "the caravan is safe, you can go back". Notice even Abu Suffyan didn't want war. He said "Go tell the army to return etc". Once the person met the army, the reconviened to decide what to do. Utbah said "let's go back the caravan is safe" - the same Utbah who didn't want war all the way to the end. But Abu Jahal said "No - we will go to Badr and we'll stay there for three days, drink our wine, let these girls sing for us and the whole of Arabia will know our strength". Notice there is no talk of war - the whole reason for this was just protection of the caravan. They don't want to fight for no reason. Even though Abu Jahal said this, around 300/350 returned back to Mecca. This was obviously demoralsing. Allah mentioned this tension in the Quraysh army. There was also tension in the muslim army. Allah says in Anfal

"If the two of you had agreed to a fight, you still would not had been able to set a time and place. But We wanted it - and Our commandment is to be fulfilled. So whoever dies dies after the truth is established. Whoever lives lives after the truth is established".

When the army reached Ju'ffa, most likely before the envoy reeached them, one of the youngest men from Banu Hashim i.e. a son of the cousion of the prophet PBUH saw a dream; he saw a crier riding towards them and announced "Utbah has been killed; Shaybah has been killed, ibn Al Hakaam (Abu Jahal), Uqbah etc" all have been killed i.e. every famous noble man of Quraysh (and they eventually all were) - and blood will splatter on every tent of the Quraysh.

Back to the muslims now. When they left Madinah they had NO clue they would meet an army. They just think its an easy and quick raid where they are 315 against only 40 armed guards. They thought it would be a clear victory. However rumours began to come. This is the way of the travellers in the desert. A rumour spread there is an army that's left Mecca - the prophet PBUH was shown a dream he would be fighting an army. But he hoped it would at a later date. So after the rumours spread the tone begins to change. And the prophet PBUH told the muslims "what do you think isntead if we met a group from Mecca thats been

informed of your depature" i.e. a group prepared for war. Some of the sahabah questioned this: "we dont have any thing to fight a war". The next day the prophet PBUH repeated - the sahabah's response was more firm. Allah mentions this in the Quran. That "when your Lord tells you to go out of your houses, but the truth was with you, a group of the believers did not like it. They began arguing with you, even after it was made clear to them - it was as if you were dragging them to their deaths". THat is, Allah is rebuking some of the companions. They thought the prophet PBUH is driving them to their death, but in reality he is driving them to victory. They dont trust Allah! The "even after it was made clear" is that, Allah promised they would be the victors. The prophet PBUH had already told them "Allah has promised us victory". But still the human soul is weak. They thought it was a 2/3 days trip to Badr and back. They didnt have proper armour, food etc. Allah said "you wanted the booty, Allah had a far bigger plan in mind". Allah wanted to show WHO was among the truth. The battle of Badr was called the battle of truth. Badr and the conquest of Mecca were both miracles beyond mircales. Allah is saying "Today I will show who is true and who is false". This shows us so many benefits. The sahabah are humans after all, and humans can't be perfect. Thus they were arguing "we can't do this". Yet this arguing dosen't make them less of a believer. Allah calls them believers - there were no munaafiqs before Badr. Only after Badr munaafiqs begin. So Allah calls the group who are trying to persuade the prophet PBUH NOT to go "believers". This shows even the believer can have fear and Allah midly reputed them, but still said they are mu'minoon. So to be a bit hesitant to do a good deed it not hypocrisy, as long as imaan wins over eventually. To feel a slight hesitation to i.e. do hajj, or wake up for fajr, is allowed as long as we overcome it.

So the muslims make their way to Badr. Indeed Allah decreed the battle to occur. And the muslims are still not sure which groups they will meet. The 1000 or the 40. And the prophet PBUH himself acted as a scout with Abu Bukr RA - this shows the sentivity and trepidation the prophet PBUH was feeling. So he takes the only person he trusts beyond anyone. They become the scouts and fact finders. And they find information, until they come across an old bedouin. These are neutral people that carry information in the desert. The prophet PBUH asks "do you have have any information about the Quraysh, and Muhammad and his army?" He is asking so suspicion dosen't fall on him! If its only "Quraysh" then you can infer he's on the side of Muhammad. So the prophet PBUH said "I heard some stuff what's going on?" So the bedouin said "I won't inform you until you tell me who you are". So the prophet PBUH said "I promise to tell you where we are from as long as you tell us any information you have". With this the bedouin felt "ok fine clearly they aren't on any of the two sides". The bedouin says "Muhammad left Yathrib at such a date and has camped outside of Badr" - he was dead on and indeed the prophet PBUH knew this. "And it has reached me the army of the Quraysh has left Mecca on such a date, and thus they must be at such a location" - both was true. So this is very bad news at the time. The beduoin has confirmed there is an army - they have their news network; indeed they needed to have this to survive themselves for their safety. So the bedouin says "where are you from?" The prophet PBUH said "We are from water". This is 'tawriya' i.e. a double truth - not a lie. Islam dosen't allow lying but at time 'tawriya' is allowed i.e. when Abu Bukr RA said "this is my guide". You are not lying.

Notice aswell the bravery of the prophet PBUH to act as a scout. So the prophet PBUH comes back and does not tell the army anything. He first and foremost asks Allah for help in salah. As he is praying a commotion begin. The sahabah have captured two of the slaves of the Quraysh. And they asked "where are you from?" And the slaves say "we are from the army of the Quraysh". And the sahabah start beating up the slaves saying "NO you are lying you're not from the army - you're from the caravan of Abu Suffyan". They themselves are so eager its not going to be a war. That "NO tell us the truth". Then the slaves say "Ok we're from the caravan". After a while they say "actually we're from the army" and so the sahabah beat them again until finally they say "No we're from the caravan". This happened for a while (notice the length of the salah of the prophet PBUH) until the prophet PBUH finished his salah and told the sahabah "when they tell the truth you beat them; when they lie you let them go" i.e. how foolish is that. Its as if he's saying its ridiculous to beat them - whatever you want them to say they will say it. They're telling you the truth. They're just workers in the army they have no reason to lie. Of course this was the final verdict that they are now meeting the army. This was the test. Officially the prophet PBUH tells them an army is coming. So the prophet PBUH asks the slaves "how many people are in the army?" They say "we are slaves we don't know". Again the wisdom of the prophet PBUH - he says "tell me how many camels do they kill a day" i.e. a question they would know. They replied "9 or 10" and the prophet PBUH immediately said "there around 900-1000 people". He said who is present? And thus began a whos who of a Quraysh. This is the whole point and beauty of Badr. EVERY SINGLE noble henchman to a last man died. It was a victory upon victory. Ummayah ibn Khalaf, Utbah ibn Rabbiah, Shaybah, Suhail ibn Amar, Abu Jahal etc. This news caused the muslims to be very disheartened - why? Because the whole gathering has come. If they are here their whole wealth is here. They indeed had the best camel, armour etc. This demolarised the sahabah. The prophet PBUH smiled in happiness because he knew Allahs promise is true: "Allah has said 'whichever of the two you meet, they will be yours. You wanted the one with no weapons, but Allah had a bigger plan in mind". So when it was confirmed they are facing the army, the prophet PBUH is happy. So he told the muslims that "Mecca has presented to you the cream of the crop" and he saw the dejection in their faces he said "by Allah Ummayah will be killed here, Abu Jahal here, Utbah here" and litearlly when it happened every single person was found at their spot as predicted. Indeed now the prophet PBUH knew they were facing an army, he knew he had to rile up the troops. This shows us when push came to shove even though they were scared in the end they fought.

So the prophet PBUH asked them "what should we do now?" Obviously there's no choice running away now would be a humiliation. The army has come - you have to meet them in battle. This isn't the first time or the last we see shura in action. Consoltation is a praiseworthy element of Islam. He had no need of shura but he is demonstrating what a leader should do. Abu Bukr stands, praises Allah, sends peace upon the prophet PBUH and says "Do what you think, we are with you". The prophet PBUH thanked and praised him, and asked again "what should we do". Umar RA stands up and repeats what Abu Bukr said with more emphasis. He sits down, the prophet PBUH thanks and praises him and asks the same question. Silence again - what does he want? Now Al Miktaad stands up and says with fiery language "Do as Allah has commanded we are right behind you. We will not say to you as the Bani Israel said

to Musa 'We wont fight'. Rather we will say 'You and your Lord fight, we are right behind you. Take us to the corner of the world, we will follow you until we meet Allah". Now the prophet PBUH thanks him and praises him BUT for the fourth time the prophet PBUH asks "what should we do?" Why? Because he wants to hear from the Ansar. Umar and Abu Bukr and Al Miktaad is Qurayshi and the Ansar remember from the covenant had promised they would "protect him as if their own family". Badr is offensive - not protection. The Ansar had not signed up for this. For the first time the Ansar are being asked. So the great leader, Sa'ad ibn Mu'ad stood up, the young powerful man and said "perhaps you're waiting for us". So the prophet PBUH said "yes". So Sa'ad gave the eloquent speech "We believed in you, trusted in you and testified your truth. And we gave you a promise to 'listen and obey you'." He' saying "are we not muslims?" He said "Go forth and we are with you. I swear by the one who sent you, if you take us in the ocean we will go right behind you. We aren't scared of meeting the enemy in battle, and Allah will show you that which will comfort you". When Sa'ad said this, the prophet PBUH was so happy his face lit up like the moon and this reallyreinvigourated him. He told them again "by Allah We have been promised victory" and he began the preperations of war.

Seerah of Prophet Muhammed 38 - The Battle of Badr 3 - Yasir Qadhi - October 2011

We mentioned last time the prophet PBUH had to verify from the Ansar whether they were willing to fight. And that Sa'ad ibn Mu'ad stood up and gave a beautiful speech.

When the prophet PBUH knew all the sahabah commited, the prophet PBUH started preperations for war. He divided the army into three flanks. The prophet PBUH had different flags: sometimes white, black or other colours. In Badr, he gave the primary white flag which was white to Mus'ab ibn Omair. On the right hand side he placed Ali ibn Abu Talib and he gave him all of the muhajiroon. On the left side he placed Sa'ad ibn Mu'ad and he gave him all of the Ansar. According to one report the prophet PBUH had a back group maybe for reinforcements. But the two primary groups were on the right and left. In this division Islam takes into account cultural and ethnical divisions. The prophet PBUH divided up the Ansar and Muhajir because they both knew each other better. They felt more comfortable around each other. Thus the attitude of some muslims to ignore culture completely is wrong. Allah clearly says "we have made you into many races". So Allah is saying He's made us into various ethnicities so we can get to know each other. In other words, if we were all the same how would anyone stand out? We wouldn't. Each one of us has a personal identity. So the prophet PBUH took advantage of this ethnic division. There's no doubt people of an area will socialise more with each other - and there's nothing unislamic about this (as long as they don't fight etc).

Notice also the leaders of each group were young dynamic leaders. And were both of the noblemen. Thus there is a reality that you can't deny some people have qualities that set them apart from others. The prophet PBUH didn't choose a nobody to lead - he chose those who would have their respect of the group. And indeed Ali is the great grandson of Abdul Muttalib; everyone loved and adored him. His lineage and everything was of the highest calibre. Similarly, Sa'ad ibn Mu'ad was the future leader of the Ansar. So the prophet PBUH gave leadership to those who deserved this leadership.

Now, the flag bearer is the focus of the army. And the prophet PBUH chose someone who both the Ansar and Muhajiroon look up to i.e. Mus'ab ibn Omair. He is of course Qurayshi, yet he is the earliest of people to immigrate to Madinah. Therefore the respect he has amongst the Ansar is unparalelled as most of the Ansar converted by him. So he was the most madanih of the muhajiroon. Hence the prophet PBUH chose him to symbolise the entire army.

Note also the position of the flag bearer is although honourable, it's also very dangerous. Why? Because the flag bearer is always the target of the enemy. The enemy wants the flag to fall - if the flag ever falls, its a symobl when the other army sees the flag fall, it encourages them and gives them hope. And therefore the flag bearer is always the centre of attack. Further, the flag bearer is always imparied since he has one hand holding the flag. One of main purpose of the flag bearer is to organise the army.

The prophet PBUH arrived at Badr first - he preceeded by the Quraysh by a day. He came to the planes of Badr on the 16th Ramadan in the second year of the Hijrah. And the prophet PBUH immediately set up his camp and tents on the on the entire planes of Badr. Before he sent up camp, one of the scouts, Al Hubaab ibn Al-Mundhir asked "this place where we are camping, is this something Allah has told you such that we can't move one inch foward or back, or is it your own opinion based on tactics?" The prophet PBUH said "No its my own strategy". So he said "In that case I suggest we proceed until we are beyond midpoint, and therefore the wells of Badr will be behind us. In this case we will have the wells of Badr, but they will not and they'll have to rely on their jugs etc". The prophet PBUH followed this advice and said "you have directed us to the best opinion". In one narration its said Jibreel AS came down to tell the prophet PBUH "follow the advice of Hubaab". So the prophet PBUH camped onwards until the muslims had blocked of all the wells. The prophet PBUH put all the wells behind him, and blocked the smaller wells after taking water out and putting the water into the big well. And the biggest well was positioned such that it was in the centre of the muslim camp.

This incident is one of dozens of example the prophet PBUH would take advice from the sahabah and he would change his opinion based on them. He would always take the opinions of the sahabah. In this incident Hubaab also demostrates the prophet PBUH did things from him own opinion. Now note this issue is a huge topic is Usool al Fiqh i.e. "Did the prophet PBUH do things from his own opinion, not from Allahs will?" And this incident suggets sometimes he did. The problem comes that some people take this exception and make a general rule out of it. That is, 'this was the personal opinion of the prophet PBUH, therefore we can go through all the sunnah and pick and choose what was a personal opinion he used to do, and what was from Allah'. This is wrong for many reasons.

1. You cannot extrapolate a paticular incident into shariah. You cannot say when the prophet PBUH commanded "Pray" - this is his opinion. The shariah is what he is commanding you to do. Where the prophet PBUH is camping at Badr, there is no shariah to be derived here. When the prophet PBUH camps at Badr, he isn't intending to legislate a position of where to camp. Whereas where he prays, fasts, inheritance etc this is shariah - he intends for the muslims to follow him.

2. Hubaab had to ask him point blank - he didn't assume he can understand what is from Allah's wahi and what is from the prophet PBUH's opinion. We of course cannot do this now.

Sometimes, very rarely, the prophet PBUH was asked "is this something you are commanding, or is this suggestion?" There are literally dozens of examples where the sahabah would hear something and they would apply the ruling so literally it borders on disbelief. One such is that, during an expidition the prophet PBUH commanded no one to enter his tent. One of the sahabah was outside and he had a pressing need. And he asked the prophet PBUH "may I enter the tent?". The prophet PBUH said yes. But the sahabah was confused so he asked "can I enter with my full body or just part of my body?" Because he's confused and dosen't want to break the command of the prophet PBUH. Another incident was once the prophet PBUH

was giving a khutbah, and he mentioned to someone "stop". And a sahabi who was walking through the door didn't see the context of that word "stop" and he LITERALLY stopped mid-door with his foot in the air. We can go on and on. The prophet PBUH in the battle of Kabar told Ali ibn Abi Talib "go forth and do not come back until you are victorious". And Ali RA walked 10 spaces but had a question. He was about to turn around but then he realised the prophet PBUH said "don't turn back". So he started shouting "Ya rasulAllah" facing fowards yan'ee he was being so literal that he dosen't even turn around.

We only have one or two where there's a reason where a sahabah asks "is this wahi from Allah or just a suggestion?" This incident with Habaab is one of them. Another is the incident of Bareera who was a free slave. But she had a marriage. So has the right to continue or cancel the marriage. She decides to cancel it. And so her husband begs and cries "please take me back etc". And Bareera didn't even look back. And they are going aroud the city and ibn Abass said "I saw Mugeeth beard wet with tears 'Oh Bareera etc'". So the prophet PBUH saw the two of them walking around the city like this. So he said to Bareera "why don't you take him back?" So she asks "Are you commanding me or is it just a suggestion?" The prophet PBUH said "I am just reconciling". She then said "Ok for I have no need of him". Some say these were the only two incidences where this happened. But people extrapolate this so much and they say "don't tell us anything he commanded, we will just follow the Quran". But of course this is wrong.

So after they took all the water out of the small wells and transported it to the big wells, this is when Sa'ad ibn Mu'ad suggested "why don't we make a camar i.e. headquaters where the prophet PBUH can monitor the battle?". The prophet PBUH agreed and the sahabah set up, not tents but a sleeping area etc. And night fell and the Quraysh who were on the horizon. It was thus known to all the battle would take place the very next morning.

And its narrated in Imam Ahmed that the prophet PBUH spent the whole night making dua to Allah and making prolonged sajdah. And he said "Oh Allah if you destroy this group, you will not be worshipped on Earth" i.e. if we fail now, Islam will be ruined. And in the middle of the night light rain began to fall, and the people had to take their belongings and shelter themselves under trees, camels etc. And the prophet PBUH continued to pray and make dua until finally the dawn broke. And he was the one who said "Oh people time for salah". And thus began the 17th Ramdan in the second year of the Hijrah. According to modern historians this is March 17th 624 CE, and it appears this occured on a Friday.

Allah mentions both the rain and sleep in Surah Anfal as a miracle from Him. Allah says "When sleep overcame you, this was a blessing from Him, and He sent down for you from the skies rain to purify you, and there was a spiritual bath, and to make your footsteps firm". SubhanAllah when there is no rain the desert sand is difficult to walk in. No rain is difficult - alot of rain is impossible. But just the right amount of rain makes the sand firm. And Allah caused their side of the field firm. And Ali RA said "if you could only see us on the night of Badr, every one of us was dead asleep, except for the prophet PBUH who was praying behind a tree and making dua until the morning". And subhanAllah this is a miracle - why? Because

the night before a big test, exam or even a battle you are nervous and cannot sleep. Yet the sahabah were fast asleep. This is truly a miracle and gift from Allah. Imagine the affairs of the Quraysh: worry, concern, no sleep, no rain. And again we know if Allah helps you, there is none that can overcome you. It's also said the Quraysh side recieved a downpour of rain which is the worst. This also shows the concern of the prophet PBUH - even though he put his trust in Allah, he is concerned for his people. So he begs Allah all night in sajdah. Ibn Masood said "I have never seen anyone pleading more than the prophet PBUH was pleading on the night of Badr".

The question arises: did he go to sleep at all? Ibn Kathir says he did doze off and in this dozing off Allah showed him a dream. What dream? Its referenced in the Quran, that "Allah showed them (Quraysh) to you as being small in number; if He had showed them to you as big as they were, you would have despaired. But Allah protected you (by not showing the real quantity)". Now - this is not misinformation. If there are 100 people and you see 10 of them. If Allah shows 150, this is incorrect. Allah never does anything incorrectly. Rather he showed him a dream of a section of the army. And this section is a correct, valid and true section. So when the prophet PBUH woke up, he was optimistic.

As the sun rose up and the prophet PBUH alligned the muslim army the prophet PBUH used a tactic not used by the Arabs. The Arabs of old used to attack in circles; they would attack and them come back. And then attack and then come back etc. But the tactic of the prophet PBUH was a modern tactic which is military battalions marching in rows. This tactic was not known to the Arabs. But Allah taught our prophet PBUH this tactic and this is the standard practice of all armies currently. In Badr they didn't have all of the weapons but eventually the front row has javelin and spears; the back row has the arrows and the middle rows have swords. The prophet PBUH did not have much weaponary, but nonetheless he followed it. And the prophet PBUH was walking between the rows straightening them as if they were in salah. Again this is exactly how modern armies do. Amazingly the prophet PBUH had never seen this or experianced this but he has this intuition. And so he was marching between the rows and he had a stick to straighten the rows. And there was one sahabi, Suath, who was out of line so the prophet PBUH poked him to get in line "Straighten up oh Suath". Suath said "Ya rasulAllah you have poked me and caused pain without any cause. And Allah sent you with truth and justice, so I demand justice". Can you imagine - they are about to have a battle! The prophet PBUH is just poking but Suath says "I demand justice". Immediately drops the stick, raises his shirt and says "here is qisaas". SubhanAllah. The prophet PBUH said "you have a point". And Suath immediately bowed down and hugged and kissed the skin of the prophet PBUH that was exposed and the prophet PBUH said "what is this?" Suath said "Ya rasulAllah you see the situation was in, so if I die I wish my last breath/time be that my skin touch your skin before my death". SubhanAllah the point is he is being very clever - he plotted to kiss the prophet PBUH. So the prophet PBUH made dua for him and asked Allah to bless him. And subhanAllah when it comes to rights kings and slaves are the same - this is why the prophet PBUH said "yes you are right I shouldnt have poked you for no reason so do it to me". What was the pain? Nothing. But it shows us the prophet PBUH's humility, humbleness etc. Even the khalifah when he went to the court he was judged to being wrong. The famous story of

the jew and Ali RA, when the courts judged against Ali, the jew immediately converted to Islam because he said "this must be the true religion".

As the sun is rising, and the two armies can see each other, the prophet PBUH saw a man galloping back and forth in the lines of the Quraysh, and the prophet PBUH said "If there is any good in the Quraysh its in that person; if they listen to him they shall be successful". And the prophet PBUH said "Oh Ali call out to Humza and ask him, 'who is that man, what's he saying?'". Note we infer from this Allah gave the prophet PBUH wahi he is saying good but didn't specify what.

Also when the prophet PBUH saw the Quraysh he made dua "Oh Allah this is the Quraysh they've come with their pride challenging you and they have rejected your messenger. Oh Allah your help that has been promised (x3) cause them to be destroyed".

Now to the Quraysh

On the morning of the 17th, the Quraysh are not sure yet what the size of the muslim army is etc. So they send after Fajr their most experianced scout Umayr ibn Wahab Al Jumahee. So he goes far and wide around the planes of Badr to get an estimation as to how much the muslims are. And he tells them "there are around 300 - but I feel there is a huge catastrophe about to happen. There are young men of Yathrib waiting to inflict death; a group of people who have no help other than their sword i.e. (no armour, not many spears, javelins etc nothing really) so they will be vicious in their fighting. By Allah I don't think you will be able to kill any one of them until they kill one of you. And if 300 of you die, then what pleasure will you gain? Now do as you please". He said he sensed determination, bravery etc. And Abu Jahal said "we didn't ask for your advice". Note, we are seeing there are still people in the Quraysh army that don't want to fight. More than 300 returned already - Ummayah and Uqbah didn't want to go and Abu Jahal enticed them.

Another person trying to stop the war was Hakim ibn Hizzam; his son was a sahabi and he was on the other side. His son was called Hizzam so Hizzam ibn Hakim ibn Hizzam. And so he goes to Utbah ibn Rabbiyah who didn't want war from day one. He asks Utbah "why don't you take on the blood money of the Hadrami" - note al Hadrami was the person who died when those six sahabah attacked that caravan in the sacred month. And the Quraysh were hyping this up saying "these are the people who killed al Hadrami we need to avenge him etc" and they are making a big deal of it. We hear the same crap today. So Utbah said "Ok fine if this is what will prevent bloodshed I will pay the blood money (its ALOT of money)" and he made a speech to the relatives of Al Hadrami that "I will give the money - stop chanting his name". Hakim himself said "take the advice of this man" and Utbah said "if someone accuses you of cowardice mention my name and say I was the one who became scared - go ahead and say that, even though you know I'm not a coward. By Allah if you defeat this man you will kill your own blood, your own father, brother etc. How would you like it you are amongst the murderers of your brother, father etc". He is invoking jaheleya here - it was all about triablism. And he said "let us return and leave Muhammad and his companions to the rest of the Arabs.

If they overcome him, this is what you want. If it's the other case i.e. he overcomes them, then surely his honour is our honour aswell. And we will have an excuse for him to forgive us". So this was when he was on his camel going back and forth. And when this happened Hakim was so happy; he went to Abu Jahal and said "Utbah has agreed to pay the blood money let us stop this war". But Abu Jahal just mocked Hakim and said "Didn't Utbah find a better slave/messenger than you?" Hakim responds and said "I agree with the message I want no bloodshed". When Abu Jahal finds out people are changing their minds, he goes to the blood brother of Al Hadrami and says "will you be happy to take some gold?" So this young man stood up and gave a passionate talk about his brother. Abu Jahal at this point said "Oh Utbah you have become a coward after looking at the army". This is strange here; Utbah himself said "call me a coward". But when Abu Jahal did it, he flipped. And he said "this person who perfumes his behind, he accuses me of being a coward? He shall see who the real coward is." And at this he called his own brother and son to march out for the mubaraza which was 3 vs 3.

Notice the prophet PBUH praised Utbah even though his ideas and reasons were wrong; he wanted to fight out of triablism not because Islam is the truth. But what he said made alot of sense i.e. how can you fight your brothers and fathers and live with people who killed your family? Therefore the point is its good to support causes not coming from the shariah but causes that are just. There is nothing wrong with us praising and helping these just causes out. The whole seerah shows us a person can be bad i.e. an idol worshipper, but still have good positive morals.

As the Quraysh line up, Abu Jahal makes dua to Allah and he says "Oh Allah whichever of the two of these armies has brought more evil, and cut the ties of kinship, and has brought the more unknown Adoctrines, let them meet their death today". And all of three of these counts he is guilty. The prophet PBUH is bringing the doctrine of Ibrahim AS. Abu Jahal is following the newer one. Abu Jahal himself brought evil and cut ties. Thus, he is making dua against himself.

The prophet PBUH told the muslim army certain people should not be killed: Al-'Abbas ibn 'Abd al-Muttalib (his uncle) and Abul Bhuktari. One of the major things about him was he was one of the most important people to break the boycott. And he mentioned others and said "all of these people have been forced to fight". This shows us not all enemies are the same.

We had mentioned that Utbah started the mubaraza. It translates as battle/open bout. The way the Arabs would have a battle is that before the two armies engaged a few people would fight one on one. Not the actual leader but the second rank. This would give moral victory to one of the two sides. And it was Utbah who started, however there was an incident occured before this (whether the night before or early morning) one person died from Abu Jahals tribe. And when they came to the battlefield and saw all the water had been cut off, Al Aswad said "I will get water or die trying". And so he attempted to sneak into the muslim camp to steal some water, but Humza saw him and killed him. Therefore he was true in what he said: he died trying. So he was thus the first person to die.

The first actual battle was the mubaraza. Utbah ibn Rabbiah, Shaybah ibn Rabbiah and Utbah's son Waleed ibn Utbah. This is the cream of the Quraysh - second tier, just one level below Abu Jahal and Abu Suffyan. So they marched forth and they shouted out "who will come forth and battle us?" Immediately three young people stood up from the Ansar jumped up in their eagerness. They were Auf ibn Afrah, Muawad ibn Afrah and 'Abd Allah ibn Rawahah. Note the two Afrah brothers eventually killed Abu Jahal. So Utbah said "Who are you? We don't know you nor do we have any quarrel with you. We are fighting our own blood". They are looking at pure jaheleya. They don't understand the bonds of imaan is greater than blood blonds. They are basically saying "we don't even need to fight you go back home - send us our own blood". So Utbah called out "Oh Muhammad send out our equals". And so the prophet PBUH said "stand up you oh Humza, Ali and Ubaydah ibn al-Harith". So the prophet PBUH sent out three people that were noblemen and core Qurayshi. Utbah said "who are you?" And when he heard the names he said "Yes these are noble adversaries come and fight".

Ubaydah ibn al-Harith ibn Muttalib ibn Abdi Munaf. Remember Abdul Muttalib was really called Shaybah. Abdul Muttalib was called Abdul Muttalib because of this guy. Muttalib rescued Shaybah, and when Muttalib entered Mecca he had a young boy and he didn't want to tell the people this is the son of his brother. Why? He was still scared of the Banu Najar. So he said "this is my new slave" so Shaybah became Abdul Muttalib. So Ubaydah, his grandfather is that Muttalib. So Ubaydah was the prophet PBUH's fathers second cousin. Note he's not Hashim by the way, he is of the Banu Abdi Munaf. He was the oldest among them so he goes towards Utbah. Hamza goes to Utbahs younger brother; and then of course the two youngsters are Waleed and Ali so they fight each other. Indeed it's the only logical pairing that each pairing is by age. It's said both Humza and Ali instantly pounced and killed them without a single injury on themselves. As for Ubaydah, Utbah managed to slice his leg off, so Ubaydah fell down but by that time both Humza and Ali finished so they killed Utbah off. So the father, brother and son all died all because Abu Jahal called him a coward. Allah references this in Surah Hajj verse 19 "These are the two people who are arguing about their Lord". And so Ubaydah was carried on the shoulders on Humza and Ali, and he died a few days later since they couldn't stop the wound bleeding etc. So this was a moral boost to the muslim; this was just the initial victory. Its narrated in Muslim that when the prophet PBUH lined up the army he once again made dua "Oh Allah fulfill your promise to me" and he raised his hands completely to the skies. This is one of the three postures about how to make dua.

1. Palms outwards - the prophet PBUH explicilty said "don't ask Allah from the back of your palms".

2. Sometimes the prophet PBUH made dua by simply raising a finger i.e. for zikr.

3. Very rarely he would raise his hands all the way up to the heavens, palms facing outwards and up. On this occasion it's also allowed to raise your heads. Otherwise in salah you never raise your eyes. But at times of extreme problem and distress he used to raise his hands and

eyes. And he kept on making dua so much so his upper garment falls off and his whole chest is exposed and open. At this Abu Bukr RA stood down, picked up the upper clothing and wrapped it around the prophet PBUH. And he said "enough ya RasulAllah enough your Lord will give you what he promised".

SubhanAllah we notice here the prophet PBUH and Abu Bukr RA are perfecting two essential emotions: hope and fear. You have to have both. Each one deserves a time when it should be more than the other. And he had barely said this when the prophet PBUH when into a trance. Literally as soon as he lowered his hands he went into trance i.e. wahi came down onto him and Allah responds. And this goes back to Abu Dawuds hadith wherein the prophet PBUH said "when a servent raises his hands up, Allah is embarrased/shy those hands come back without something being in them". If anyone of us feels shy when someone is shy, how about Allah who is the most perfect? And how about when His own messenger is doing the asking? How can those hands come back without giving him something? And Jibreel AS comes with the wahi - and its said the prophet PBUHs eyes were shut tight, but when the wahi ended, ibn Masud said he turned around and its as if his face was the moon. And he tells Abu Bukr RA "you are telling you to calm down, I am telling you to be happy, for indeed the help of Allah has come. This is Jibreel AS, he has worn his turban, and is riding his horse". And Allah says in the Quran

[Remember] when you asked help of your Lord, and He answered you, "Indeed, I will reinforce you with a thousand from the angels, following one another."

1000 angels! One angel could have taken care of all of them. SubhanAllah. And the prophet PBUH began reciting "the groups shall be defeated and they shall turn their backs and flee". Umar RA said he used to ask himself "which group of this? when will this happen?"
And the prophet PBUH stooped down, picked up some pebbles, threw it at the Quraysh and said "may these faces be cursed". And every single person in the army were blinded by this. Allah says this in the Quran:

"...And you threw not, [O Muhammad], when you threw, but it was Allah who threw that He might test the believers with a good test. Indeed, Allah is Hearing and Knowing."

Seerah of Prophet Muhammed 39 - The Battle of Badr 4 - Yasir Qadhi - October 2011

We will discuss the actual gist of the battle. The problem is we cannot describe an entire battle in one go. What we have is a series of small specific battles between two people. And this is our narration/version - we want to have much more details but we don't have as many as we want. Again another issue is the chronological order of the battles - we simply don't know.

Of the stories that occured at the beginning is that of Umaid ibn Al-Humaan. When the mushrikoon ran towards the muslims, and the muslims charged foward, the prophet PBUH said "Stand up and embrace Jannah whose width is as much as the distance between heavens and Earth". Umaid was eating some dates to strengthen himself, but when he heard this he said "Bakin bakin" i.e. he is trivialising it. The prophet PBUH said "what do you mean?" Umaid said "If this is the truth, what is the use of living here, I want to be apart of the people of Jannah". Umaid said "If I live long enough to finish these dates, its too long of a life". And he is one of the handful of sahaba who died in Badr. Indeed the Badri sahaba were the most elite, and of them the shuhada of Badr were at a higher level - so Umaid ibn Al Humaan was a very high level sahabi.

Its also narrated the prophet PBUH said "do not throw your arrows until they come into distance; then when they come shower them with arrows but save them from later on". And in Abu Dawud the prophet PBUH said "Don't unsheeth your swords until they are right on you". And at some point in time, the prophet PBUH picked up a handful of dust and threw it in the faces of the mushrikoon, and he said "may these faces be cursed". And its said every single mushrik was blinded for a short while. It would make sense this happened right when the mushriks were charging at the muslims. And as we said Allah references this in the Quran.

Did the prophet PBUH himself fight in Badr? There is some contraversy here. The majority opinion is the prophet PBUH did not fight in most of the battles; he was a military commander maintaining the order etc. But as for Badr it appears to be he was physically fighting; what ibn Hajar say is he would fight, and then go back to his tent to make dua, and then would repeat. This is based on a narration by Ali RA "On the day of Badr we saw the prophet PBUH was the closest of us to the enemy, and when the fighting got tough we would seek protection through him" i.e. coming close to him. And Ali RA said "the prophet PBUH was the most aggressive/brave of us". Ali RA narrates he came to see what the prophet PBUH was doing in his tent and he found him in sadajah so he went away to fight. And then he came back again to find the prophet PBUH still in sadajah so he went away. And then he came back for the third time and the prophet PBUH was still in sadajah. After this he left and the muslims were victorious. So Ali RA narrates both of these narrations thus the only way to reconile is that the battle lasted multiple hours, therefore the prophet PBUH was alternating between fighting and making dua. Remember the battle was on a Friday, 17th Ramadan 2H. And Abu Bukr RA would stay with him wherever he went; Abu Bukr RA guarded him while he made dua.

We also know from the Quran Allah sent down exactly 1000 angels. That:

[Remember] when you asked help of your Lord, and He answered you, "Indeed, I will reinfoce/help you with a thousand from the angels, following one another."

Allah says here "I will HELP you" i.e. not "you sit back and relax - NO, you do your job and I will help you". And Allah says in the Quran

[Remember] when your Lord inspired to the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip."

Notice here the angels helped the believers. The believers are raising the sword and fighting, but the angels complete the action. Not that the believers did nothing - no. Now imagine Allah is telling the angels to go and strike them. This is the angels Allah is inspiring.

A number of stories have been narrated where the sahabah saw the angels. We already mentioned as soon as the prophet PBUH lowered his hands he said "Allah has answered our prayer, here is Jibreel AS, turbaned, armed and riding a horse with the angels". Notice thus even the angels have horses etc. So Allah has created creatures way beyond our imagination. And why are they armed? Allah wants to show us even the angels need to put in the effort. Of the stories mentioned, in Muslim, ibn Abbass narrates one of the sahaba was in pursuit of a mushrik, and he heard a rider calling out to his horse "Go forth Hayzoom" and he saw the mushrik he was about to attack, his nose was instantly chopped off. Before the muslim could lower his sword, the angel whipped the mushrik's nose off. Again the angels 'helped' the believers - they didn't just win the battle. And when he told the prophet PBUH what happened, the prophet PBUH said "you have told the truth, that was a help Allah had sent down from the third heaven".

When Abbass was brought as a prisoner of war, and he was a strong warrior; the Ansari who brought him was a small, stout person and so Abbass was very angry and embarrased and when got to the prophet PBUH before the Ansari said anything he said "Oh messenger this man did not capture me!" But the Ansari said "NO I captured him". Abbass is looking around he said "The man who captured me had parted his hair, and he was the most beautiful man I've ever seen, on the most beautiful horse". The Ansari said "No I was the one". The prophet PBUH said "Be queit for Allah helped you with a noble angel".

As we said the prophet PBUH specified two people should not be killed; in one narration its said the prophet PBUH specified that all of Banu Hashim must not be killed. Why? Because they have been forced to fight (recall abu Lahab didn't even come). Along with this he said not to kill Abu Bhuktari since he helped broke the boycott. Thus the prophet PBUH here is 'returning the favour'. So clear cut those who treat us with kindness we must return the favour. If people stand for truth and justice their kufr dosen't stop us from respecting them and standing with them in noble causes.

Yet another unamed Ansari narrated his father was persuing an enemy and before he could lift his sword, he saw a man dead in front of him. So this ansari said his father knew he was being helped.

Zubair ibn Al Awwam whom the prophet PBUH called his 'helper' - his wife was Asma bint Abu Bukr and his son was Abdullah ibn Zubair. So it's mentioned the Zubair was wearing a yellow turban during the battle. Thus to imitate him all the angels came down in a yellow turban. This is a great honour all the angels came in the same clothes as him. And Allah chose these 1000 angels himself. Jibreel AS once asked the prophet PBUH "What do you think of those who participated in Badr?" The prophet PBUH said "We think they are the best". And Jibreel AS said "Similarly those who participated from the angels are also the best". This shows us the angels also have ranks.

Why did Allah send 1000 angels when frankly one was enough? When Allah wanted to destory the people of Lut AS, Jibreel AS came in his real form, took one tip of his wing and just touched the ground with one portion. And that was so powerful the whole city jumped up and turned onto its face. Throughout the Quran and Sunnah the entire message given is "you don't get anything for free". Even if that effort isnt worth the result i.e. Jannah is not worth our actions. But we need to pay some price and put effort in. Allah will look at the quality of our effort. Thus when the sahabah are literally walking into death, then Allah sent His angels to help them. The angels were just helpers - everytime we hear of an incident, the sahabi was doing something and the angel finishes it off. You have to follow the means to get to the end. Even Maryam AS when she is alone and in labour, Allah says "don't worry I'll bless you... BUT you need to shake the tree". She cannot stand up so Allah said "OK do what you can i.e. shake the tree". Even Maryam AS in that state, still she dosen't get it for free. The point is so profound here. If this is the case for someone like Maryam AS when she is giving birth to Isa AS, what about us? Yes Allah will give what is decreed IF we strive to get it. This is the most important lesson of badr. The victory was ultimate but it wasn't given until the muslims when the whole 9 yards in the thick of the battle. When they go right to the very end and put their trust in Allah, then Allah says "ok you passed the test". Ibn Abbass also narrates that never did the angels fight with the believers except for Badr.

We also have the story of Ukaasha. He hit the armour of someone and his sword broke. And he complained to the prophet PBUH that "I don't have a sword". So the prophet PBUH picked up some twigs and said "here take this". So Ukaasha without a seconds thought went out with the twigs, raised them and suddenly they transformed into the best sword he's ever seen. And he fought with these swords in every battle until he died a shaheed against Musaylama. Look at the tawaqul here. The prophet PBUH gives him twigs! He dosen't say "You give me twigs?!" The prophet PBUH said "Go fight!" Can you imagine? Just twigs. It's said also they buried him with that sword.

Of the stories, one of the highlights of Badr is the killing of Abu Jahal, Amar ibn Hishaam. And the prophet PBUH said he is the pharoh of this ummah. And Allah willed he be killed by two young teenagers, around 16/17 years old. There's great wisdom here: that this great tyrant

will be killed by some teenagers. It's another humiliation for him, but an honour for them and the Ansar. Abdur Rehman ibn Awf RA said when he was battling in Badr, he wanted strong people by his side so if they finish their 1 on 1 battle they could help him. But he narrates that when he turned to his left and right he saw young small men fighting. So he was dissapointed. But ibn Abbass narrates suddenly one of these boys poked him and whispered in his hear "where is Abu Jahal?" Now it turns out both of these were friends and they had a competition of who would kill Abu Jahal. Now they are both young ansari and so they haven't seen Abu Jahal. So one of them poked him and said "Have you seen Abu Jahal before? I have heard he has disrespected the prophet PBUH and I've given an oath to Allah if I see him my shadow will overlap with his until one of two of us is dead". And so Abdur Rehman said barely when he got to his position the other guy poked him and asked the exact same question. And so when he heard this he felt comforted the two on either side had spirit. "And so when we were fighting I saw in the distance Abu Jahal. So I shouted out loud "this is your companion"". As soon as he said the two of them ran into the army to get to him. Note Abu Jahal was being protected by his men including Ikrimah bin Abu Jahal i.e. his son. So these two kids make their way to the grove where Abu Jahal is. And their names were Mu`adh bin `Amr ibn Al-Jamuh and Muawwad ibn Al Afrah. And Mu`adh bin `Amr ibn Al-Jamuh's father was a leader of the Banu Salama. Mu'adh himself took the shahada at the second treaty, bayah tul Akabah. So he is around 16 now. He raced foward to the trees, and scared he isn't going to get to Abu Jahal he jumped forward with his sword but he isn't able to reach the upper portion of Abu Jahal. So he in the air and the full force of the sword comes smashing down onto the left leg of Abu Jahal and it completely disconnects. Ikrimah is trying to defend his father so Ikrimahs sword chops off the entire right arm of Mu'adh simulatenously. And Mu'adh after this lived with one arm for his entire life. And Mu'ad later narrated that his arm hung on to his body with just one tendon, and it got in his way, so he put it on his foot, bent down and ripped it off. This is a 16/17 year old kid. He is using his left hand for the rest of the battle. This is Mu`adh bin `Amr ibn Al-Jamuh. And he died a natural death in the khilafah of Uthman.

Mua'wwad ibn Al Afrah's mother who was called Al Afrah was so pious all her children were named after her. Mua'wwad was that person who voluntered to fight in the mubaraza. And Al Afrah had three sons, two of them became shaheed in Badr (both brothers who stood up for the mubaraza). And it's said Mua'wwad also managed to strike a blow to Abu Jahal, and they both come rushing back to the prophet PBUH saying "I killed Abu Jahal etc" and they started arguing as to who killed him when the prophet PBUH said "show me your swords - you both killed him". So the honour of killing Abu Jahal goes to both of them. But Mu'ad was the one to get the armour of Abu Jahal since Mua'wwad died. In Islamic law whoever you kill in a war you get the personal belongings. so Mu'ad got a mini fortune. Note after Badr finished the prophet PBUH told the sahabah "where is Abu Jahal find his body". So a number of sahabah split out and it was Abdullah ibn Mas'ud (the 6th convert to Islam, the one who humiliated many times as he was a low cast) who found him. And Abu Jahal was breathing heavily and was about to die. And so ibn Masud places his foot on the chest of Abu Jahal and says "Do you finally admit Allah has disgraced you?" To the very end he remained stubborn "How have I been disgraced? A person killed by his own people (i.e. shame on you)". So to the very end he's still trying to throw the blame back on the muslims. He said "tell me what's the

result of the battle?" And so ibn Masud said "Allah and His messenger have won". Abu Jahal then noticed the foot on his chest and out of arrogance he said "You have stepped on a high place oh son of a shepard". At this ibn Masud pulled his sword out to killed Abu Jalah; but his sword was too dull. So he got the sword of Abu Jahal and delivered the final blow. And he came back to the prophet PBUH and said "I found the corpse of Abu Jahal". And the prophet PBUH said "do you swear by Allah?" This was said 3 times. And at this the prophet PBUH went to see the body and said "this is the pharoh of our ummah".

Another story is that of Ummayah ibn Khalaf who met a very evil end. And indeed in this story we see Allah's justice is infinite. That as you do unto others it shall be done unto to you. Ummayah ibn Khalaf was a coward; and he tried to bribe him out. Deep down inside he was scared. He was scared of leaving Mecca and he remained a begging coward right to the end. When he was the Quraysh had fled, he began to look for people to be on his side. Abdur Rehman ibn Awf had a very strong bond with Ummayah in the days of Jaheleya, so much so that even after he converted to Islam they remained good friends. Before he became muslim Abdur Rehamn was called Abdu Amrin - and so Ummayah said to him "I still want to call you Abdu Amrin because I don't know who this Rehman is". But Abdur Rehman said no - so Ummayah said "fine I will call Abdul Illah". So when he sees Abdul Illah passes by Ummayah holds onto him with two hands. And he notices Abdur Rehman has in his hands the armour of someone he had killed. And he said "Oh Abdul Illah protect me, take me as a prisoner and I will give you as much as you want". And even on the battle Abdur Rehman is a businessman so he throws away the armour and he takes Ummayah and another child back to the camp of the muslims as prisoners of war. Before they get to the camp, and note they are still on the battlefield. Note here the laws of war has not been revealed yet. The war booty (ganeema), prisoners of war (anfal) etc all had not been revealed.

Now, Allah intended Bilal RA to see Abdur Rehman holding Ummayah's hand as a prisoner. And Bilal RA says "Ummayah ibn Khalaf the leader of the kuffar - you are giving him security?! Over my dead body". And Abdur Rehman starts pleading "Calm down Bilal calm down". But Bilal kept on raising his voice until he called the Ansar and told them "this is that person who totured me". And subhanAllah its amazing how Allah has preserved the honour and story of Bilal - everyone knows it. So Abdur Rehman has to negotiate "these are my prisoners they have entrusted myself to me". But Bilal RA keeps on saying "you will not save this man". Until finally they surround Abdur Rehman and begin prodding Ummayah. So much so Abdur Rehman is trying to stop them and they would go underneath his hand. And Abdur Rehman was actually wounded on his foot from trying to protect Ummayah. But eventually both Ummayah and his son were killed. And subhanAllah the same voice that called out "Ahadun ahad" i.e. "One God One Lord" is the voice that stopped Ummayah from being taken as a prisoner. And Ummayah ibn Khalaf was the only person not buried. The rest were - but Ummayah, when they found his body after the battle had finished, he died on a bed of pebbles (which is what he put Bilal on). And whenever they tried to lift him up, the flesh on his back would decompose. This is truly Allahs kudr. And for the sake of covering him up, the took the same burning hot pebbles of the desert and just threw it on him.

Abu Ubayda Amr ibn Al Jarah. His father Jarah was on the side of the Quraysh, and he was a bitter enemy who was so angry and jealous his own son was on the side of muslims. Whenever Jarah would see his own son he would make his way to him to kill out out of jealousy. But Abu Ubayda would go somewhere else out of respect and love. But out of the blue suddenly Jarah came out to attack Abu Ubayda and in self defence he killed his own father. After this the people started talking that "he killed his own father". Now this is something bad enough in these days out of pure humanity but especially in those jaheleya tribalism days it was worse. But Allah revealed in the Quran:

"You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allah is pleased with them, and they are pleased with Him - those are the party of Allah . Unquestionably, the party of Allah - they are the successful."

SubhanAllah this verse is a praise of Abu Ubayda from Allah.

Now even though the prophet PBUH forbade the killing of Abbass, the Banu Hashim and Abul Bhuktari, unfortunately Abul Bhuktari was killed. Abu Hudhayfa ibn 'Utba, the son of Utbah ibn Rabbiah, whose own son was Salim Mawla Abu Hudhayfa (the famous recitor of the sahabah who was Abu Hudhayfa's freed slave - there are alot of hadith about him) and who is the brother of Hind (the wife of Abu Suffyan), when he heard the prophet PBUH say the Banu Hashim should not be killed, he said "so our fathers, uncles and brothers (who all just died in the mubaraza) will be killed, but the uncle and family of the prophet should not be killed?!" And the news spread Abu Hudhayfa said this, and on top of this he swore to kill Al Abbass. When the prophet PBUH heard this, he told Umar RA "Ya Abu Hafs, will the face of the uncle of the prophet PBUH be struck with a sword?" meaning don't let it happen. Umar RA said "he has commited nifaq let me take care of him" but the prophet PBUH forbade him - rather, Umar RA went to him and settled him down. Later on Abu Hudhayfa used to say "I shall never feel safe about what I said unless Allah accepts me as a shaheed". And his dua was accepted and died a shaheed in the battle of Yamama.

1. Firstly even the sahabah can fall into an error. Thus if we make a mistake have heart people far greater than you make far greater mistakes. Imagine someone swearing they will kill the uncle of the prophet PBUH. But he repented and Allah accepted the forgiveness.

2. Notice the wisdom of the prophet PBUH - he handled it by telling Umar RA and he knew Umar RA would put him into his placed. He was irritated but he realised Abu Hudhayfa's brother, uncle etc all just died. So the prophet PBUH is angry but there's no consequences because the emotional state is overlooked.

After the battle was finished, and all the bodies are thrown into the well, when the body of Utbah is being dragged (his father) Abu Hudhayfa felt pale. On this the prophet PBUH said to

him "Perhaps you find this difficult" and Abu Hudhayfa says "I have no doubt my father died on kuffar, but I knew from him wisdom, love and great care" - and frankly Utbah was of the better of the Quraysh. So he is saying his father was a good person, and he hoped Allah guided him to Islam. So prophet PBUH made dua to Abu Hudhayfa, and this is also his way of showing Abu Hudhayfa there are no hard feelings everything is forgotten.

Regarding Abul Bhuktari, an ansari saw him and told him "Ya Abul Bhuktari we have been commanded not to harm you so surrender and let us take you to camp". But Abul Bhuktari said "how about my friend?" so the ansari said "we have no laws about him". But Abul Bhuktari said "no - let not the woman of the Quraysh say I did not fight and that I was a coward". And so he charged forward and the ansari had to kill him in self defence, and the prophet PBUH pardoned the ansari for killing him.

Seerah of Prophet Muhammed 40 - The Battle of Badr 5 - Yasir Qadhi - 7th November 2012

We discussed the incidents of Badr. The next is a tafseer of something Allah says in the Quran.

"And when Satan made their deeds seem fair to them and said, 'None from among men shall prevail against you this day, and I am your protector.' But when the two armies came in sight of each other, he turned on his heels, and said, 'Surely, I have nothing to do with you; surely, I see what you see not. surely I fear ALLAH; and ALLAH's punishment is severe."

We mentioned this before: the Quraysh almost turned back when they were leaving Mecca but Shaytan came to them in the form of Suraka ibn Malik from the Banu Qinana guaranteeing they won't be attacked. So much so 'Suraka' went with them all the way to Badr. But what happened? When the two groups met one another, and the angels came down - when Shaytan saw this, he turned around and began running away. So Al Harith ibn Hishaam said "where are you running?" But Shaytan pushed him so severely that Harith fell upwards and fell onto his back. And Shaytan said "I see what you don't and I fear Allah". And its narrated the prophet PBUH said Shaytan was never more humiliated on the day of Badr, because of what he saw of the blessings of Allah. So Shaytan felt the lowest ever on the day of Badr. In this clear example we see the trickery of Shaytan - how he promised them but in the last minute he literally ran away. And this is his ways: he promises everything but he is a fraudster and trickster. He does not feel ashamed to lie. And look at the significance of Iblees himself running away. As the prophet PBUH says Iblees has a thrown and he sends shaytan to do his bidding. But for Iblees to physically come to Badr its clear how desperate he was. And look at the picture. On the one side you have the very same creature who refused to do sadajah, Iblees the worst of all shaytan. And you have Abu Jahal, and Uqbah and Ummayah ibn Khalaf and Utbah. And 100m away you have Jibreel AS the best of all angels. And the prophet PBUH. And Abu Bukr, and Omar and Ali RA. Indeed this is truly the day of 'furqaan' - the day of decision/criterion/seperation. What was seperated? Truth from falsehood. Jibreel v Iblees. Abu Jahal v the prophet PBUH. And so on. And this is why the battle of Badr was the greatest victory given to the prophet PBUH.

So eventually the Quraysh turned around and fled. Some modern analysts notice there was one clear passageway back to Mecca that the prophet PBUH could have blocked if he wanted. So there's a theory the prophet PBUH did this to leave a pressure valve outlet: that is, he left them a very clear area they could retreat. Indeed fighting with no outlet would make them fight much more severely.

Around 15%, so around 100 were killed in the Quraysh army, but less than 5% were shaheed from the muslims. Note for a shaheed you don't wash the body, you don't do janazah salah etc. Also the shaheed is buried where he dies - this is the sunnah and all those who died at Badr were buried at Badr. Also the shaheed's wounds aren't washed because the prophet PBUH when a shaheed is resurrected his blood will be the scent of musk. Also you bury a shaheed in the clothes he was wearing. So when the army of the Quraysh fled, the prophet PBUH regrouped the sahabah and told them they will remain there for three days. Firstly for

burying the shaheed. Secondly to recover and ensure the Quraysh don't launch a counter attack. But most importantly to clarify who is the victor and who is the loser. Clearly the prophet PBUH won. And the 15 sahabah who died; each got their own grave. As for the Quraysh, there were over 70 plus. They were covered up in a well; so we show some respect to the oppisition. Only one body who wasn't buried was Ummayah ibn Khalaf. He was a fat, big rich cowardly man - and whenever they tried to pick up the flesh decomposed then and there. So they had no option but to take the pebbles and cover his body. Thus Allah is showing as he did and punished Bilal and others, so to is his fate the same.

On the third day as the prophet PBUH departed from the well, he diverted the caravan and stopped at the well. And he called them out by name "Oh Utbah, Oh Abu Jahal etc" and he said "have you found the promise of Allah to be true?" And so he mentioned all the leaders of the Quraysh one by one. And Umar RA said to him "how can you speak to bodies that have no soul?" So the prophet PBUH said "I swear by the ones whose hands in my soul, you cannot hear me now any more than they can, but they cannot respond to me" (i.e. they can hear me very clearly). The student of Abbass explained this hadith by saying Allah brought them back to life for this moment so they could be humiliated.

Q: Can the dead in the grave hear or not? Can he know a visitor is at his grave? This is a huge theological incidences and even the sahabah differed.

Its said ibn Omar RA would say the person in the grave could hear the one visiting him. And he even went further to say that person would be punished when his relatives wail. But Aisha RA denied this as she believed the dead cannot hear the person outside and she quotes the Quran "you will not be able to make the one in the grave hear you". And other Quranic evidences: "you cannot make the mouta (dead) hear - nor can you make the deaf person hear". Also, Allah says "the living and the dead are not the same - Allah can make anything he wants hear, but you cannot make the dead hear". The Quran says clearly the dead can't hear.

What about the hadith? A number say the dead can hear hence the conflict and contraversy. A long hadith in Bhukari wherein the prophet PBUH mentions what happens to the grave. He said a phrase "the person in the grave hears the footsteps of those who walk away after burial". Pretty clear and explicit. Another evidence is the hadith in Bhukari that the prophet PBUH visited Baree al Garkath and he said "Asalaam u alaykum to the people of the grave". Another one is that the prophet PBUH said "whoever sends salaam upon me, an angel will tell me so-and-so is sending salaam". Another hadith "whoever passes by a grave of anyone they knew and says salaam, the person in the grave will recognize and return salaam". But this is a weak hadith. Amr ibn Al As said "when you bury me, stay at my grave for the length of time it takes to slaughter an animal and distribute the meat (i.e. a fixed unit of time)". Why? "Your presence will calm me down, and then I will be able to answer the messengers (Munkar and Nakir)". Recall Amr ibn Al As he was one of the last three sahabi to make Hijrah before the conquest of Mecca. Taking all these into account as evidences for, the majority position including An Nawawi, ibn Kathir, Ibn Tammiyah, ibn Hazam, ibn Al Qiyyam thus hold the position if you say salaam the person in the grave WILL hear and acknowledge. The main

evidence is the incident of Badr that the prophet PBUH said "they hear me as well as you" - this is the most explicit evidence that all these scholars use. How does this camp interpret verses in the Quran?

1. Meaning of 'hear' is not just hearing, but rather a hearing you benefit from. That Allah says "you will only cause those to hear who believe in our signs" i.e. those who follow Islam, not physical hearing.

2. The dead in the Quran is not physical but rather spiritual "al motaa" is one who is a kafir and evidence is from other verses.

Note both opinions have sahabah, tabioon and great scholars. And its not theological its a dispute in the sunni fiqh. So the other opinion starts from Aisha RA, Umar RA, Kithada (student of Abbass) who said Allah brought them back to life so they could hear, al Bayhaqee, as Shawkanee, Albaani etc. How do you reconcile? Firstly they say the verses of the Quran are very explicit. That those verses refer to ones in the grave. As for the point regarding hearing, they point to a verse in the Quran where Allah says "when you call them (false Gods) they can't even hear you; even if they could, they don't have the power to respond". So its clear physical hearing. Remember Al-Lat was a human being. The five false Gods of Nuh were humans. And the Arabs worshipped them. "And on kiyaama they will do kufr of your shirk". Indeed Isa AS will say "I don't know you". As for the incident of Badr: they say its the strongest evidence against the camp. How so? Umar RA questioned "how can these people hear when they are dead?" The prophet PBUH did not correct him but rather made an exception. He said "Right now, this group can hear me". An exception in time, place and people. He didn't say "OH Umar why are you asking don't you know the dead can hear?" This clearly shows Umar RA understood the Quran correctly - and the prophet PBUH is not correcting the misunderstadning. Also, the issues of the footsteps: once again, the prophet PBUH is making an exception in time and place. We know the ruh (soul) reunites in the body to respond to Munkar and Nakir - at that point in time, the footsteps will be heard. Not conversations, rather the footsteps only when the soul is reunited with the body. As for the issue of the prophet PBUH going to Baqee and saying salaam. They say its a salaam of dua; not a greeting. As for Amr ibn Al As - its his interpretation; the prophet PBUH did not tell him to do it. As for when the angels give him salaam, the very fact an angel must convey the salaam indicates he cannot hear. This is a common misunderstanding: the angel will give him the salaam regardless of where you are.

YQs opinion: it does seem to be the dead dosen't hear. Its true however to say many scholars held the other position. The main point is that this is a theoretical issue. No action is derived from this. By unanimous concensus you don't ask the person in the grave for anything. Also, this 'talkeen al mayat' - you really think he can cheat on his exam at this point in time? You really think this shouting the answers will help them?

Ok back to Badr. The next incident that occured was the issue of the spoils of war (ganeema). And we know from the Quran and sunnah the previous ummahs were not allowed to keep

the ganeema. In fact in the old testemant it is said - when the army captured the items, they would make a big pile and Allah would send down a lightening bolt to burn the whole pile in front of them to affirm it's been accepted. So when the muslims finished the battle, there was alot of ganeema. And they wondered what to do: discussion broke up amongst the sahabah. That is because the sahabah had split up into a number of groups. One said "we were the ones who collected the booty so we should get it". Another said "we were the ones who persued the Quraysh as they ran back so we should get it as we protected you". A third group said "we were protecting the prophet PBUH so we deserve it more". And Sa'ad ibn Abi Waqqas came with a beautiful sword he had taken from someone he killed and said "give me this sword". And so Allah revealed the first verses of Anfal literally on the battlefield:

"They ask you, [O Muhammad], about the bounties [of war]. Say, "The [decision concerning] bounties is for Allah and the Messenger." So fear Allah and amend that which is between you and obey Allah and His Messenger, if you should be believers."

So Allah is reminding them that greed should not be the primary incentive. Then the Quran goes on and says the war booty can indeed be distributed. The details are complicated. In a nutshell:

1. 1/5 of it is put aside; and this 1/5th is divided into 5 shares:

a) 0.04 of the booty goes to the prophet PBUH.

b) 0.04 of the booty goes to the ahlul bayt - and we respect them and give them. And we only give them in ganeema. For us ahlul bayt is broader than the shias.

c) 0.04 of the booty goes to orphans.

d) 0.04 of the booty goes to poor people.

e) 0.04 of the booty goes to travellers.

This gives a total of 20%. The rest of the 80% is given back to the army. And in the battle of Badr every single person was given an equal share. Later on in the battle of Kabar onwards, the prophet PBUH changed this. He gave the one with an animal three times the amount than he who didn't have animal (horse etc). And there were 9 people who got a share even though they weren't at the battle because they had a legitimate excuse. The main being Uthman ibn Affan. He at the time was married to Ruqqayah, the prophet PBUHs daughter, who had fallen severely ill. And Uthman wanted to go but the prophet PBUH told him to stay behind. And in fact she passed away the very day the prophet PBUH returned from Badr.

Another issue that took place in those three days they stayed at Badr was about the prisoners of war. What exactly is to be done with the 73/74 prisoners? In Bhukari we learn the prophet PBUH surveyed all of the prisoners and he said "If Mut'im ibn Adi were alive right now (he just

died a few months ago) and he spoke to me to free all of these (dirty people), I would have freed them all for him". Now they are about to collect a fortune for these people. Literally it would be millions of dollars, yet he is willing to let him go. This is a statement that has truly profound implications. Why did the prophet PBUH utter this phrase? Mut'im is already dead. Recall though, Mut'im was one of those who fed the people when the Banu Hashim were boycotted, he helped break the boycott, and when Abu Lahab told the prophet PBUH "you can no longer stay in Mecca - you cannot come in" and the prophet PBUH returned from Taif and camped outside Mecca for three days, and Bilal RA is negotiating and asking people, Mut'im when he hears this what does he do? He sends his own sons to escort the prophet PBUH into Mecca, commands the prophet PBUH to do tawaf and says "I will protect Muhammad whoever harms him will harm me". And so the prophet PBUH is giving, with this statement, a kaafir person his due respect. He is giving Mut'im the highest possible honour. But there is a legacy and honour of repaying the help Mut'im gave. And we know there are those who aren't muslims but have good sincere hearts in mercy, humanity etc. And similarly, Mut'im didn't approve of Islam but he equally didn't approve of the wrongdoings of the mushriks.

On the one hand these people tried to kill them, now they are prisoners of war. So the prophet PBUH asked the sahabah, and in paticular he asked his two wazeers Abu Bukr and Umar. And Abu Bukr said "they are our relatives and blood, show mercy for the sake of brotherhood". And Umar RA said "As for me, I think you should give Aqil to Ali and he will execute him, and so-and-so to me etc". And so at this the prophet PBUH said "verily Allah makes some hearts so soft they are softer than milk, and others he makes them so hard, harder than stones. As for you Abu Bukr, you have a resemblance to Ibrahim and Isa AS. Ibrahim said 'If they follow me they are of me; if not you are forgiving'. Isa said 'If you punish them they are your servants, if you forgive them you are most forgiving'. And Oh Umar you are like Nuh and Musa AS. Nuh said 'don't leave a single house of kaafir on this Earth' and Musa said 'make their hearts hard and they never have imaan until they see the punishment'". The next day Umar RA found the prophet PBUH and Abu Bukr RA crying. And he asked "why are you crying - I want to cry with you". And so the prophet PBUH recited those verses of Surah Anfal in which Allah says "It is not desirable for a messenger to have prisoners of war until he establishes power in the land". Allah mentioned some of the reasons some of the sahabah wanted to randsom. That "you wanted the money - but Allah wants better". And Allah said "were it not for the fact Allah allowed this to happen, a punishment would have come down on you". In this time Allah thus said it wasn't the best decision to keep prisoners of war, but now that you've done it "I will let it go".

Now is the prophet PBUH able to exercise his own opinion? This is a scholars of usool al fiqh have discussed for thousand of years. The first minority opinion is that everything the prophet PBUH says is wahi. The majority of sunni scholars say it's very clear that Allah gave the prophet PBUH the right to do Ijtihad - and Allah would sometimes correct it or let it pass. Thus the key point is whatever the prophet PBUH commanded the sahabah had to follow. Sometimes however Allah changed the prophet PBUH's Ijtihad. As for the verse in the Quran that the prophet PBUH speaks only from wahi - it's very clear the context is just about the Quran. It's

very clear the prophet PBUH remained a human being. He said "I am a human, I forget as you forget". In another hadith he said "I get angry at times" showing his humanity. So its clear he can make Ijtihad. At Badr its a semi religious/semi state matter, and Allah told him it wasn't the best decision. Even in matters of shariah Allah gave him the right to make Ijtihad. He himself he said "I used to forbid you to visit graves, but now you can do it". Another example "I was about to forbid you to be intermit with your wife a year after breastfeeding, but then I saw the Romans and Persians doing it so you can do it". Also in Uhud when the people hit him he said "how can Allah ever forgive you?" And what did Allah reveal in the Quran? This is a very strict verse: "You have no right to say this." That is whether Allah forgives is not your right. "They have done dhulm, but you don't have the right to forgive or punish". Even when the prophet PBUH conquered Mecca he said "Its all haram don't pluck a single tree" - but someone said "let me pluck the izkir tree for spices" and so the prophet PBUH said "ok izkir is allowed". To this day every book of fiqh says you can't pluck any tree except for izkir. The point is there is 50 or more examples of the prophet PBUH executing Ijtihaad - whatever he says we must obey. If he makes an exception etc its completely permitted for him to do. Very simply: every Itjihad of the prophet PBUH is binding, except when Allah sends down wahi to change his Itjihad. And we follow his Itjihad because there are over 60 verses in the Quran which tell us to do so.

Seerah of Prophet Muhammed 41 - The Battle of Badr 6 - Yasir Qadhi - 14th November 2012

So we mentioned Allah revealed a verse that the harsher treatment would have been better than mercy at this time. What is the wisdom behind this?

1. Allah says "It is not appropiate any prophet has prisoners of war until he establishes his authority in the land". You see forgiveness when its done out of weakness is not considered to be effective. Whereas forgiveness at power is the most effective, its the most genuine forgiveness. Thus Allah is hinting at this stage of weakeness it would have been better to execute to get to the upper hand. And we will discuss very explicitly about the pragmatism of Islam. Those systems of "turn the other cheek" are simply unrealistic. No country can exist with this ideal. Thus these teaching cannot be the soically viable rule of society. To always forgive and turn the other cheek would mean others would just take advantage of you. And indeed never has any society that claims to follow this ideology has really followed it. Rather, Islam is far more realistic and perfect. It teaches the general rule is forgiveness, but at time you send the message of "don't mess with me". It needs to be demonstrated at times. Allah is saying you are still humilitated and oppressed - so you should not have forgiven at this stage. Look at the practical element of our religion.

2. Another wisdom is that, for every two you save, one will come back to fight you. And it's the exact same enemy who comes back to kill you. And indeed some of those came back for Uhud, Ahzab etc.

3. A third wisdom Umar RA related to himself: it was to demonstrate to the tribes that "we are more loyal to Allah that we are to tribalism". That Umar RA said "give me my tribe" - thus no one will accuse Banu Hisham killed Banu Adi etc. And this took years for the Quraysh to understand. That how could such a disparited group, all from different backgrounds and tribes, would unite and fight as one. At this Abu Bukr RA got extremely angry and he uttered a literal type of curse word. And Abu Bukr is the most humble, honest and peaceful! But this made him so angry that he cursed him with vulgar speech.

Nonetheless Allah accepted the Itjihad of the prophet PBUH and the 70 prisoners were taken back. However, on the way back, two prisoners were executed. The general rule is that prisoners of war are not executed - some scholars say this is the only time a PoW was executed under the prophet PBUH. And those two were Anathr ibn Harith and Uqbah ibn Abi Mua'ayt. As for Anathhr ibn Harith: Ibn Ishaaq said he was of the shaytan of the Quraysh. And it's said over 8 verses were revealed about him. He was of those who before the coming of Islam, had lived abroad in Hira, the capital of the Lakamid dynasty in Irqa. So he had an outside education. When the Qur'an was revealed, he became the most sarcastic commentator of the Qur'an. And he would say "what are these fables/stories? I can give you better fables". And its said every verse in the Quran wherein Allah says "they say these are just fables..." is a reference to Anathr. And "Who does more injustice that the one who says, I can reveal as Allah reveals". And this is Anathr who said this. And its said when the prophet PBUH used to narrate the stories of the Quran, he would say "leave this man, I can tell you better stories"

and he would narrate stories of the ancient persian kings etc. So this guy, Anathr, had many of such stories. Also Anathr and Uqbah, the both of them decided to travel to Yathrib and ask the jews trick questions to trick the prophet PBUH with in early Islam. The three trick questions: tell us about zulkarnain, the ruh (spirit) They travelled all the way to just trap the prophet PBUH. And they came back so happy and proud - but of course he answered it. As for Uqbah, he was one of the most vile and evil people. He physically carried the carcuss when the prophet PBUH was in sajadah. Abu Jahal taunted "Who will get it etc" and Ibn Ishaaq says "the most despicable of them stood up" - and can you imagine a noble man who is a rich person, will take stinking rotting dead intestines and throw it on the prophet PBUH. He was also the one who physically tried to choke the prophet PBUH while he was praying. And Abu Bukr RA came to save him and said "will you kill a man just because he says Allah is his Lord?!" - and this is now in the Quran.

And when Uqbah was brought out to be executed he said "why me?" And Ali RA said "because of your animosity to Allah and his Messenger". And also right when he was about to be killed, he begged for his life. And he said "Oh Muhammad who will take care of my children?" And the prophet PBUH gave a response "The Fire". What did the prophet PBUH mean by this?

1. Don't worry about your children you have to worry about the fire.

2. If they follow your footsteps they will join you in the fire.

Also here he is grovelling for forgiveness but where was his own sympathy when the prophet PBUHs daughter had to come running to take the intenstines off the back of the prophet PBUH while he was in sajadah. Where is his bravery now? Also, our religion shows harshness when it is due, and mercy when it is due. That people like Uqbah and Anathr, there is no forgiveness and frankly these people were to the level off Ummayah, Abu Jahal etc. And perhaps to demonstrate a special death for them, they survived during the war but were executed after.

The prophet PBUH left from the planes of Badr on Monday 20th Ramadan. And the muslims were waiting patiently to find out what happened. And the rumours had come but they couldn't firmly believe until Zaid ibn Harithah returned, the adopted 'son' of the prophet PBUH. And the prophet PBUH sent him on is own camel Al Qaswa. And the camel everyone recognised - and they all saw Zaid shouting "Allahu akbar" and he starts mentioning the names of all those who had been killed. And its a list of every single famous person of the Quraysh. And indeed if you think about it, its unbelievable. When the muslims heard this they became happy. However, the munafiqoon started right now - the group that was to become the munaafiqs, they started mumbling and whispering upon themselves. That clearly Zaid has gone crazy - Muhammad has been killed and he's taken his camel and come back. So the neo hypocrites began saying the prophet PBUH is dead. There is one footnote of a sad news: the takbeer came the same day, same hour and same minute as when Uthman buried Ruqayya, the daughter of the prophet PBUH. And if you think about of it, the battle of Badr up until this point is the happiest occasion ever. Yet still Allah willed on that day a tragedy striked. The order of his daughters we don't know: some say she was the 1st or 2nd. But for sure she was

the first to die. After her Uthman RA married Umme Kulthoom. So it's as if Allah is showing no matter how happy you are this world is a world of test and trials. It's a temporary abode. As the prophet PBUH said "everyone one of us has a long list but death comes and draws a line in that list wherever it is". So through this death it's as if the prophet PBUH is being shown even during this time of happiness, the ultimate happiness is in the next life. So the news spread among the people and they all gathered waiting for the prophet PBUH to come.

The prophet PBUH arrived back the same day with the 70 prisoners, took them to the masjid and told each person who captured them to look after them. And the chiefton of the Quraysh among the prisoners were taken care off by the prophet PBUH himself. And indeed never ever in the history of mankind has this happened: that the chiefton of the other armies is being taken care of by the leader of the other army. Suhail ibn Amar was the foremost amongst them - he and Abu Suffyan were now the top of the Quraysh. Sauda, the wife of the prophet PBUH, was with the mother of those who killed Abu Jahal. And when she heard the Quraysh had surrendered and the prophet PBUH had come back, she rushed back home and she barged into her own house and therer in the corner of her own room she saw Suhail ibn Amr. And when she sees the leader of the Quraysh she said "I forgot who I was and I simply said that 'Ya Aba Yazeed, you surrendered like this? Why didn't you die an honourable death?'" She feels a disgrace the leader of the Quraysh is sitting as a prisoner. Sauda said "I didn't even realise what I said, until I heard the prophet PBUH next to me saying 'You are stoking him to fight against Allah and his messenger?'". And Sauda said "I lost sense of what I was saying when I saw him sitting like this - I couldn't control myself". And the prophet PBUH accepted the excuse. This shows us the humanity of the companions. If the prophet PBUH can forgive a mistake that outwardely is a type of kuffar, then what about us? Indeed in her emotion she lost control of her rationality. There are many other examples like this: in the desert where the man blurted out "Oh Allah you are my servant; I am your rub" even the prophet PBUH excused this mistake and smiled at it. The point is, when anyone we know makes a mistake out of emotion, and then recognises the mistake, you should just move on as the prophet PBUH did.

The prophet PBUH as we mentioned gave every PoW to the one who captured him. And he said "I command you to treat them with kindness". And Ibn Ishaaq mentions many stories: the brother of Mus'ab ibn Omair, Abu Aziz, said he was assigned to a group of ansari. And he said whenever they sat down to eat, they would give him the bread and meat, and they would take the dates and water - why? He himself says "because the prophet PBUH told them to treat me with kindness. And out of embarrasment I would put the bread back in front of them; but they would put it back in front of me". And this is the beauty of Islam: strictness in the time of strictness and kindness when its needed. And this is an unparalleled treatment of prisoners of war ever. Our shariah gave these rights when no other culture gave them. That prisoners were treated royally and they were given better food. Just imagine, which ruler has ever taken a prisoner of war and let him live in his own house? This is what makes Islam such a beautiful, practical religion. So the prophet PBUH sent the message back to the Quraysh of the randsom moneys. The correct opinion is that every prisoner was given a price suitable for him. The rich had to pay more; the poor prisoners paid a lower randsom so much so the

poorest could back without paying anything. Also every prisoner is known to the prophet PBUH and their wealth.

The ansari came to the prophet PBUH and told him "I will gift Al Abbass to you". But the prophet PBUH said "No - do not decrease it by one coin". And that ansari got a very high price i.e. 4000 dinar. Not just that, the prophet PBUH told him Al Abbass he should also pay the randsom of Aqil and Nawfal who were both his nephews. Aqil is the oldest, then Ja'far and then Ali. Nawfal ibn Harith, where Harith is the oldest son of Abdul Muttalib.

Al Abbass came to the prophet PBUH and said "I am a muslim so why are putting a randsom on me?" The prophet PBUH said "Allah knows - if what you say is true Allah will give you something better. But we have to judge you by your actions and you fought us". Abbass himself says Surah Anfal verse 70 was revealed because of him:

O Prophet, say to whoever is in your hands of the captives, "If Allah knows [any] good in your hearts, He will give you [something] better than what was taken from you, and He will forgive you; and Allah is Forgiving and Merciful."

So Abbass told the prophet PBUH that "I don't have any money". What did the prophet PBUH say? "Where is that money you and Umme Fudl hid on such and such a day?" So immediately he said "I swear by the One Who has sent you, you are the messenger of Allah for no one knows about this". And Abbass used to say later on "Walahi I wished the prophet PBUH had taken more because what I got in return was much more than he took". Abbass was a very shrewd businessman.

Its also reported authentically that some captives had no money but could read and write. And so the prophet PBUH told them they could go free if they taught the children of the Ansar how to read and write. The prophet PBUH wanted to spread literacy at a time when literacy wasn't encouraged. Also, Islam was a civilisational force: it came to a group that didn't care about culture, history, science, reading and writing etc. It raised the Arabs up to be the leaders of the world and its truly profound.

Abl As ibn Rabbiyah was the husband of Zainab bint Muhammad. Thus he was the son in law of the prophet PBUH, and Zainab is most likely the eldest. Abl As's mother was Khadija's older sister, Haala. So Khadija is Abl As's aunty. This marriage had taken place in the days of Jaheleya. And Abl As was a loving husband - so Abl As is fighting against the muslim and the ransdom was sent to him aswell. It's said when the randsom came, Zainab gave some of her jewellary. One part of that was an item Khadjiah used to wear. When the prophet PBUH saw this very necklace his heart melted. The very footsteps of Hala would bring the prophet PBUH to tears and Aisha RA would get jealous when Hala visited the prophet PBUH. So when the prophet PBUH saw the necklace, he requested to those who captured Abl As, to set him free without a randsom.

Another story was the randsom of Amr ibn Abu Suffyan. He was of course the leader of the caravan. And he is the undisputed leader of the Quraysh. So he has been tramutised the most since now all the pressure is on him. In trying to save his camels and the caravan, disaster befell Mecca. So he was told to randsom his son Amr. And when Abu Suffyan heard he said "Do they expect me to give up my money as well as my blood? Let him remain in their hands - he will stay there as long as they want". The only reason is that deep down inside they wouldn't kill/torture his son. That no matter how much he hated Islam and the prophet PBUH, he knows his son is in safe hands. He knows they will take good care of him. But he did a very evil deed to get his son back that goes against the principles of Islam and Jaheleya. That is, many months later, one of the eldery people of Madinah came to do business in Mecca and tawaaf. And we said many time Mecca was a haram. It was a law the Quraysh themselves upheld at all times. So when this ansari came, Abu Suffyan kidnapped him in broad daylight and said "I will not release him until you release my son". And so the prophet PBUH released the son of Abu Suffyan without a randsom: and again we see the double standard of the Quraysh. That they went crazy when a sahabi killed someone during the sacred months. But when their cheifton kidnaps someone in broad daylight in front of the kab'ah no one utters a word. Also the prophet PBUH deals with them despite the fact its unfair - the ansari, Sa'ad ibn Nouman, is not to blame.

Another story is that of Abu Aziz ibn Omair who became very happy when he saw Mus'ab ibn Omair, his brother, but Mus'ab told the ansari who captured him "make sure he dosen't escape because his mother is very wealthy and she will pay top dollar". So his brother says "ya akhi this is how you treat me?" But Mus'ab says "Hasaa akhi i.e. this is my brother, not you".

For those who couldn't afford any randsom, they were all sent back without any randsom. This shows us again the pragmatism of the prophet PBUH.

And in fact many of the prisoners of Badr eventually accepted Islam. Either before the conquest or immediately after: Nawfal ibn Harith, Abbass, Aqil ibn Abu Talib, Suhayl ibn Amr etc. This shows us the wisdom that mercy is thel general rule.

Now what was the effect of Badr in Mecca and Madinah? In Madinah two things are significant politically:

1. All the pagans that remained in Madinah realised they have to abandon their paganism. And so the last remnants of idoletry in Madinah vanished. And so paganism dissapared; there was never a command to stop worshipping idols. Slowly more and more converted, and eventually they all had to convert. However, at this nifaaq was born. Nifaaq is a post Badr phenomenon. And its said that Abdullah ibn Ubay who was the eldest chiefton of the tribes of Yathrib; when he heard Zaid saying all of these names, he said "It appears the matter has been settled (i.e. Islam is supreme and Muhammad is here to stay)". Thus he outwardely accepted Islam but was hypocrticial.

Regarding Abl As - the prophet PBUH sent two companions to a certain place outside of Mecca. And he told them to wait there for two days and that they will get a visitor. And it turns out Zainab was that visitor. The deal was Abl As could go for Zainab in return. Recall Zainab was a muslim since the prophet PBUH began preaching, but Abl As was a mushrik. And at this point you could still be married to a mushrik (verses weren't revealed yet). And so Zainab was sent outside the city to be taken back to Madniah. Abl As always treated her honourably and never prevented her to practice Islam. Later on he did embrace Islam. So when Abl As came back, rumours began to spread Zainab might be going back. The prophet PBUH did not say this but people knew Abl As did not pay his randsom so guessed this was the case. Hind, the wife of Abu Suffyan, visited Zainab and said "I've heard you going to Madinah. There's no need for you to leave, but come to me and I will prepare your bags for you". Why? She has a plan that Zainab should never go back. Because then they will still have a hostage i.e. the daughter of the prophet PBUH. So Hind tells her if you ever plan to leave "I will pack your stuff". Zainab was very tempted but she said something didn't feel right and therefore she didn't mention when she was going to leave. When she finished preparing her brother in law, Abl As's brother Qinana, took her outside of the city. So this was pre agreed i.e. on this date, at this time.

So Qinana in broad daylight takes Zainab's bags, put them on his camel, put Zainab on the camel and started to walk out the city. This was of course not wise at all. The news spread across Mecca that Zainab is leaving and immediately some of the Quraysh gather a enotourage to stop her from leaving. And they surrounded Zainab, and Qinana is trying to protect her. It's said at this time Zainab was pregnant with a child. A certain Qurayshi by the name of Habar ibn Al Aswad ibn Muttalib, was the one who thrusted a spear to the camel and the camel jumped up, and Zainab fell 15 feet from the camel and started to bleed then and there and suffered a miscarriage. And some people also say she was so severely wounded this was one of the reasons she died an early death. Recall all of the daughters of the prophet PBUH died in his lifetime except Fatimah RA. And so Qinana jumped in front of her and said "Anyone who approaches me I will kill them before you kill me - and you all know how good a marksmen I am". Until finally Abu Suffyan hears of whats going on, and he rushes on his horse and calms the situation. And promises them Zainab will not leave but then tells Qinana "you acted foolishly - did you expect us to just leave in broad daylight? Go back to the people, wait some while and then queitly hand her over". He is trying to say "don't humiliate us - go queitly when no one is looking". And it shows us: here is Qinana, not a muslim but he's an honorable man. It also showed the intellegance of Abu Suffyan.

This man, Habar ibn Al Aswad ibn Muttalib, his grandson was amongst those who participated with Muhammad ibn Qasim in the conquest of Sind. And eventually this grandson, his progeny, founded a dynasty that was called the Habard dynasty. And at least 7 generations afterwards - and they ruled for over 200 years and minted coins. And there are cities in Sind founded by the Habarids.

Seerah of Prophet Muhammed 42 - The Battle of Badr 7 - Yasir Qadhi - 28th November 2012

We discussed how here is one person who caused a miscarriage to the prophet PBUH daughter, and yet Allah willed his progeny would be the foundes of the Habard dynasty which was a dynasty of great honour for Islam.

In any case, back to the seerah: we discussed the prisoners of war. In Mecca Ibn Kathir narrates incidents in Mecca. The first of the soilders to had returned back from Badr (recall the Quraysh literally ran back for their lives - they didn't even have a plan B they were so confident they would win). The first person to come back was Al Haysamaan al Kuzaee, and they saw him in a bloodied state, wounded etc. So they asked him "what is the matter?" He answered "Ubtah, Shaybah, Abul Hakim, Ummayah ibn Khalaf etc have all been killed". And he lists a whos who. Its literally unbelievable for them and for us. How many people one after the other died - walahi it's amazing. And he kept on naming "Abul Bhuktari etc" until finally they thought "this guy has gone mad and he must be lying - it's not possible!" Until finally the news reached back to Safwan ibn Ummayah, the son of Ummayah ibn Khalaf. And Safwan was sitting with his back to the ka'bah and he said "this is simply impossible - this man has gone crazy. Go ask him, where is the condition Safwan ibn Ummayah?" and he is referring to himself i.e. he is trying to prove Haysamaan has lost it. So someone asked Haysamaan "what happened to Safwan ibn Ummayah?" It's of course a trick question. And he replied "Safwan is sitting right over there, and I saw with my own eyes when they killed their father and brother". This made them realise it was the truth and slowly but surely the rest of army came back.

Therefore after Badr Mecca was a time of great depression and greiving. It was as if Allah willed he saved one of the best for the very last - that is, the death of Abu Lahab. The last senior person who was of the scum of Mecca left was Abu Lahab. As we mentioned many times, those who had genuine dignity and decency, many times they were saved. And Abu Suffyan, Suhail ibn Amr etc are all examples of this. Recall Abu Lahab did not participate in Badr as he hired someone to go in his place. Why? Frankly because it was too akward for him to go as it really was against everything he stood for i.e. he would be fighting his own tribe. When Abu Lahab heard of this news, he could not believe this and he said "I will ask Abu Suffyan myself I don't believe these deserters". Finally he returned and they met at the house of Al Abbass who was a prisoner of war. And Abbass of course is tied up in Madinah, so his wife and servant are at home. Abu Lahad is Abbass's older brother, and Abu Suffyan came over there to inform him what happened.

Abu Lahab said "tell me exactly what happened". Abu Suffyan said "By Allah, as soon as we met the muslims, it was as if they overpowered us without us doing anything. That they killed as they pleased, and took prisoners as they pleased. And despite all that happened, I cannot criticise our side. For by Allah, I saw men covered with white faces riding horses that were black and white hovering between the heavans and the Earth". And indeed Abu Lahab at this

broke down with depression. It appears Abbass was a nominal muslim up until Badr but that real imaan did not enter until the prophet PBUH told him where his secret stash of money was. So his wife and slave have embraced Islam from before. It's also said his wife Umme Fadal was the 2nd lady after Khadija to embrace Islam. After Badr he is a muslim and he sends reports to the prophet PBUH. So Abbass's slave is listening in and he jumps up with joy saying "By Allah those were the angels helping the muslims!" Now Abu Lahab - when he saw this slave rejoicing at the defeat of the Quraysh, he lost it. He jumped up, grabbed the slave to the ground and pummeled him to near death. And the slave can't really defend. Umme Fadal comes out and tries to stop Abu Lahab from killing the slave; and he turns on her and begins beating her. This is a man who has truly lost it. So she responds back with "So when the Sayyid (Abbass) is gone - this is what you do to the household?" i.e. what kind of a leader are you? This made Abu Lahab feel so ashamed, he fled with humiliation and guilt. After this, he was inflicted with disease and he died shortly after this out of misery. So Allah got rid of the very last evil batch of the Quraysh, Abu Lahab.

Ibn Abbass mentions Mecca was envoloped with the wailing voices of the women. Every household was wailing; and indeed the dream of Aatika said every house will be hit by a boulder. So when Abu Suffyan heard of this, he conviened a garthering and told them "From now on no one will wail because we don't want the muslims to gain pleasure from our wailing". And its said one night a Qurayshi heard a women wailing, so he got happy and said "Ask her has the ban been lifted so that I can wail about my son Zuma'a who died". But it turned out she was wailing over a lost camel - you were allowed to wail over anything other than Badr. Ibn Kathir mentions tThis was a futher means Allah used to punish them. When everyone is wailing this would bring them a sense of comfort i.e. they will be showing and letting out their grief. But by Abu Suffyan preventing the wailing Allah used this to make their grief even more.

In Tirmidhi its mentioned that on the same day as Badr, many 100s of miles of way, the Romans and Persians were fighting. And in a twist of fate that was completely unexpected, the Persians were defeated despite the face the Romans were going down for a while. They had a major war a few years before this. Now Surah Rum came down perhaps the 6th/7th year of the daw'ah i.e. middle of Meccan period. And so Allah told the muslims:

1. Alif Laam Meem
2. The Byzantines have been defeated
3. In the nearest land. But they, after their defeat, will overcome.
4. Within three to nine years. To Allah belongs the command before and after. And that day the believers will rejoice
5. In the victory of Allah . He gives victory to whom He wills, and He is the Exalted in Might, the Merciful.

So "the Romans have been defeated" refers to a battle thats already taken place and indeed they were defeated. But then Allah says "after this defeat, they will be the victors 'in a few

years'". subhanAllah this is one of the most explicit verses in the whole Quran. Moreover "on that day the believers will be rejoicing the victory of Allah".

When this surah came down, Ubay ibn Khalaf mocked Abu Bukr and he said "do you really think the Romans will beat the Persians?" And indeed it was impossible to envision this at the time. Allah predicted something truly unbeleivable that the Romans will will. So Ubay said "do you really think it will happen?" Abu Bukr said "yes of course". So Ubay said let us bet - and they agreed on a wager. And Ubay asked "how many years?" So Abu Bukr RA said "six years". And six years past, the Romans didn't win so Abu Bukr had to pay up. Now battle of Badr - Ubay dies, and on the very same day of the Badr the Romans were victorious. And note this is in non muslim sources. And every single incident of the seerah can be linked to western books showing the preservation of the seerah. Those who doubt the presevation of hadith, sunnah etc every Islamic incident can be linked to a non muslim source.

Heraculus launched an offensive against Khosrau II. Two of his generals defected, and one of his family members plotted against Khosrau II - thus internally the Persian army was mashed up, and he suffered a resounding defeat. Thousands of miles away Badr was happening and the muslims won. Allah predicted this so many years before and the muslims did not even find out on the day of Badr. It is said that when the prophet PBUH heard he said "Why did you six? 'Bidi' can mean up to 9." Note this hadith is weak. The arabic 'few' means 3 to 9 - so Abu Bukr took the middle. It was in fact 8.5 years after the bet that Badr and the Persian war happened.

The status of the people of Badr: as we mentioned Jibreel AS came down himself and asked the prophet PBUH "how do you view those of Badr?" and the prophet PBUH said those who participated in Badr were "the best of us". And similarly Jibreel AS said the angels that participated in Badr were also the "best of us". Imam Bhukari wrote a whole book on the blessings of the people of Badr full of hadith. And one of them is the sahabi by the name of Haritha ibn Suraka. He died a shaheed - Haritha's mother came from the Ansar and asked the prophet PBUH "tell me about my son". The prophet PBUH said "He is many jannahs and is in Al-Firdois al A'la". One of the main things used to show the status of the Badrees is in the incident of Hatim ibn Abi Balta'a who in the conquest of Mecca he betrayed the prophet PBUH's trust by sending a letter to the Quraysh warning them "the muslims are coming - prepare!" And Jibreel AS came and told him "such and such has a letter on her person go and search her". And Ali RA did so and they found the letter in her hair and it said "From Haathim to the Quraysh". And it was treason - Umar RA is fuming and he said "Give me the word and we will execute him". And the prophet PBUH called Haathim and asked him "why did you do this?" Haathim said "All of you have your honour, protection etc. I know Allah will protect you. My family and belongings is still at Mecca - by giving this letter I hoped that they would spare my family". So the prophet PBUH said "Haathim is telling the truth". Umar RA once again said "let me cut his head off for a crime (not nifaaq)". But the prophet PBUH rebuked Umar and said "how do you know that Allah perhaps looked at the people of Badr (this is 6 years later) and said to them 'Do as you please because you are forgiven'". In other words he used Badr to raise the status of Haathim. Thus the sahabah who fought in Badr are the most

elite. Therefore many scholars took the time to list every single sahabi who participated in Badr out of respect and honour. Its in Ibn Ishaaq, Ibn Hishaam, Ibn Kathir etc.

Effects of Badr:

1. Established beyond a shadow of a doubt, the muslims have a legitimate presence. They are a seperate and independant state.

2. The greatest demoralising factor for the Quraysh. This was the single greatest shock in the entire seerah. Everything else is trivial. Why? Because in Ahzaab etc they know the muslim are a serious threat. At Badr there was no concept the muslims had any real presence. Further, the people who died at Badr.

3. Badr brought out for the first time internal trechary within Madinah. Firstly the munaafiqs, and second the jews.

Tafseer of Surah Anfal

We learn this surah came down on the planes of Badr - literally. So the references were very clear to the muslims at that time. Perhaps there were many incidences that happened that may have been forgotten by now. The main points:

1. Allah is saying don't have these disagreements - reconcile and come together and obey Allah if you are truly believers. Don't ask about the spoils of war - those belong to Allah and His rasul.

2. Allah is reminding them of the real goal; its not the money or anfal. Its salah, zikr etc. And a sign of real imaan is "when my verses are recited your imaan goes up".

3. Now Allah starts the incidences of Badr. "A group of believers did not want to go" - this is a reference to the hesitation among some sahabah who said "Oh prophet we aren't prepared; we don't have armour etc" and notice Allah is criticising but at the same time calls them believers. He says "mo'minoon" not "muslimoon" - imaan is a praise. "Even after the truth was made cleary to them" - meaning even after the prophet PBUH told them Allah has promised victory. Notice here Allah says they were "terrified" but this dosen't negate imaan.

4. The prophet PBUH announced again "one of the shall be Ours". So Allah reminds the muslims "remember Allah had promised one of the two, and you wanted the one less armed but Allah wanted the truth".

5. Allah recalls when the prophet PBUH begged for dua so He responded with 1000 angels.

6. And again Allah reminds the believers of the favours: they have a battle and Allah allowed them to sleep. And He sent down the perfect amount of rain to cleanse spiritually and physically, and to rid the evils of shaytan and make the ground firm.

7. And Allah tells the angels "I am with you, so strengthen those who have believed" meaning the muslims raise the swords and the angels finish it off, and to strike the enemy on their necks. Why? Because they opposed Allah and His rasul. Whoever does this will find Allah is severe in penalty.

8. Allah says you should never turn your back to the enemy. But scholars say this ayat was abbrogated in the beginning - the only possible excuse is if you are outnumbered '10 to 1'. So the ideal is given first, and then Allah gives a concession.

9. Allah says "you didn't kill them Allah killed them; you didn't throw Allah threw it" and we explained this before. There is a point of kudr here. Allah affirmed the prophet PBUH did throw thus this affirms the ahlul sunnah position. The prophet PBUH has free will to throw but the effects of the throw were down to Allah.

10. And Allah references when the Quraysh asked for victory; when Abu Jahal made a dua once at the kab'ah and then facing the army "Whichever of the two of us has broken away more from the traditions of his fathers, and has broken kinship more then help the other". In reality he was making dua against himself. Allah is saying "your dua has been responded to - but if you stop it's better for you; if you come back We will come back.. Allah is with the believers".

11. Allah said that the people blessed with vision, hearing and reason and intellegance but don't use it properly, they are the worst in the eyes of Allah.

12. Allah calls the believers to fight against the Quraysh for the life of Islam. And indeed if they didn't do what they did, we wouldn't be here today.

13. "Remember when you were few and oppressed" - Allah is saying they were weak in Mecca, worrying for their lives. What happened? Allah gave them comfort (Madinah) and victory (Badr).

14. "Remember when those who disbelieved plotted against you" i.e. on the night of the Hijrah. And "they plotted, but Allah planned and Allah is the best of planners".

15. And "remember when they heard Our verses they said 'enough we can do the same and these are just fables'". Who said this? Nathr ibn Harith - Allah is quoting him directly. And the next ayat applies to Nathr "Remember when they said 'send a rain of rocks to destroy us, or send us a punishment'". So Allah is reminding Nathar through the Quran and indeed he was most likely executed after hearing such verses. SubhanAllah. And further Nathar was told

"how can we punish them while You (O Muhammad) was among them?" And further when they were those among the people who would ask Allah for forgiveness still.

16. Allah mocks their prayer at the kab'ah "the only thing they do around the kab'ah is whistle and clap".

17. "Those who disbelieve spend their money to stop people coming to the way of Allah" - this refers to the Quraysh who denoted the biggest money they ever did towards the army to fight the muslims at Badr.

18. "If you stop, Allah will forgive what has happened, but if they come back to fight, then their is the examples of those who have gone by" - so Allah is saying look at the previous nations that have come, challenged Allah and been destroyed.

19. 1/5 of the booty goes to the state, 4/5 to the army as we said.

20. And Allah says "if the two of you agreed to a battle you wouldn't have done it" meaning Allah wanted a battle so it happened. And those who died would see the true reality.

21. "Remember when Allah showed you in your dream they were few in number" - this is referring to the dream the prophet PBUH had which Allah gave him to make his optimistic. And further Allah refers to the fact that when the sahabah saw the Quraysh for the first time one asked "do you think there are 70?" Another said "No I think there are 100!" even though there were 1000. So Allah is reminding them he made it so the army looked "few in your eyes" on the actual battlefield.

22. Internal fighting amongst muslims is a sign of defeat and Allah mentions the cause of the defeat at Uhud as this: "And you argued with one another".

23. "Don't be like those who left their houses arrogantly wanting to be seen by people" - and indeed the Quraysh left their houses with pride.

24. Then Allah mentions the story of Iblees in the form of Suraka. When he made their deeds pleasing to them and said "I will be your protector". But when the two armies met, Iblees fled voilently. He said "I see what you don't see (angels) and I fear Allah".

25. And Allah says this isn't the first time He is killing a pharoh referring to Abu Jahal.

26. Allah references to treaties: if we feel the other party is going to break the treaty you must publically announce the treaty is annuled. "Verily Allah does not love the traitors" - it's so explicit here.

27. First Allah discusses 20 to 200, 100 to 1000 - a ratio of 1 to 10 was ordained for turning back. Allah is saying here if the ratio is 1 to 10, "you will win so you have no excuse to turn

around". SubhanAllah. In the next verse Allah makes it easier - "if there are 100 strong, they will defeat 200; if there are 1000 they will defeat 2000". Thus if the muslim army is 1/2 the army of the non muslims then you cannot flee. This is the accepted ruling. So if there's 1000 v 2000 you can't flee as Allah promises victory. Anything below you can flee.

28. "Its not appropiate for any prophet to take PoWs until he establishes power". Of course the muslims wanted the randsoms because it brought them alot of money. Even Abu Suffyan said "I've lost a son you think I will lose my money? Let him stay there". Abbass was down to the last penny. It was a large sum for them but Allah said "you wanted this but Allah wanted something else". Further Allah says "were it not for kitabAllah" - i.e. were it not for the fact this has been decreed (kudr) OR Allah had allowed for this ummah prisoners of war and war booty, "You would have been punished". So some decree prevented this punishment and since it's been allowed "go ahead and eat from the ganeema".

29. Abbass used to swear the next ayat was revealed for him: "If Allah knows in your heart any good, he shall give you better than what he's taken away, and Allah will forgive you". After this Abbass said I wish I had more money to give away. Allah says "If the prisoners betray you, you will catch them and have power over them". One of the two of the prisoners of War did indeed betray their trust - Allah is predicting that here.

30. After Badr, the commandments came down that every last muslim in Mecca has to immigrate to Madinah no excuse. "Those who believe, immigrate and fight in the way of Allah (Muhajiroon), AND those who gave shelter and aid (Ansar) - these two are the helpers one of the other. Those who believe but did not immigrate (muslims in Mecca), you have NO guardianship over them, except if they immigrate" - so the muslims in Mecca have no protection from the Islamic state. But Allah says "if they ask for help, then help them except if you have a treaty with others". So you should help but regarding physical and financial help: we need to see our political situation. If we have a convenant with a group, and we are being asked for help by muslims elsewhere that contradict this covenant, we cannot do it based on this ayat. So we help with dua, finance etc but in terms of physically helping we need to see our own situation. There is an excuse for political reasons.

31. "Others may have their differences but they will unite against you". Very clear in modern times - everyone is united against muslims.

32. In early Islam, your time of embracing Islam gave your rank - Allah references this too in this surah. The later you embraced the lower you are.

33. The muhajir and Ansar inherited from one another (muaakar) - but Allah stopped this by revealing "families are closer when it comes to inheritance".

Seerah of Prophet Muhammed 43 - Events between Badr & Uhud - Yasir Qadhi - 5th December 2012

We spend seven lessons on the Battle of Badr. We will discuss what happens thereafter, in between Badr and Uhud.

The first incident is one of the most interesting assassination attempts on the life of the prophet PBUH. Safwan ibn Ummayah, the son of Ummayah ibn Khalaf whose father and brother had just died in Badr. He was sitting with his cousin Umayr ibn Wahab al Jumahe. Umayr's son was in MAdinah as a PoW. And he didn't have/didn't want to pay the randsom. His cousin was Safwan - and Safwan began ridiculing the prophet PBUH, and the problems this new religion had caused. Umayr said "Walahi were it not for the fact I owe so and so some money, and I have a family to take care off, I would personally go and execute the prophet PBUH myself, for they have destroyed my family and my son is with them". So Safwan took this golden opportunity: "what if I take care of your debt, and I promise to take of your family that anything I give my family, your family will get the same. Will you agree?" Umayr said "In this case yes, but don't tell a single soul". Immediately Umayr went back home, sharpened his sword and saturated it with poison. And he left Mecca without telling anyone where is going. And he made his way alone to Madinah; travelling for over 2 weeks. And when he reaches Madinah, he disguises himself (covers his face as a normal traveller), and his sword his hanging from his neck. And he makes his way straight to the masjid. Umar RA recognises him from the eyes and said "This dog, enemy of Allah, by Allah he has come for some evil intent". Umar RA is speaking from afar. So Umar RA immediately went to the prophet PBUH and informed him "Umayr ibn Wahab is here in the city and he is looking for you". The prophet PBUH said "bring him to me". So Umar RA immediately took his own sword to meet Umayr, and then brought him to the masjid. And the prophet PBUH said watch him because "this filthy person cannot be trusted". Note Umayr's own son is still in captive so he knows by doing this he is effectively killing his son too but he dosen't care - such was the hatred.

So Umar and Umayr both walk in, and Umar has his hand on his sword waiting to defend the prophet PBUH if need be. When Umayr entered, he greeted the prophet PBUH with their greeting "in am sabaha i.e. good morning". So the prophet PBUH said "Allah has given us a greeting of the people of Jannah, it is the salaam". Even here the prophet PBUH is giving him daw'ah. So Umayr said "this is something new to me". So the prophet PBUH said "why have you come?" Umayr said "In order to negotiate the randsom of my son and that you send him back with me, and be good with him". The prophet PBUH said "If that is the case what is this sword around your neck?" Umayr said "This sword here? What good did it do us at Badr?" The prophet PBUH said "tell me the truth" but he insisted "I have told you for my son". Now the prophet PBUH reveals the truth - Jibreel AS must have come to tell him. The prophet PBUH said "Rather you and Safwan were sitting alone in the Hijar of the kab'ah and you mentioned the losses at Badr. And you said were it not for your debt or family you would personally kill Muhammad. So Safwan offered to take care of your debts so that you may come to kill me, but Allah has come between you and your plans". Umayr realised there was no way the prophet PBUH could have discovered this. He himself travelled; had any traveller been faster

he would have known. There is no way the prophet PBUH would have known unless Allah told him. So he immediately blurted out "You are the messenger of Allah". We mention this many times: some of Islams worst enemies were sincere in their animosity. Deep down they didn't know Islam was true. Some did i.e. Abu Jahal, but many did not and they opposed Islam genuinely being it to be false. If this is the case with the people interacted directly with the prophet PBUH what about the people now? Similarly the magicians of Pharoh: when they saw it with their own eyes they instantly reverted. Similarly modern people genuinely believe what they are saying is true. They have been brainwashed themselves. And in general gentleness wins over harshness. Here is Umair literally waiting to come within stabbing distance. All he wants to do is take the sword and prick. But within 5 second he testifies the khalma. And he said "we used to reject you when you told us wahi would come from the skies, but this issue - no one knew of it except me and Safwan. So I thank Allah who has caused me to see the truth and guided me to Islam".

So the prophet PBUH said "teach your brother about the religion and free his captive". SubhanAllah one second he is willing to kill the prophet PBUH, the next second he gets every blessing imaginable including his son for free. We also see the importance of the Qur'an; the first advice he is given is to teach Umayr the salah and memorise the Quran. This was the sunnah of the prophet PBUH to assign a teacher to any new convert. The first thing we must do is pair a new convert with an established knowledgable muslim. It's easy to do and Allah willing we can do it in the future. So Umair remained for some time learning Islam until he decided to go back. Before he leaving he told the prophet PBUH "Ya RasulAllah I used to strive to extinguish the flame of Allah, and torture those who embrace Islam. So now I ask your permission to call people to Islam as I tried to push them away. And I used to irritate you and your companions let me go back and defend you". So now he wants to make up what he has done. And of course he's a big name of the Quraysh. Pure blooded Qurayshi so there's no danger to his personal life. Safwan after two weeks began to spread in Mecca that "wait a big suprise and good news will come to you". He build the hype up but then he finds out Umayr has accepted Islam. And soon as finds out he makes a promise to Allah that he will never have anything to do with Umair. And Ibn Ishaaq writes many people converted to Islam at the hands of Umair. This is the way its done: Islam takes a while. A person has been raised in a certain way of life. Sometimes it takes decades to really think things through. You can't just expect conversions after 5 minutes.

Umayr eventually settles in Madianh, and comes back to Mecca in the 8th year of the Hijrah in the conquest of Mecca. Safwan was still a pagan and he assumed the prophet PBUH would never forgive him so he fled. Umayr and Safwan haven't spoken since they plotted to assassinate, and once the muslims completed the conquest Umayr is searching "where's Safwan?". He finds out Safwan has fled. So Umair asks "Oh RasulAllah please promise me you won't harm Safwan". And the prophet PBUH would never refuse a request so the prophet PBUH said "you have my amaan". Umayr went and found where is Safwan hiding, and convinced Safwan to come back until finally Safwan accepted. They came back and said the shahadah in front of the prophet PBUH. Look at the kudr of Allah - these two cousins first plan

to assassinate the prophet PBUH, and here they are now muslims at the hands of the prophet PBUH.

There is another story indirectly linked to Badr, the story of the Banu Qaynuqa. With regards to the seerah, those who wish to criticise Islam, they criticise it based on a number of grounds:

1. The personal morality of the prophet PBUH with regards to marriage to Aisha RA, the story of Zainab, caravan raiding etc.

2. The other angle is the political dealings of the prophet PBUH; and the number one matter is how he treated the jewish tribes. It's the most sensitive and politically charged issues.

3. Miliatry action i.e. assassinations and executions of jewish tribes etc.

The main reason its problematic is that the prophet PBUH is accused of anti semitism, mini-holocaust etc. Every single instance of harming jews, it's automatically linked to the holocaust. We need to defend the prophet PBUH fairly and squarely. Therefore we are not allowed to sugar coat: we need to let the sources speak from themselves. We are not apologetics - we firmly believe the truth is the best and it speaks for itself. So, we have to point out it's a sensitive, politically charged topic in light of Isreal/Palestine conflict. Further, any one who has an agneda or a disease in the heart will always find faults in someone.

Classic case:

159. Abu Saeed Khudri reports that a woman came to the Prophet and we were sitting with him. She said. "My husband Safwan bin Mu'attil beats me when I am praying and orders me to break my fast when I am fasting. And he does not say his Fajr prayer until the sun rises". Abu Sa'eed goes on to add. "Safwan was among those present there and the Prophet asked him to explain his conduct in the context of her complaint". He explained thus: "O Apostle of Allah! As about her complaint about being beaten for praying, she recites not one but two (long) surahs (in every rak'at or unit) and I restrain her from so doing". The Prophet said, "One Surah is enough. "Safwan further explained, "As for being compelled to break her fast, the truth of it is that she goes on fasting (non stop, supererogatory fasts) and young as I am, I cannot restrain myself (long enough without intercourse)". The Prophet said, "No woman can fast (supererogatorily) without permission of her husband." After that he accounted for Fajr prayer after sunrise, saying. "We come of a family notorious for late rising (only after sunrise)". To this the Prophet said, O Safwan! Pray when you wake up from sleep". -Abu Da'ood

Exposition: The tradition brings out certain important facts worthy of careful note by one and all.

1. The husbands have no right to stop their wives from saying obligatory prayers. However, it is incumbent on a woman to have due regard for the needs of her husband and should not

make her daily obligatory prayers too long to interfere with her normal household duties. As for the supererogatory prayers she should not say them without permission of the husband, nor fast surpererogatorily without his express leave. Promptly attending to his needs is more important for her.

2. Safwan bin Mu'attil was a wage earner watering the fields of farmers during the greater part of the night. Spending the nights in such hard toil and going to bed in the early hours of the morning made waking up in time for Fajr prayers (before sunrise) a difficult job. (Late-rising which he attributes to the family trait appears to be due to the family occupation - hard work in sleepless nights).

Safwan bin Mu‘attil is a high ranking companion and it is unthinkable about him that he was careless about his early morning prayers (Fajr). It is most likely that occasionally when he went to bed very late and nobody awakened him for Fajr prayer, he could wake up only after sunrise, not saying his prayers in time. It was for this reason that the Prophet asked him to say his Fajr prayer whenever he woke up. Had he been careless about prayer and a regular defaulter in the knowledge of the Prophet, he would have been wroth with him and admonished him severely.

Now, before we begin, the claim the prophet PBUH discriminated against the jews - it's genuinely so shallow no serious person can say this. Look at Islamic history: there were large pockets of jews living very peacefully in muslim lands all the way up to the creation of Isreal in 1947. The jews of Iraq, Yemen, Tunisia, Morocco etc. Every time the jews were expelled and persecuted in christian lands, they always found safe refuge in muslim lands. There is historically very true. By the tens of thousands: the Sultan literally sent his ships to the jews and said "come to our lands". Pre Isreal the jews lived in full harmony with their muslim neighbors. And indeed muslims and jews have much more in common that any other two religions. The islamic shariah overalps 70% of the time with jewish laws. Throughout Islamic centuries there were always jews living in Islamic lands. Sa'adiya Gaoone was one of the greatest jewish thinkers who lived in Baghdad in the 7th century. The single greatest mind of Judaism was Musa'b bin Maymoon (Moses Maimonides). To him they owe their creed, their law books, their commentaries etc (it's like THEIR ibn Tammiyah). There was a recent book that came out that said Musa'b bin Maymoon was actually a practicing muslim i.e. he grew up in Andaloos so he dressed like a muslim, prayed with them, studied at the universities among muslims - ethnically he was a jew but he entered the culture of Islam. This is why his greatest books are in Arabic and they had to be translated into Hebrew. And he later moved to Egypt and became the personal doctor to Salahudeen al Ayoobi and so his fame increased even more. And he becamed the grand rabbi in Egypt. For sure he lived as a muslim for a period of time - therefore who can argue Islam discriminated against jews? How can Islam be anti semite when the Arabs are semite themselves? The descendants of Ibrahim AS are all semites.

The main central point is that the prophet PBUH did not treat the jews in ANY negative matter because they were jews. Rather he did so because of what they DID. Not because of who they

were and there is a big difference between these points. They were punished because of their crimes and the breaking of the treaties. It's very clear cut.

One of the most interesting figures of Judaism was Sabbatai Zevi. A large group of jews thought HE was the chosen messiah. It was the largest messianic movement in the history of Judaism. What happened? He converted to Islam towards the end of his life. The sultan of the Ottomans was much pleased, and rewarded Sabbatai by conferring on him the title (Mahmed) Effendi, and appointing him as his doorkeeper with a generous salary. Sarah and approximately 300 families among Sabbatai's followers also converted to Islam. These new Muslims thereafter were known as dönmeh (converts). And to this day there are a group of turkish muslims called donmeh that go back to these jewish people who followed Sabbatai Zevi and converted to Islam. Their beliefs aren't sunni Islam, they have slightly interesting beliefs.

The Banu Qaynuqa - they were expelled on the 15th Shawwal on the 2nd year of the Hijrah. Thus 28 days after the battle of Badr. What happened? We don't have that much detail about any of these three tribes. Generally speaking when they recorded history, you mention the good points in great detail. But regarding the negative points, there was no need for the early muslims to preseve the gruesome and precise details of this sort of stuff. Ibn Ishaaq only has a page about the Banu Qaynuqa. He has a generic line that the Banu Qaynuqa increased in their hostility in Islam. What did they do? We don't have that much to tell. What we do have it two specific things that indicate to us. Ibn Ishaaq mentions after the battle of Badr the Banu Qaynuqa were saddened at the victory of the muslims. So the prophet PBUH went to the sook (marketplace) of the Banu Qaynuqa. Recall they were known as goldsmiths. And so the prophet PBUH gathered all of the Banu Qaynuqa together, admonished them about their attitude and reminded them of their treaty the constitution of Madinah "you protect us, we'll protect you, we will join to fight external forces". At this one of the leaders stood up: "O Muhammad, don't be fooled by your recent victory, you fought a bunch of nobodies, had you really been fighting men like us, you would have seen what the result would have been". This is one of their leaders standing up straight to the prophet PBUHs face. It's quite clear the situation was not good. And the Banu Qaynuqa had around 700 fighting men, the biggest jewish tribe. So the tension is increasing.

One incident occured that lit the fuse completely. One of the ladies of the Ansar had a lot of money and she wanted to buy some gold. So she sat in front of a goldsmith and the goldsmith began flirting with her to expose some of her awrah. So he made a motion to someone such that he put a pin in her clothes so when she stood up her entire body was exposed. So she began screaming, and when a muslim who was there saw this, he chopped off the head of the one who did it in anger. Immediately, and remember this is their territory, outside Madinah, the Banu Qaynuqa surrounded him and killed him. When the news reaches the prophet PBUH he sends them a message the treaty has been broken. Why? The prophet PBUH never suprised anyone the treaty is not broken - and Allah says this in the Quran Anfal verse 58

"If you [have reason to] fear from a people betrayal, throw [their treaty] back to them, [putting you] on equal terms. Indeed, Allah does not like traitors."

So you have to tell them the treaty is broken. Now, the Banu Qaynuqa did not expect the prophet PBUH to do anything. Perhaps out of confidence in their numbers, fortresses etc. Note the jews had a different way of living; they lived in big fortresses. They learned the art of building thick walls and layering it. Similarly Kabars fortresses were like this. Even the Banu Qaynuqa had this: every subtribe had their own fortress. Yet, the prophet PBUH immediately marched against them and when they heard he was coming they locked themselves in their fortress. Note the prophet PBUH did not have the mechanisms right now to break a fortress. So the prophet PBUH cut off the supplies. And for a half a month the prophet PBUH and the muslims surrounded them until finally the Banu Qaynuqa surrendered. The prophet PBUH gathered all the men together and tied them up, and had to decide what to do.

In the days of Jaheleya, the Banu Qaynuqa had two main representatives/allies from old Madinah: Abdullah ibn Ubay ibn Salul, the leader of the hypocrites and the sahabi, Ubada ibn As-Samit. So they reached out for help to these two people. They said "you are our allies, help us". And recall the Banu Qaynuqa had an alliance with the Khazraj and Abullah ibn Ubay and Ubada were both from the Khazraj. As soon as they reached out, Ubada ibn Samit went to the prophet PBUH and said "I am no longer their ally - my wali is Allah and His messenger, and I have cut off my ties from the Banu Qaynuqa. I will have my alliance with Allah and His messenger". He is saying "I am not on their side". As for Abdullah ibn Ubay, he marches straight to the camp where they are prisoners and he demands the muslims to release them. He demands "do it or I will" and the sahabi in charge al Munzir said "If you dare do it, I will kill you". So he finds the prophet PBUH (recall its all happening in Banu Qaynuqa area) and says "Ya Muhammad" - note he rarely called the prophet PBUH "RasulAllah". Allah Himself says "do not call the messenger like you call the others". Note its still early in the game: there is still hope he is muslim - Uhud was the clear turning point. So Abdullah says "Be generous with MY allies" and the prophet PBUH was silent. So he repeated "Oh Muhammad be generous with MY allies" and the prophet PBUH was silent and turned away. Unbelievably, Abdullah ibn Ubay took the prophet PBUH's armour by his hand, put his hand into his armour, held on to him and said "be generous to MY allies" and the prophet PBUH said "Let go off me". And Ibn Ishaaq said it was clear the anger was visible was on his face. But Abdullah ibn Ubay held on tighter and said "I swear by Allah I will not let go until you promise you will treat my hunafa (allies) in a generous manner". He said "These 700 men, 300 were armed and 400 not armed; they protected me from 'mankind', and now you think you will rid off them in one day". Note he is saying they helped him so he now needs to help them. And he also says "I am scared of ad-dawaail" i.e. bad luck happening to him if they are mistreated. So where is trust in Allah? Nothing - very weak imaan. So when he's holding on so long the prophet PBUH said "I give them to you". Abdullah ibn Ubay was insisting they be spared but the prophet PBUH never said he would kill them.

In the end he promised Abdullah to spare their lives. The final verdict came the prophet PBUH gave them three days to pack their bags and go home. They went to Ubada ibn As Samit and

he said "don't come to me I would never have given you a day". And once again Abdullah ibn Ubay tried to remove the ban, but the prophet PBUH didn't listen. Obviously when they left, they left alot of property etc. They couldn't take many of the items they stored. Ultimately they themselves messed up and they were indeed a threat to the muslims so the prophet PBUH had to act. At this Allah revealed Surah Maidha verses 51-56

"O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people."

This is an ayat used by Islamaphobes - but look at the context. Everything dangerous about it drops instantly. Allah is saying "don't take the jews as protectors" and its very clear it is pertaining to this incident.

"So you see those in whose hearts is disease hastening into [association with] them, saying, "We are afraid a misfortune may strike us." But perhaps Allah will bring conquest or a decision from Him, and they will become, over what they have been concealing within themselves, regretful."

Allah quotes Abdullah ibn Ubay here: he said "we are worried about bad luck". So this ayah is directly to him. In the next verses Allah praises Ubada ibn As Samit:

"And whoever is an ally of Allah and His Messenger and those who have believed - indeed, the party of Allah - they will be the predominant."

So these series of verses deals with the expuslion of the Banu Qaynuqa. What were the benefits of expelling them?

1. The Banu Qaynuqa were the largest of the three jewish tribes and were the first to be dealt with. It was the least harsh of the three. After Uhud the punishment was more and then after Ahzan was execution. And it makes complete sense to go gradual aswell: that "look oh second tribe you've seen what happened to the first one". And then third one have already seen what happened to tribe 1 and 2 yet they still attack Allah and His messenger.

2. Proper understanding of the verse: Islamaphobes take a english translation and say LOOK the Quran says "do not take the jews and christians as friends". But the arabic world is 'oliya' and this isn't friends. Further look at the context of the situation! These are people who have mocked Allah and the prophet PBUH thus in this situation you have to choose sides: when the prophet PBUH is on one side you must choose the side of Allah and His messenger.

3. Aisha RA used to say "walahi the prophet PBUH never took revenge for something personal" and this is truly evident when Abdullah ibn Ubay was personally rude to the prophet PBUH. Yet the prophet PBUH didn't lay a finger on him, and in fact he gave him what he requested. Now did the prophet PBUH change his mind for Abdullah ibn Ubay? No one knows.

After 3,4 attempts the prophet PBUH said "Ok I give them to you" so he was appeasing him. There is clear wisdom in granting Abdullah want he wants. Why? Because still there is hope for him. He was a senior figure before Islam so many Ansar still look up to him. Thus there is wisdom in conceding some things to him.

4. The true colours of the munafiqoon are showing. Yes nifaq began after Badr but it was manifested at Uhud when they turned around and did not fight.

Note the books of seerah do not mention where Umar RA and the other sahabah were when the prophet PBUH was being attacked by Abdullah ibn Ubay. One hypothesis is even the sahabah were confused when someone as senior as Abdullah ibn Ubay is having a word of war with the prophet PBUH. He is being crude - he is not being physical, he is just being vulgar. Abullah was being harsh and rude - so perhaps the sahabah themselves did not know what is to be done. And of course is the prophet PBUH said "do something" they would have instantly done it.

Hadith in Bhukari: one of the leaders of the hypocrites came to the prophet PBUH and the prophet PBUH talked to him like normal. After he left the prophet PBUH said "What an evil man he is" Aisha RA said "you were just smiling and laughing with him!". The prophet PBUH said "Oh Aisha have you ever known me to be crude and rude? This is the leader of the hypocrites. Verily the worst in the eyes of Allah are those whom we are forced to smile at even if our hearts curse".

Further Allah says "if they do treachery to you, you can never do treachery to them".

Seerah of Prophet Muhammed 44 - Assassination of Ka'b ibn al-Ashraf - Yasir Qadhi

So between Badr and Uhud a number of small expiditions took place. Each had its own reasons and issues and benefits.

The first of these incidences was Karkara tul Qudr (after the place it took place). Some of the neighbouring mushrik tribes of Madinah wanted to take revenge on the muslims because their business of the caravans had been cut off. When the caravan of the Quraysh had to divert its route some of the smaller tribes that would normally get some business got nothing. Therefore only seven days after the battle of Badr, some of the tribes Banu Saleem and the Gatafan (two very large tribes of Arabia - Gatafan was one of the largest) attached a small entourage of 200 people to attack Madinah. When the prophet PBUH heard this, he launched an offensive against them. And when the pagans saw the muslims, they fled even though quanitity wise they were more. What's more they left all of their tents, belongings and animals. This was a huge surplus for them so much so its said every muslim who participated got two camels. It is also in this battle what happened was when the prophet PBUH reached their vicinity, the first person they found was a slave Yasar. So they captured him and he converted to Islam after a while. So the sahabi who captured him, he said "Oh RasulAllah he is yours". And the prophet PBUH never kept a slave so he was freed. But Yasar remained with him as a servant so Yasar became one of the servants of the prophet PBUH. As usual it was a sunnah of the prophet PBUH he would camp at the place a battle happened after for three days. In explaining why they fled he told the sahabah "I have been helped by Allah that my enemies are terrified by me" this is one of the ways Allah helped the prophet PBUH. That just by seeing and hearing the muslims they would run away.

Second expidition was the Sareea of Saweeq, and this occured around 2/3 months after Badr, early part in Dhul Hijjah. Abu Suffyan had made a promise to Allah that he would not take a bath until he avenged Badr. Even from janaaba! This shows us taking a bath after janaaba was in their custom. So he remained in that filthy state for months. He gathered around 200 of the Quraysh and launched an offensive. The Banu Nadeer gave him protection, food, supplies and water. This is now blatant trecheary because one of the conditions of the treaty is "you will not help the Quraysh against us" and also "If we are attaked we will join". But the Banu Nadeer hosted him and then Abu Suffyan launched an offensive into one of the gardens of Madinah. And he killed two ansar, burnt down the garden etc. This is blatant terrorism: when the muslims find out they attack the army of Abu Suffyan and in the rush to flee, once again, the Quraysh left all their belongings. What is Saweeq? It is dried porridge that the Quraysh made that could be eatan for long periods of time. So when they saw the muslims coming, they fled on their camels. In order to lighten the load, they cut off all the bags of Saweeq and so the muslims were able to capture alot of this Saweeq and Abu Suffyan returned. But now he could take a bath because he killed two ansaris.

Yet another incident that took place was the Sareea of Qarada. Recall Sareea meant the prophet PBUH did not participate in this: a Gazwa is what the prophet PBUH participated in, but Sareea is any expiditon he commanded but not participate in. And there are 100s of

Sareea as we mentioned. The Sareea of Qarada took place a few months before Uhud. The Quraysh were preparing the annual caravan for the third year. Badr showed them they could not take the standard route. Safwan ibn Ummayah was placed in charge of this caravan. He gathered the Quraysh and said "Muhammad has blocked our passages; if we take the sea route, most of them have already given their alliegance to Muhammad and are following their religion". This note shows clearly Islam was spreading rapidly. Note the madinah seerah is mostly battles; this type of sentence we extract much information, that is, Islam is spreading so much so most of the coast line are on Islam. So he goes on "If we remain here, we won't go on a journey, and our money will dwindle to nothing. But our life depends on these cousins". One of the elders said "let us go through the Iraq passage". Note Iraq was eastwards, north east and then double back down towards Syria. This shows how much of a success Badr was. So they had to find someone who knew the route which was unprecented. It would take them far east of Madinah and double back to Syria. They loaded up this caravan and this time the leader was Safwan ibn Ummayah. So effectively it's Badr part II, the second year after Badr. Allah had willed all the money went to the muslims.

The prophet PBUH heard of this even though it was meant to be top secret. How did he hear? One of the elite of the Quraysh was drinking wine with Saleet, who was a muslim in Mecca. And he boasted "the Quraysh have a plan that no one will be able to outsmart - we will take this route to get to Syria". As soon as Saleet heard this he informed the prophet PBUH - and this is 100 camels fully of booty etc. It's just a caravan NOT an army so its too good to be true and its very easy prey. So the prophet PBUH sent Zaid ibn Harithah to intercept the caravan. And the entire caravan, with all of the camels, and 50,000 dirhams, plus the leather, and ALL of the other goods came into the hands of the prophet PBUH. Allah had prmoised back at Badr "I'll give you one of the two" but in fact Allah gave them BOTH. SubhanAllah when the muslims got what they didn't want, Allah gave them what they wanted. And there were NO casualities. And this made the Quraysh so desperate it led to Uhud. Because now nothing is left.

One major incident left; one of the most contraversial, and that is the assassination of Ka'b ibn al-Ashraf. It is sensitive and deserves special attention. Ka'b ibn al-Ashraf was the son of an Arab father and jewish mother. His father was a pure Arab, a pagan; and his mother was of the Banu Nadeer. His father had commited murder so he had to flee from his own people, and so he fled and was adopted by the Banu Nadeer of Yathrib. And they allowed him to marry one of their women, and from this marriage Ka'ab is born. He is thus a full Arab and full jew. And he was one of the leaders of the Banu Nadeer. He was known for many things

1. He was a very rich man - he had his own fortress

2. He was one of the most handsome people in Yathrib

3. He was known for his high level poetry

And his aminosity to Islam was demonstrated very early on. When the Qiblah was changed it was Ka'ab who said "why did they change the Qiblah?" And Allah quotes Ka'ab in the Quran (second juz first ayah). When the commandment for zakat was revealed, Ka'ab went to his friends who had converted from the Ansar, and he said "do not give any of your money because I am worried you will become poor. And don't be hasty in getting rid of your wealth for you don't know what will happen to this man". At this Allah revealed "those who are stingy, and command others to be stingy, and they hide of what Allah has given of His blessings". And many other things are mentioned. At Badr, when the two criers came back, when Ka'ab heard the news he mockingly said "If Muhammad has really killed all of these people, and these are from the noble of Arabs, it's better to be dead than alive". And he effectively pronounced the verdict against himself. When the victory of Badr was manifested in front of Ka'ab, he undertook a small expidition against the muslims. That Ka'ab and some of the Banu Nadeer went to Mecca and forms an alliance with Abu Suffyan against the prophet PBUH. Of course it was a suprise attack/tactics. Abu Suffyan asked him "I ask you by Allah which of the two religions is closer or more beloved to Allah?" He is asking a monothiest here of course since Ka'ab was a jew. Remember the pagans felt an inferiority complex towards the jews since they were a people of civilisation. And Ka'ab said "You are more rightly guided than them". Allah references this in the Quran that in Surah Nisa verse 50

"Look how they invent about Allah untruth, and sufficient is that as a manifest sin.

Have you not seen those who were given a portion of the Scripture, who believe in superstition and false objects of worship and say about the disbelievers, "These are better guided than the believers as to the way"?"

Allah is quoting Ka'ab here. This is excatly what he said in the private conversation with Abu Suffyan. So he returns to Madinah after forming the secret alliance but of course Allah told him. On top of this he has written alot of poetry against the muslims. The last straw however was when he started writing erotic and vivid poetry against muslim ladies out of mockery. And it was specific and by name. This is obviously crossing the line in all areas. According to Ibn Ishaaq, Ibn Hishaam Ka'ab was assassinated between Badr and Uhud. But other scolars such as As-Salihi who wrote a 12 volume book on seerah (one of the largest ever written) he was killed after Uhud. And all of them add one more reason which Ibn Ishaaq didn't add, and that is the blatant assassination attempt against the prophet PBUH. We know the prophet PBUH was invited by the Banu Nadeer for a poison meal. This occured after Uhud but according to As-Salihi and others, this was spearheaded by Ka'ab. It was his idea to poison the food, and he was killed literally 12 hours before the battle of Banu Nadeer. According to those authorities. So if we follow that version of events its even more clear why Ka'ab needed to die. But we will stick with ibn Ishaaq. Note As Salihi also said the "idea" of poisining the food came from Ka'ab - so this can reconcile with ibn Ishaaq.

In any case the prophet PBUH stood up and said "who will take care of Ka'b ibn al-Ashraf because he has irritated Allah and His messenger". And so Muhammad ibn Maslama stood up and said "I will do it". This sahabi was from the Aws. Note before Islam the Aws and Banu

Nadeer had no problems with each other so someone allied with Ka'ab volunteered to save the potential of another civil war to come back. According to ibn Hishaam for three days after this Muhammad ibn Maslama stopped eating and drinking for he said "I promised you something but I realised I might not be able to". Remember Ka'ab is a rich man, well guarded, has his own fortress etc. The prophet PBUH said "just try" and so Muhammad ibn Maslama said in that case "allow me to say things (I don't mean)" and so the prophet PBUH said "say as you like".

Muhammad ibn Maslama then called upon Ka'ab and he went to his office; other people were there but he told Ka'ab "I have a very private matter to discuss". So they went to a corner and Muhammad ibn Maslama told Ka'ab "this man has caused us irritation; on top of that he is asking for our money; and he has put us through so much trobule and hardship." When Ka'ab heard this he felt SO happy "walahi this is just the beginning he will put you through much more hardship". And so they continued talking in this manner. Until finally Muhammad ibn Maslama said "we are his followers and we cannot forsake him until the situation turns a little. Until that time I need you to loan me to pay him that money (i.e. zakat)". Ka'ab said "I will give you a loan but whats your mortgage?" i.e. he needs assurance. And Ka'ab said "leave your wife with me" but Muhammad ibn Maslama said "No I can't risk it etc". Ka'ab said "ok leave your sons with me" but Muhammad said "no this is a dishonour". Ka'ab said "ok what then?" Muhammad ibn Maslama said "what if I bring you my weapons?" Ka'ab said "great idea bring your weapons". There's a grey area as to what happened but it seems two of three other sahabah along with Muhammad ibn Maslama also got loans/mortgages in exchange for weapons with Ka'ab. They set a secret time and according to al Waaqidi it took place on 14th Rabbi Awwal, 3rd year of the Hijrah. This is line with ibn Ishaaq who is an authority thus academically it seems closer to the truth Ka'ab was killed before Uhud. The prophet PBUH walked with them to Baqee ul Gargat and said "may Allah help you on your mission". So they went to Ka'abs castle which was on the outskirt of Madinah and called upon Ka'ab to come outside. It's said he just newly married to another wife, and he was lying in his bed when he heard the call. And he told his new wife he is doing some dealings outside but she said "why are they coming at this time? This is not right - you are a man at war, and I am worried for you". But he said "No Abu Naela is my foster brother and Muhammad ibn Maslama I know for a long time - I trust them both". So he dragged himself off of her.

Muhammad ibn Maslama already planned to grab Ka'ab and then the others would do the deed. So they met outside, and note Ka'ab was wearing very expensive and heavy armour as was the tradition. So Abu Naela said "I smell the sweetest perfume" and he said "yes I have a young lady who is the most scented of the women of Arabia". So he said "allow me to smell it - oh it's coming from your hair let me smell it". So Ka'ab lowered his head and at this point he held on to him, and the other did the deed. But it wasn't easy, and it's said one of them al Harith was severely wounded by the others who were attacking. When the prophet PBUH met them he put his saliva on the wound and its said it is healed instantly.

Now this is an authentic narration - it's mentioned in Bhukari, ibn Ishaaq etc. Regarding this incident the charge is given its a blatant assassination attempt by the prophet PBUH. Sahih al

Bhukari has a whole chapter on the killing of Ka'ab ibn al Ashraf. If you deny this you will deny the whole seerah. A number of reasons are given as to why the assassination took place.

1. Main reason is the treaty he did with Abu Suffyan. This was clear treachory, violating the constitution and was a clear threat to the muslims.

2. The poetry against the muslims and specifically the muslim ladies.

3. The direct attempt to assassinate the prophet PBUH (following As-Salihi and others).

And of course these reasons are very solid. The problem comes not that he wasn't a criminal - but in the manner with which it was done. Technically in modern days there would be a trial, judge etc. Note we are judging the political situation in the time of the prophet PBUH with our time. We are retrospectivally looking at those days with our laws. This is a wrong premise. You cannot do this. We go back to the phrase of his wife "you are a man at war" - even though he himself did not fight the muslims or anything. She understood what the husband is doing is declaring war. And she understood he was not safe. The political landscape and customs at the time were very different. Thus to justify in light of our laws is not needed. At that time the prophet PBUH is basically the government of Islam. His decree is political and islamic all in wrong. Thus it is legal for him to do this because he is the judge. He didn't do it in Mecca when he didn't have any authority - rather he did when he himself has actual political power. Thus we shouldn't try to sugar coat it. That time and place - its justified. The main point is that the reason he was killed was not because he rejected Islam or ridiculed the muslims; but rather his political actions against the muslims when he allianced with Abu Suffyan.

And by the way, bombing children and innocents with drones which is completely open policy and legal in USA is "completely fine". But people make a big thing about this one assassination and say its completely wrong. They have no right to criticise. This is complete double standards and hypocrisy. The fact is at the time this was a legitimate thing to do and thats all it was.

The Banu Qaynuqa threatened the prophet PBUH directly to himself. Then you have the Banu Nadeer already helping Abu Suffyan - thus we can see a progessive retaliation against the muslims and the prophet PBUH. Note also did Ka'ab directly help Abu Suffyan attacking Madinah? It makes sense if so - maybe it was Ka'ab himself who helped and then a few weeks later he goes to Abu Suffyan to form a real alliance.

To summarise the incident needs to be told as it was - it was a political incident. It was in accordance with norms and political understanding of the times, and it was done because Ka'ab was a genuine threat - he had gone above and beyond merely rejecting Islam, he formed an alliance with the Quraysh violating the constitution. And the peotry he wrote was so revolting that simply crossed the line. For him to go these levels, he knows what he got involved with. His new wife understood the risks and thus we have no issues in saying this is what happened.

NON ISLAMIC Source: Norman Arthur Stillman is a renowned historian who specializes in the intersection of Jewish and Islamic culture and history. In the last few years, Stillman has been the executive editor of the Encyclopedia of Jews in the Islamic World,[1] a project that includes over 2000 entries in 5 volumes. What did he say regarding this incident? According to Stillman, Muhammad was acting in complete accordance with the norms of the Arab society of that period which demanded retaliation for a slight to a group's honor. This is coming from the highest possible academic!

Note whatever the prophet PBUH whether it was commanded or not, Allah indirectly approves. In the end it is from Allah.

The books of seerah mention the other tribes all complained about this but the prophet PBUH did not take or listen to the complaints. The message was very clear: not a single tribe felt safe after this. And this was one of the main messages of the act that "you cannot get away with blatant treason".

Seerah of Prophet Muhammed 46 - The Battle of Uhud Part 1 - Yasir Qadhi

We will commence with the Battle of Uhud. Recall the incidents that took place after the battle of Badr - in paticular, Abu Suffyans attack on Madinah, minor skirmeshes and the killing of Ka'ab ibn Al Ashraf. The Meccans began planning for Uhud immediately after Badr. The loss and calamity of Badr was the immediate cause of Uhud. Unlike Badr, Uhud was the first full out war. They were armed to the hilt. Why are they fighting?

1. Religious - the Quraysh have developed a religious animosity to the prophet PBUH and Islam.

2. Social reasons - revenge for their lossed relatives. They have lossed the leaders, and it was huge embarrasment for them. Ikrimah, his father Abu Jahal died. Safwan, his father Ummayah died - so they all want revenge.

3. Economic - Madinah intersects the caravan that goes from Mecca to Syria. Further, the muslims intersected and blocked off all other routes to Syria, even doubling back. Therefore they cannot trade with Syria anymore and this will literally destroy their economy. The Meccan economy was based on the trade route between Syria and Yemen. The Quraysh were in charge of it and profited it from it hugely. So they are in a desperate situation.

4. Political - the prophet PBUH is a real threat; the Islamic republic is growing and many tribes are giving their alliegance to Islam.

Combining these the Quraysh felt a desperate need to launch a real offensive. Ibn Ishaaq tells us Abu Suffyan made up his mind instantly after Badr to fight. Badr took place 17th Ramadan 2H; Uhud took place Shawwwal 3H. Thus an entire year of planning went into this. Abu Suffyan took with him Safwan ibn Ummayah and Ikrimah bin Abu Jahal (both had lost their fathers) and knocks on every single door of the Quraysh household to return the profits they got from the caravan. Recall the actual Badr caravan came back to Mecca - Allah gave the muslims the 'higher goal' of victory. So Abu Suffyan went to each and every person to get the money back. Allah references this in the Quran that "Those who have disbelieved are willing to spend their money to stop people in the way of Allah. They will spend and regret spending it and will lose". Note this verse is in Anfal and came down right after Badr; here Allah is clearly predicting Uhud. As we said right after Badr the money was being raised. But the muslims of course didn't know this.

And from the Quraysh they decided they needed help. The Quraysh being the business owners they were, they had many tribes interested in keeping this economic pipeline being intact. They reached out to the major tribes Qinana and Tihaama - and they said "lend us money, people, armour, weapons etc whatever you can". And the entire army came out to be 3000. The bulk of the army was Quraysh, but the weapons and military armour would have been provided by the other tribes. Logistics, saddles, slaves etc - these were given to the Quraysh. Thus with Uhud we see the conflict getting between Islam V Kufr. In every conflict

the circle widens until finally now its all out islam vs paganism. And the animosity for the prophet PBUH united the Arabs for the first time. Islam came and made the Arabs into two camps: those who opposed and those who acccepted. Eventually of course all unite under the prophet PBUH.

On 7th Shawwal in the third year of the Hijrah, literally a year and a few weeks after Badr, the Quraysh set out. Typically the journey would have taken 2 weeks - if you speed up it would be around 10 days. But in their eagerness to fight they got there in 7 days. The Quraysh gathered 3000 men, 200 horses, 700 armours for men (most likely coming from Qinana and Tihaama). Back then the average person did not have weapons and armour. To invest in armour is alot of money - most people simply did not need it so they didn't have it. Also it is being imported from Syria, Yemen etc. So its even more expensive. Therefore in the history of battles, one of the most prized items a victorious person would take from the enemy is their armour because it was a prized possession. This time they also took many of their wives with them around 24 of them. And the women would sing their poetry, and it was somewhat sensual in nature that they were encouraging the men to show their manhood. But also when you have women you really have to fight. So they are so confident they took their wives with them. Abu Suffyan was the main leader - on the right flank Khalid bin Waleed was in charge; on the left flank was Ikrimah ibn Abu Jahal.

Al Abbass most likely converted after Badr; and there's a very plausible theory he was a secret convert. Publically he converts later on but the theory is he converted after Badr. He did after Badr while he was a captive that "they forced me to fight and I didn't do much anyway" and the prophet PBUH said "yes you are telling the truth". And he remained in Mecca just before the conquest. The following incident affirms this. Immediately after the Quraysh army leaves, Al Abbas sent a trusted servant to the prophet PBUH and explain everything: the army size, how many horses, how many arms etc. Why did he delay? Firstly perhaps the Quraysh themselves did not trust Abbas - after all he has not shown his animosity against the prophet PBUH unlike Abu Jahal. Or more likely he just couldn't send someone because they would know. And the servant he sent goes as fast as humanely possible to Madinah in 3 days. It was as fast as possible. The Quraysh did in 7 so the clock is ticking. And the servant finds the prophet PBUH in Kuba, and the servant hands the prophet PBUH the letter but he obviously cannot read, so he tells Ubay to read. And Ubay explains the details - and the prophet PBUH tells Ubay "don't tell anyone about this news". He immediately rushes back to Madinah and speaks to the leaders of the Ansar. In paticular Sa'ad ibn Rabbiah. After this he sends out two or three spies to check on the Quraysh. He trusts his uncle yes still, this news is so big he cannot operate on an assumption. So the prophet PBUH has to confirm the news. They go and see the 3000 closeby. And they say "the Quraysh are just a day/two away". This shows the maticulous care of the prophet PBUH - he is thinking calmly and logically. And he said "acting in haste is from Shaitan". The situation is indeed critical but he doesn't panic. So he finds out the Quraysh are indeed close by, probably around 11th Shawwal. The Quraysh got to the outskirts of Madinah on the 12th or 13th. So the prophet PBUH has a window of 2 days to do something. He calls a large meeting of the muslims.

There is a dream that's been narrated the prophet PBUH saw. According to Ibn Ishaaq he told the sahabah before the battle; according to Bhukari he saw the dream in Mecca which he couldn't understand until Uhud took palce and then he tells the sahabah after the battle. What is the dream? The prophet PBUH said "I saw in a dream I struck with my sword, but my sword broke. And this is the disaster of Uhud. Then I hit it again, and it came back as good and strong as it ever was. This was the victory Allah gave the muslims and the joining of the muslims." One of the negatives of Uhud was the muslims showed open disunity i.e. the munaafiqs broke away. And he said "I saw cows - and Allah is good, and this was the believers on the day of Uhud". In Imam Ahmed he adds the prophet PBUH said "I saw myself wearing armour so I intereperated that to be Madinah". Bhukari has this taken place after Uhud i.e. he is consoling the sahabah. "I struck with my sword it broke" - this is Uhud. "Then I struck again and it was as shining and perfect as ever" - this is after Uhud, i.e. all the next battles. Then the prophet PBUh said "I saw cows". What does this mean? Regarding the cows - there is alot of interpretation of this. Ibn Hajar says the symbolism of a cow is that of the shuhada of Uhud. It's as if they're being told "those who died have been chosen by Allah for something better".

Time was of the essence: the prophet PBUH after consulting with the leaders of the Ansar, he called a general gathering. This is truly thoughtful. If its big news, he will tell a core group and then he widens the circle. The prophet PBUH told the core group, does shura and then opens the floor. It so happened it was Friday anyway so everyone was gathered, and on top of this it was janaaza and these weren't common so everyone came for the janaaza too. So everyone was there. Now the prophet PBUH tells them everything - nothing to hide. Without opening the floor, he himself says "I see myself in a protected fortress" i.e. he is saying I think we should stay in Madinah. As we mentioned, Madinah was a unique city in that it had very natural protections. On east and west was volcanic rock (the two Haras) - no one would walk on them. On the northwest side is the large mountain of Uhud. Towards Kuba in the south there are pockets of date palms. And of course when you have large date plantations no army will march on that. This is why the battle of Khandak could be won: if the muslims had to dig a trench around the whole city it would be impossible. So the prophet PBUH suggested to stay in Madinah. And if the army would have attacked, it would have resulted in street to street fighting; so the muslims could have easily won. They could have set up baracades, traps etc. Abdullah ibn Ubay ibn Salool agreed, not because he appreciated the prophet PBUH but because it was the correct opinion. And he was the most seasoned warrior amongst them. He said "Yes this is the correct position: Madinah has never been successfully attacked from within". He admitted this, and again not out of respect but out of correctness of the opinion.

However there was a group of younger companions, many of whom didn't fight in Badr. Ibn Ishaaq said they themselves became shaheed. So they said "Why should we stay in our houses like cowards - let us go and fight them on the battlefield". So they wanted to show their manliness. And they continued pressuring the prophet PBUH to go out, all the while the senior sahabah remained silent. And he kept on getting pressurised until finally he agreed and went and wore his armour. But suddenly the older sahabah opened up and scoled the younger sahabah by saying "the prophet PBUH told us his opinion, and yet you persisted in suggesting

the oppisite until he agreed. How could you have done this?" And the younger sahabah were embarrased and so they sent in Hamza ibn Abdul Muttaib to the prophet PBUHs house to tell him "we changed our minds". But when Humza entered in, the prophet PBUH had already put on his armour. "It is not befitting/appropiate, that once a prophet has worn his armour, he takes it off without engaging in batle" i.e. it's too late.

Look over here the benefits we derive.

1. The status of shura in the life of the prophet PBUH. He felt confident staying in Madinah. But he knows like any good leader you need the people behind you. And Allah says "The way of dealing with matters is to have shura" - therefore when the majority of companions according to the prophet PBUH is they want to fight outside Madinah, he gives in and puts on his armour.

2. Notice the wisdom of the older sahabah. They did not argue the younger sahabah in his presence. They could have told the younger companions then and there "can you be quiet the prophet PBUH has made up his mind!" They could have had this harshness, but out of respect to the prophet PBUH, they kept his mouth queit. They just waited the prophet PBUH to leave, and then they rebuked. It's literally unimaginable.

3. It is the sunnah of Allah that young men in paticular are always over zealous and rash. Impetiousness, rashness, a little bit of arrogance: it's in their nature. This is what makes them 'young men'. And Allah mentions in the Quran "a group of 9 lads were causing alot of chaos in the lands" - they were the one to do the 'prank' on the she camel. Also the young men of the cave are mentioned in the Quran. Thus its human nature sometimes they go in the positive direction, but sometimes not (even with good intentions). And Ibn Ishaaq says its always helpful for young men to be patient and listen to the elders.

4. The fact the prophet PBUH said he cannot take his armour off shows there is a special shariah for the prophets. They have a code that they operate by. We know of many such aspects of the prophet PBUH. He would fast three days without ever eating or drinking. And when the sahabah tried to do it they fainted. So he would do this, and he forbade the sahabah to do it. And it was waajib for him to pray tuhajjad according to Ibn Tamiyyah. And why regarding the armour? Because taking it off may be assumed to be cowardice, fear etc. Indeed how can you expect a prophet of Allah to do that.

5. Also notice this advice was not the best advice - but what is truly amazing is that once the decision has been made, the sahabah were not criticsed after that at all. No one came back to them and said "see I told you so! Look what you done. Are you happy?" Nobody. Because its in the Quran "Once you do shura and make up your mind, do not look back". And our prophet PBUH said "never say 'What if?' or 'If only I done this'" because saying 'What if' opens up the door of Shaitan. Once you make up your mind properly no one should blame anyone - and this is what happened. Indeed Islam tells us to pray istikhaara, get istishaara (advice) to make any serious decision.

Ibn Ishaaq tells us the prophet PBUH wore two suits of armour - he is showing if one wants to engage in any sort of endavour, you have to engage in it properly. You have to do everything possible. The prophet PBUH could have walked into the battlefield with no armour - Allah would have protected him. But its foolish. And Allah says in the Quran "take your precautions" regarding battle. And "take your food and water with you" regarding going Hajj. So the prophet PBUH is demonstrating the muslims to be fully armed. The prophet PBUH divided the army into three main groups. The muhajiroon under Mus'ab ibn Omair. The Aws under Usail ibn Hudhay. The Khazraj under Al Hubaab ibn Al Munthir. And because the situation was dire, they only had a handful of horses; 100 suits of armour and the muslims in the later afternoon of Friday made their way to the mountain of Uhud.

The mountain of Uhud is not just one mountain. It's a whole series of mountains. They are over 1 mile long; and they are north/northwest of Madinah. These days by car it takes less than 10 minutes from the masjid of the prophet PBUH to the mountains. Because of the increased inhabitants, the city of Madinah goes all the way to the mountains. Of course in the time of the prophet PBUH, the city was very small. The entire core of the city fitted inside what is now the enitre masjid of the prophet PBUH. Thus Baqee was outside the city; but now Madinah has increased 1000%.

There are many hadith about Uhud. The prophet PBUH said "Uhud is a mountain of Jannah". Some scholars say this mountain is beloved. Others say it will be transported into Jannah. In one hadith when the prophet PBUH came back from an expidition, the first thing they saw was the mountain, and so he said "Uhud is a mountain that loves us and we love it" - so its imaan to love Uhud. Its narrated in Muslim that once the prophet PBUH was climbing Uhud was Abu Bukr, Umar and Uthman. And the moutain began to tremble. So the prophet PBUH hit it he said "Calm down Uhud because you have on you a nabi, a sadeeq and two shaheed". And recall the boundaries of the haram of Madinah (reported in Bhukari) are between the two mountains Ayr and Thore north and south, and the two volcanic lands east and west. Ayr is on the north side; it's a small mountain that is after Uhud. So Uhud is included inside the haram. Ayr is a small mountain north of Uhud.

The question arises: why did the prophet PBUH go to Uhud? Now he's agreed to go and fight, there's two options: meet them in an open battlefield (which would have been a disaster) OR meet them at a place which you know well. Thus going to Uhud the prophet PBUH is maxmising his army. Why? Two side are fully blocked off. The third side is a small mountain where he places the archers, and therefore that becomes blocked off. The only thing left is an open narrow side from which the Quraysh have to come. Thus we've maximised the effectiveness of a small army against a large army. Again the military genius of the prophet PBUH was amazing. Allah of course taught him: this is in his fitrah. So the prophet PBUH chooses to go to Uhud and he is the one who gets there. And thus the prophet PBUH marched out of the 14th Shawwal.

On the way there Abdullah ibn Ubay and his people slowly begin retreating, and then going behind the army, until finally they literally turn their backs and break away from the army completely. When this happens the sahabah rebuked them: Abullah ibn Ubay said "he listened to some youth and did not take my advice - why should I risk my life when he didn't listen to me". And subhanAllah one of the blessings of Uhud was realising how evil the hypocrites were. Allah says "He is doing this so that Allah can seperate the filthy from the pure". This was one of the main points of Uhud. In this incident the true colours of the hypocrites are shown. Abdullah ibn Amr when he says Abullah ibn Ubay going away he says "I remind you to fear Allah and not leave your prophet when the enemy is about to attack. Did you not promise him you will protect him?" He is referencing the treaty. Notice he reminds him of Allah and the promise he made, human dignity. And Abullah ibn Ubay responded "if we knew they would fight we would not leave, but we don't think they will attack". Allah explicitly quotes ibn Ubay in the Quran and calls him a liar. He knew full well what was happening but he invented an excuse. "Allah will not allow the muslims to remain in status quo until he seperates the filthy and pure". Indeed its only during times of trail when ones imaan is truly shown. And Uhud did this very clearly. For Uhud large sections of Al Imran came down, and sections of Surah Nisa. Allah said

And what struck you on the day the two armies met was by permission of Allah that He might make evident the [true] believers.

And that He might make evident those who are hypocrites. For it was said to them, "Come, fight in the way of Allah or [at least] defend." They said, "If we had known [there would be] fighting, we would have followed you." They were nearer to disbelief that day than to faith, saying with their mouths what was not in their hearts. And Allah is most Knowing of what they conceal -

Allah quotes Abdullah ibn Ubay here in this verse. Now when the muslims saw such a large group leaving they started talking amongst themselves what should happen. One group said "we should go back, fight them first and then come back to Uhu". Another group said "we will fight the Quraysh first and deal with them later". But Allah disliked this: "Why have you disagreed about the hypocrites and divided into two groups?" This was a positive argument but Allah gently told the sahabah to stop, that Allah will deal with those who deserted the army, it's not your job. The second thing that happened is when the 300 went away, some tribes of the Aws and Khazraj began wavering. But eventually the muslims among them won over and they stayed. Allah mentions this aswell "there were two groups about to give up but Allah is their protector so Allah protected them. In Allah the people should put their trust". So Allah mentions the Banu Harith and the Banu Salima here, and they would always boast about this. Why? Because Allah says "I am their protector". Because of this these tribes to this day boast regarding this verse. So eventually 700 muslims reached Uhud and they set up their camps. Ibn Ishaaq mentions their backs were facing the mountain and they were facing the city of Madinah. Thus the Quraysh doubled across the entire city of Madinah to reach them. There's an added point here that the muslims are tiring them out even more. Indeed instead

of going to the south of the city, the prophet PBUH went to the north at Uhud, this was a clear purposeful tactic.

700 participated in Uhud - therefore in the whole world at this time, there were not more than 1000 muslim men. From this small group, look at how Allah changed the world. Every fighting man above the age of 15, some even at the age of 14 fought in this war. That is all they were. You can add a dozen or so but otherwise in the whole world there wasn't even 1000. From this small quantity look at how Allah changed the world. Within 15, 20 years they will be literally wiping away the Persian empire. Within 50 years they will be in China. There are 1.8 billion muslims today.SubhanAllah. And yet, they didn't have the weapons, armour, horses etc. They had something which we don't have which is the trust and imaan in Allah. It was so strong that the mightiest superpower in the world could not bear it. Indeed when you have Allah on your side you can accomplish anything.

Seerah of Prophet Muhammed 47 - The Battle of Uhud Part 2 (with Maps) - Yasir Qadhi

We discussed the preperations for war. The fact that the Quraysh were camping nearby; the shura the prophet PBUH did and then when the prophet PBUH wore his armour.

Now as Badr, we don't have the whole battle in order. Rather we have small pieces of the puzzles all narrated by various sahaba. The problem comes with filling in the gaps, and figuring out what happened in what order. Every sahabah is telling their progeny one or two events in Uhud. This especially because of Uhud, because it was chaotic and because it was overall a loss, if we read five different seerah books you get five different chronoligcal events of the battle. In these lectures this is one reconstruction. There might be slight variations: its a matter of connecting the dots and inferring what exactly happened in between. Allah knows best.

What appears to be the case is that around 13th Shawwal the Quraysh were approaching MAdinah. The 13th is a Thursday, 14th Friday and the actual battle took place the morning of Saturday. The theory is by the 13th the Quraysh and muslims are within scouting distance. By the 14th the prophet PBUH goes to Uhud - this is why as soon as he did shura and prayed Juma'a, he makes his way to Uhud. And according to a number of reports the prophet PBUH made his way very secretly. He asked for a guide to take him through the date palms - not the main highway. They went through the garden groves (back alley way). Why? Because that would give their location away too early. They want to get to Uhud first so they can choose where they want to camp. Its narrated as they were walking through the date palms, one of the hypocrites who was a blind man hears the commotion. So he says "who is this? Is this Muhammad and his companions? Verily I don't allow you to come onto my lands". One of the sahabah wanted to raise his swords to get rid off him but the prophet PBUH said "leave him - he is blind from his eyes and heart". So why are they on this route? Clearly because the Quraysh are closeby, and the prophet PBUH wanted to choose the location.

He arrives on Uhud on the early afternoon of the 14th. Juma'a was prayed at around 11ish in our times (Juma'a is a seperate salah to Zuhr by strongest opinion thus it can be prayed ealier this is the Hanbali position), and so the prophet PBUH and the sahabah arrived at Uhud by 2ish. It's literally a half an hour walk (by car just 3 minutes). So the prophet PBUH arrives on Uhud and the Quraysh by their scouts know the muslims are there, and make their way. Thus by the night of the 14th both armies are at Uhud and have camped.

The prophet PBUH began organising the army and analysing their skills. He rejected around a dozen or so sahabah because they were too young: anyone under the 15 was sent back. Of those were Abdullah ibn Omar, Zaid ibn Thabit (compiler), Usama ibn Zaid ibn Harithah, Abu Saeed al Koodri, Zaid ibn Arkam. And Usama ibn Zaid was around 11/12 at this time - and he is trying to sneak into the army. SubhanAllah. Where are our 11 year olds and what are they doing? So a number of these young men argued their way to remain and two successded. Raf'i ibn Khadij was 14 - so the prophet PBUH asked him "how old are you? 14 - ok go back" but some of his relatives begged and said "he is an expert archer" and so the prophet PBUH

let him remain. When he remained, Samur'a ibn Jundu stands up and said "I am stronger than Raf'i and have beatan him in wrestling a number of times - its not fair so let me stay". According to one book he even jumped on Raf'i to show his strength. And so the prophet PBUH allowed him to stay. Compare these young men who are full of imaan to Abdullah ibn Ubay and the hypocrites. They were experianced in battle yet went back. Compare this to the bravery, imaan and courage of these young men.

Ibn Ishaaq says the prophet PBUH placed the army such that the army was facing Madinah as we mentioned. Their backs were to Uhud; on their left was a small mountain called 'Jabalal Ay Nain' - its now called 'Jabalal Ruma (mountain of the archers)'. So the prophet PBUH camped at a place where three sides were protected by the mountain. There was only one open side, which had Jabalal Ay Nain smack in the middle. Thus he placed 50 of his expert archers there completely sealing off that. All that is left is a small area of 300m that will be the offensive. The whole beauty here is that they are outnumbered more than 4 to 1 - he maximises the space such that their expert surplus becomes far more meaningless. All that can happen is 300m of soliders coming at you at one time. 3000 have to all squeeze in - so the muslims would not be surrounded and it would just be men to men fighting. Out of Uhud, the most authentic reports is the advice the prophet PBUH gave the archers. This shows us the prophet PBUH knew there is only ONE strategic weakness in the entire link and that is that stretch of land protected by the archers. The other three are protected by the mountains, and the 300m in front the army will take care off. He told the archers:

'Keep the Meccan cavalry away from us with your arrows and don't let them come against us from the rear, whether the battle goes in our favor or against us. Whatever happens keep to your places so that we cannot be attacked from your direction, even if you see us being slain or booty being taken.'

'Protect us with your arrow against the horses'.

'Even if you see the birds eating our bodies do not leave your places until I send for you'.

'Make sure the enemy does not suprise us from behind regardless if we are the winner or losers. Stay there until I call you'.

These narrations are reported in Bhukari and Muslim with the most authentic chains. Therefore we can see the prophet PBUH knew how vital the archers were.

On the morning of the 15th, the prophet PBUH is wanting to encourage the sahabah for battle. And what better motivation can there be than Allah and His messenger. He took out his own sword and says "who will take this sword from me and fight?" Immediately "everyone is saying 'I will'". Of those of the first to say it was Zubair ibn Al Awwam. The prophet PBUH then asked "who will give the sword the right it is owed". Abu Dujana said "and what is the haq of the sword?" The prophet PBUH said "you fight the enemy with it until it breaks". And so Abu Dujana said "I will take it with that haq". And indeed Abu Dujana was a fiersome

warrior. He was a fighting machine and he had a special turban called 'the turban of death'. So he put on the turban and walked up and down with the sword unsheathed for the Quraysh to see. And he was walking with much pride. At this the prophet PBUH said "this type of walking Allah despises except at such a time and such a place". Indeed now it makes sense. This shows us its common sense: the purpose of such a walk and turban is to instill the right spirit into the sahabah.

The first thing the Quraysh tried to do was seperate the Ansar and Muhajiroon. First Abu Suffyan sent a messenger and he comes within shouting distance and says "I have been sent by Abu Suffyan, and he is saying 'Oh people of MAdinah, leave us to our cousins for we have nothing against you and have no desire to fight you'". Now the Ansar were of course the bulk of the army - if the Ansar leave the 700 will go down to nothing. The Ansar became furious and they responded back with insults - in such a situation of time, its permitted to use this type of language. Its not appropiate except at such a time. On the battlefield you show a harshness and roughness that's meant for fighting. So they say "How dare you accuse us of wanting to leave the prophet PBUH". Then a man says leave this to me. This man is Abd u Amrin ibn Sayfee. He was one of the leaders of the Aws before the immigration of prophet PBUH. He was of the level of Abdullah ibn Ubay. However he did not want to accept Islam, therefore before Badr he abadoned Madinah. So he took a group of his fellow Aws tribesmen and settled in Mecca. And so he says to Abu Suffyan "leave this to me for my people have always respected and honoured me. You will see the power I have over them". So Abu Amr Ar-Rahib (the monk) went out to the Ansar and said "Oh my people of Aws, this is me Abu Amr." Before he continued they said "May Allah curse you you Abu Amr Ar-Fasiq". Why? He fled his own people because he hated the prophet PBUH. So they said "don't tell us you are a monk, you are an evil person". And Abu Amr was so shocked he couldn't even open his mouth to continue. He returned to Abu Suffyan saying "My people are diseased". This is the reality of imaan - its alliegance to the prophet PBUH and Allah. Abu Amur's son was Handhala (the one who was washed by the angels).

The Quraysh begin their preperations. The women aswell were there - they are enticing the men with bed and promises. Or "If you lose and come back you won't get anything from us". And they have their series of songs and dancing. As with all battles, the first issue is a mubaraza. So the mubaraza takes place between Talha ibn Abi Talha and he says "who will fight me". And so Ali ibn Abi Talib stands up and says "I will". Talha was wearing full body armour, even the hands, and Ali RA had nothing. And Talha swung. Ali immediately took the full blow of the sword on the shield and immediately at lightening speed hits back. It was mastery skill. And since Talha's whole body is covered with armour, Ali aims at the legs with such force that the leg is chopped off. And he collapses he falls back and his Awra is shown. Ali RA comes to strike a final blow and Talha begs "I beg you by the rights of kinship don't kill me". Ali RA gets embarrased and he lowers the sword and walks back. The sahabah said "why didn't you kill him" and so Ali RA said "I felt embarrased and he begged me by the ties of kinship". Ali RA felt dignity - there's a way to fight and kill someone. This is a true noble warrior.

Here we have a big gap. We have hardly any details of the intial assault. We just have a few tidbits - all that we know is that the muslims charged after Ali's victory. And the mushrikoon could not sustain the assult. Despite the powerful, well armoued army they could not take control. And the womens of the Quraysh were forced to flee, which shows the initial attack was devestating. Why? Because the women are stationed at the very end: right behind the army. It shows the muslims had the upper hand. This small area of land were being used by the muslims very effectively: they charged and charged forward like a bullet going through weak layers of the Quraysh. We also know regarding the intial assault that the flag of the Quraysh was given to the subtribe of the Banu Abdidar (which Talha was from). It was the custom of the Quraysh the Banu Abdidar always held the flag. Now, in the battle of Badr they also had it - but when the army fled the flag bearer was the first to run away. So Abu Suffyan before Uhud reminds them of what happened at Badr. "You turned your backs and fled and you saw what happened. The flag is the symbol of the army: if it stands the army stands; if it falls the army falls. Now take the flag with the rights it deserves or give up and hand it to us". Obviously they made an extreme pact and said "you will see what we will do with this flag - as long as one of us remain this flag will be up". And that is exactly what happened: the flag was always up. But, one by one, all 10 of the Banu Abdidar were killed. The first was Talha killed by Ali RA. And one by one, most of them were killed by Humza RA. Indeed its akward to fight with one hand so Humza exploited this. And eventually the flag falls. This truly shows how effective the initial assualt was. Most of them at the hands of Humza, Ali and Abu Dujana RA. With the flag on the ground this is the symoblic end of the army. This is one of the chaos's that happened - the assumption was the muslims won.

Abu Dujana fought a feirce battle. Zubair ibn Al Awwam (married to Safiya bint Abdul Muttalib). So narrates "when the prophet PBUH offered his sword, but he gave it to Abu Dujana I felt something in my heart. So I decided to follow him. And so Abu Dujana did not meet a single person except he didn't kill him with the sword by haq. And there was one person causing much havoc among the muslims. So I made a dua to Allah 'let Abu Dujana meet him'. And Abu Dujana indeed got rid off him." Ibn Ishaaq also mentions Abu Dujana narrating "I saw someone encouraging the Quraysh with all of the encouragments imaginable. So I went to him, raise my sword but I heard wal walat. And I felt embarrased to dishonour the sword of the prophet PBUH". Indeed it was Hind the wife of Abu Suffyan and thus he spared her. And we know Humza ibn Abdul Muttalib fought with extreme valour. He was of those who did not participate in Badr as he had a genuine reason - he didn't even know there would be war. Thus in Uhud he was extremely eager to show his fighting. And Ibn Ishaaq has a list of who killed who: in that list, Humza is of those who killed many many of the Quraysh, along with Ali and Abu Dujana RA.

We conclude with a narration of Bhukari: "When we fought them at Uhud they turned and fled. Until I saw with my own eyes the legs of the women running up the mountains and I can see their ankle braclets". So the womens are so defenceless they themselves do not have their men to protect them. And he says "I remember seeing Hind running all the way up the mountain". From this we can see how devestating the intial impact was. The muslims broke

through the Quraysh, forced them all the way back and had the upper hand. This is what caused the chaos and of course what is to follow is a different story and a change of tide.

Seerah of Prophet Muhammed 48 - Martyrdom of Hamza - Uhud Part 3 - Yasir Qadhi - 6th February 2013

As we discussed the muslims won the initial phase of the battle. Allah references this in the Quran where He said "As I promised you, I helped you. Then when you yourselves lost your, and began arguing amongst yourself, and saw that what you loved, this is when the disaster struck. In the books of seerah we learn in detail what happened and again the issue of Uhud is it is difficult to peice together all the events. Reconstructing Uhud is the most difficult task in the whole seerah. Uhud was very chaotic and a distaster - to this day there are alot of questions about Uhud we don't even know.

The primary cause of the change of tide was the fact that the sahabah felt complacent enough to let go of their arms and collect the war booty. Most prized possessions are good weapons and good armour. The Arabs were not the best of iron weilders; they would import weapons and so weapons were very expensive. Animals, tents and everything else - it's alot of money and goods. Thus when the Quraysh fled the sahabah instatly started collecting the ganeema. At Badr only some of the rules are revealed, and so the sahabah were not aware technically speaking everyone gets their own share (apart from the ganeema you get from the person you kill). In fiqh, if the enemy flees that which is left behind is shared amongst the army. It's collected, piled and distributed in the correct accordance. So the sad part is that, those who were eager to collect the war booty, they didn't even get that share AND they caused the disaster it caused. They neither get the booty or the victory of the battle. Its the reality of those who prefer the dunya over akhira: they neither get dunya or akhira either.

So when the archers saw the Quraysh has fled, at least 20 minutes have gone by and there's a feeling of complacency and victory. The Quraysh are nowhere to be seen. The archers are waiting and waiting but no one sends them a message. Meanwhile they are seeing everyone collect the ganeema. Of course the prophet PBUH understood very clearly the battle was far from over. But the archers at the top of Jabalal Ay Nayn can see all the muslims collecting stuff; all the tents, weapons etc. They thus feel neglected and they began disputing amongst themselves. This is what Allah refers to: "a number of debates happened between the muslims". So the archers began debating amongst themselves. It wasn't one conversation - there was a constant back and forth. One group says "let's go let's go the victory is done". Another group says "No no we haven't go the message". Of course Abdullah ibn Jubair says "have you forgotten what the prophet PBUH told you? 'Stay where you are until the command comes to you'. By Allah I will not leave my position". And we can imagine the bickering that went on between the archers - back and forth etc. From the 50, perhaps only 1 or 2 are raising the banner to go and collect the ganeema. But slowly but surely more and more people join this banner to the point 40 out of 50 of the archers say "come on let's go now". Therefore they descended down and left only 10 people on the mountain.

This is the grand opportunity Khalid ibn Waleed saw. Even as he is fleeing, he is not running for dear life. He is thinking 'how can I win this battle?'. It shows us the military genius he had. The only person who inflicted a genuine military loss on the muslims was Khalid ibn Waleed.

He is in his early 20s but he is showing the genius we know he is. So immediately the 40 go down from the mountain, his brain clicks. One opinion is Khalid went behind the mountain, but it's impossible for this to happen. It would have taken 6 hours to go all the way round and attack. Therefore, realistically when he saw what was happening from the distance, he carved his way in from the right hand side. There was a ditch that goes under the land from which people cannot see at ground level - and from here he suprised the muslims. So Khalid gathered his army for a counter attack, and a rough estimate that makes sense is around 100-150.

The problem here is that when Khalid ibn Waleed is coming back, in effect he is cutting the muslim army into half. He is basically walking in - on his right will be the camp of the prophet PBUH. On his left will be the muslims collecting ganeema. Therefore he has cut off the strength the muslims utilised in the initial phase. They were one tight unit. From the muslims on the right, the protection of Uhud which was their protection first now turns against the muslims. Because they have nowhere to flee. Similarly, the muslims on the left are just collecting ganeema and are fully dispersed. We also can infer many of them abadonded their armour. They didnt even have a weapon on them. They assumed the war was won - an hour and a half has gone by and they were feeling very complacent. However, its nowhere enough time. Rather, its just the right amount of time for Khalid to come back with an entourage and counter attack the muslims. The first person to see Khalid ibn Waleed was in fact the prophet PBUH himself. He is constantly monitoring as carefully as possible, while the sahabah are just collecting ganeema.

So the prophet PBUH sees Khalid ibn Waleed. And it's human nature to flee instantly when you're faced with such an attack but rather, the prophet PBUH starts shouting out "Oh muslims behind you!!" He is yelling as LOUD as he can. That "take your precautions they are coming from behind". By yelling out, he has given his own location away. SubhanAllah. He has done something extremely brave here. But had he not given this warning, the massacare would have been double. This is what Allah mentions in the Quran "Recall when you were fleeing onto the mountains, and you were not caring about any, and your prophet was calling you from beind". So Allah describes vividly the reality of the situtaion. When some of the sahabah saw the suprise attack, they themselves started fleeing. But the prophet PBUH was calling them out, come back and fight. As can be expected, such a suprise attack led to total chaos. Some of them had not regrouped; others were in small pockets and many of them because they were unarmed simply turned their backs and fled. Again there is symobolism here: this is what happens when you disobey the prophet PBUH. Other muslims closer to the camp of the prophet PBUH, it appears Shaitan did a trick. He wanted to cause chaos between the muslims who were facing each other. We had muslims in the camp, and other muslims on the battlefield. In the middle was Khalid - but in the chaos and confustion, shaitan made it so that muslims killed other muslims.

One of the most tragic deaths was Husayn ibn Jabir, the father of Hudhayfa. He formed an alliance with the people of Madinah and so his nickname was 'Yaman'. Then he married one of the ladies of Madinah, and when the prophet PBUH started preaching he was of the earliest

converts. Hudhayfa embraces Islam before the prophet PBUH immigrates. And Hudhayfa was known as 'the keeper of secrets' - the one who told all the names of the munafiqs to the prophet PBUH. Husayn asked him "Am I an ansari of muhajir?" The prophet PBUH said "you are both". This is was an honour of being both of them (Yaman). In the battle of Badr, Hudhayfa and his father Yaman were caught by the Quraysh on the way to the battle. And they said "will you fight with Muhammad?" They said "no no we're not". And they said "you have to promise by Allah you won't fight against us". So there's no alternative and they agreed. They told the prophet PBUH the story and the prophet PBUH said "fulfill your promise - go back to Madinah". So Hudhayfa and Yaman got the reward of Badr without fighting in Badr. Yaman is elderly - one of the two people in Uhud they were so old that the prophet PBUH said "go back to Madinah you are exempt from fighting". So they did but they started rebuking each other "how long do we have left to live?" And his companion said "you are right - let us go and perhaps Allah will end our life with a shahadah". There's one issue - by the time they come, Khalid is attacking. So they join the battle at a time of chaos. This was when Shaitan cries out "Oh muslims behind you". So a group of muslims not recognising Yaman surrounded him and began killing him. Hudhayfa recognises his father of course from the distance and screams "this is my father stop stop". But the muslims simply could not hear. And so they killed him. The prophet PBUH paid him the blood money (100 camels) for his father from the baytul maal. Hudhayfa distrubted the money to the poor. And one sahabah said Hudhayfa forever lived in good after that incident.

Seerah of Prophet Muhammed 49 - Muhammad Injured - Uhud Part 4 - Yasir Qadhi - February 2013

We have around 10/15 reports about the prophet PBUH at Uhud - the issue comes with peicing together the events. Every original source has its own formation - we all have bits of the puzzle but how one puts them together varies.

We know the prophet PBUH was surrounded by 9 people. The assumption is this is the very beginning - when the sahabah are dispersed around the battlefield, the group with the prophet PBUH was only nine people. Along them were Sa'ad ibn Abi Waqqas and Talha ibn Ubaydillah - the rest were ansar. So two muhajiroon and seven ansar. Abu Bukr RA and Umar RA are all dispersed elsewhere. The assumption is the war has finished and the muslims has won so the prophet PBUH is only with a very small band. And the prophet PBUH shouted out - this group of nine understood they need to flee. Indeed nine cannot face 100 against Khalid ibn Waleed. The only advantage they have is that of distance - thus they decide to flee into the mountains, find shelter and hide. We can also assume amongst the ansar were those who know the mountains at the back of their hand whereas the Quraysh didn't have a clue. So the ansar most likely knew exactly where to go to hide in secrecy. The Quraysh just saw a massive mountain and had no idea where the muslims would be.

As we know the prophet PBUH sought refuge is a small narrow opening into the mountain - it's not even a cave. It's just a crevace inside. Perhaps only one or two people can physically be in at the same time. It appears someone in the group knew where to go. As they were heading there, the contingent of the Quraysh came close and the prophet PBUH asked "who will take on these people? He shall be my companion in Jannah." Talha immediately offered but the prophet PBUH told him to stay with him; an Ansar then offered and the prophet PBUH let him go. Why did he keep Talha? Because Talha was the best of them and so he wanted to keep him for as long as possible. So one of the Ansar went and he died a shaheed fending off the coming army.

So we have nine sahabah and they are taking retreat in the mountain. And so one interpreation is that the prophet PBUH is sending one ansar each time to lure the Quraysh to another location - as a decoy. And this continued to happen until finally all seven of the ansar died as shaheed. Every single time Talha is saying "I will go next". But the prophet PBUH kept saying no - until finally it was only Talha, Sa'ad and the prophet PBUH. And in the entire seerah perhaps this is the most critical moment because, no doubt the people of Taif were nasty and mean - but they didn't intend to kill him. They intended to humiliate him. Whereas here is war. It's an open battle and there is no protection after Allah than Sa'ad and Talha. There is nothing in the seerah as dangerous and critical as this point in the entire seerah. Even in the Hijrah it was just Suraka they faced. And both Talha and Sa'ad were expert archers, and Talha was a great warrior aswell. And the both of them began using their bows and arrows against the enemy coming up. Thus we can assume by now the prophet PBUH reached the cave. And the both of them began throwing volumes of allows to anyone searching. And there's a narration that somewhat proves this. It says the prophet PBUH would be looking outside to

see if anyone could see him. And Talha would say "may my mother and father be given in randsom for your oh messenger of Allah, do not look outside perhaps a stray arrow will come and strike you. My chest instead of your chest - let me be guard in front of you". It shows us Talha, Sa'ad and the prophet PBUH are all there - and it also shows Talha is insisting the prophet PBUH to stay in the crevace.

Sa'ad too threw volumes of arrows at the Quraysh. Its said the prophet PBUH kept on gathering arrows up he found on the floor and gave them to Sa'ad to fire. And he said something to Sa'ad which Sa'ad was always proud off, and no other sahabah had every had this phrase used for him. That was "may my mother and father be given in randsom to you, shoot oh Sa'ad shoot". This phrase was used by the sahabah to address the prophet PBUH all the time - it's the highest phrase of respect and honour you can give to someone. And indeed no one is worthy of sacrificing your mother and father other than the prophet PBUH. It's not allowed for us to use this phrase for anyone. Also giving yourself up is easy - but giving your parents up is a different story. So the phrase they used commonly was "fidaaka abi wa ummee". The prophet PBUH never said it to anyone in his whole life except for Sa'ad in the battle of Uhud. And of course both Sa'ad and Talha are of the 10 elite promised in Paradise.

Another incident is reported - now when all seven of the ansar died, and Talha is the only one left armed and with a sword, Sa'ad only had his bows and arrows (its assumed he was among the archers), one more person comes up the mountain and so the prophet PBUH sends Talha to deal with him. And Talha fought him and killed him, but in the battle some of Talha's fingers are chopped off. So he cries out 'Hiss' meaning 'ouch'. And the prophet PBUH said "if you hand only said 'bismillah' the angels would have lifted you up while the people are watching you" meaning you had reached such a high level the angels would have raised your ranks much more. And during this time, again we're piecing it togther, some of the sahabah began finding out where the prophet PBUH was. One of them was an ansari called Kataada ibn An Nouman Al Awsi. And he said "on Uhud the prophet PBUH gave me a bow, and I used it so much its no longer flexible" - this was in the cave, and it shows us the prophet PBUH collected bows and arrows. Indeed he is the one giving bows to Sa'ad, and now he is giving to Kitaada. And Kitaada uses it so much the bow loses its flexibility. So Kitaada is saying "when the arrows continued to come, I decided to use my body to shield the prophet PBUH". Indeed an arrow comes out of nowhere - its very dangerous to protect against. This is why the prophet PBUH said "real strength is in arrows". Horses do not run into a field of arrows. So Kitaada said he used his body to shield the prophet PBUH - and so he monitored the arrows, and every time it came he blocked it. Kitaada then says "Until I saw an arrow coming and I could only use my face to protect the prophet PBUH - so I did so and the arrow hit my eye. When the prophet PBUH saw this, he began to cry and said 'Oh Allah Kitaada has protected your prophet PBUH with his face, and let his eye become the best eye and the most precise in eyesight'." The prophet PBUH took the arrow out and Kitaada said the eye healed instantly and became the most accurate out of his eyes.

During this chaos, the prophet PBUH was wounded. How many times and by whom? Some say once, twice and the most probably is at least three seperate times in three seperate

locations. For sure he was wounded. How many times and where? We must peice it together. So one report mentions Utbah ibn Abi Waqqas who is fighting with the Quraysh, the blood brother of Sa'ad, threw stones at the prophet PBUH which hit him in the face and injured his lips. This seems to be one injury. Another was from Utbah ibn Abi Waqqas again and this appears to be the most severe injury. He launched an arrow then entered into the armour of the prophet PBUH and went straight through his cheek, and dislodged the insicor tooth. The problem here came the arrow was stuck in his cheek. It went in between teh chink of the armour and remained stuck. This was the worst wound. And there's one more wound, which was a short distance wound with a sword. This one again we aren't sure when it took place. So ibn Kamiya came with his horse and raised his sword to strike the face of the prophet PBUH. Its then said Talha protected the prophet PBUH with his shield but it didn't deflect fully. It minimised the blow but nonetheless hit the helmet of the prophet PBUH. And it appears there two wounds to his face: one by an arrow, the other was the sword blow, that the sword didn't hit him, but the force of the sword caused his own armour to damage and go inside the cheek bone of the prophet PBUH. It was here when the prophet PBUH was bleeding from his face.

Its reported in Muslim that the prophet PBUH continously wiped the blood from his face and said "How can a nation be successful when they have injured their own prophet?" He said "how can they except Allahs mercy when they injure their prophet who calls them to Jannah". At this Allah revealed a verse in surah Imran that demostrates the meaning of the khalma. The reality of tawheed. Allah says "You have no matter/share in this issue. This is not yours to decide" It's a harsh, blunt way to state it. The word "shay" is literally "nothing to do". So Allah says whether He forgives or punishes is no business of the prophet PBUH. The prophet PBUH said "there's no way they can be forgiven" but Allah reprimanded this - Allah says "you have no share in saying who will be punished - yes they have wronged you, but you cannot say they cannot be forgiven". And subhanAllah what does this show us other than the reality of who is Allah and who is the slave. Even the prophet PBUH does not control the affairs of anything. Allah says "your job is to preach, my job is to judge". And if even the prophet PBUH is being told this, what about us? If people just understood this one incident they will be no shirk. There are many groups who believe the prophet PBUH will decide who goes to heaven and hell. This is clearly wrong. It also shows the human nature of the prophet PBUH. He got angry and indeed he has every right. But its said when this ayat came down the prophet PBUH made dua for those people "forgive my people as they do not know". And indeed many of them were forgiven. Khalid ibn Waleed was the best example.

Now wasn't Allah protecting the prophet PBUH? Clearly he was. In Bhukari Sa'ad narrates he saw the prophet PBUH being guarded by two people wearing the whitest of white fighting a fierce battle. And he never saw them before or after Uhud. Is it possible an arrow will miss the angels? Of course not. It means the injuries the prophet PBUH sustained were done for a wisdom. Allah intended it and there was great wisdom for us. Had it not been for that wisdom he would not have lived through the incident. He managed to live on but with some scars and wounds. The point is this all happened with the kudr of Allah.

Another thing that happened was the death of Mus'ab ibn Omair. He had the same skin colour as the prophet PBUH, and its also said his facial complexion resembled the prophet PBUH. Further its said he was wearing a clock given to him by the prophet PBUH. Thus putting this together, we understand that when Abdullah ibn Kamiya killed Mus'ab, he assumed he killed the prophet PBUH. And began screaming at the top of his lungs "I have killed Muhammad". And the news spread like wildfire amongst the Quraysh and the muslims. We learn this news turned out to be hugely advantageous to the muslims. Why? Because when they heard this it was the number one incentive to pack up their bags and leave. At least 80% of the army is gone already, 20% were left. So when this news spread, its said it hugely demoralising for the sahabah. They did not know what to do - some of them just put their sword down and say. In Bhukari its narrated that Anas ibn Nathar, the uncle of Anas ibn Malik, passed by a group of sahabah sitting down. He asked "why aren't you fighting the enemy is here?" They said "haven't you heard? The prophet PBUH has been killed". Anas replied "even if the prophet PBUH has been killed, the lord of the prophet PBUH has not been killed. And besides what will you do with life? Let us go and die as he died". And so Anas went on with his sword, and he met Sa'ad ibn Mu'ad and said to Sa'ad "Oh Sa'ad, verily I can smell the fragrent of Jannah from behind the mountain". And he says "Oh Allah I ask your forgiveness for what we have done, and I disassociate from what they (Quraysh) had done". Indeed the muslims didn't do right - they didn't listen to the prophet PBUH, they chose war booty etc. And Anas fought so hard his entire body was disfigured. They didn't recognise his body until his sister came and recognised the tips of his fingers. Allah revealed for him in the Quran Ahzab verse 23 "there are those have fulfilled what they promised to do in front of Allah".

So the rumour spread the prophet PBUH passed away, and still the sahabah are trying to find him. One of the first to recognise him was Ka'ab ibn Malik. And he recognised him by his eyes, the peirceness and brightness of them. And he shouted "Oh muslims rejoice for the prophet PBUH is alive". But the prophet PBUH told him to be queit. And Ka'ab was one of the first to rush and meet the prophet PBUH in the crevace. And the prophet PBUH handed Ka'ab his own armour so the people would not recognise him. And Ka'ab was left with no armour, and its said he had 20 wounds all because he had no armour. Now he was joined by Abu Bukr, Umar, Ali, Zubair ibn Al Awwam etc. Zubair married Asma bint Abu Bukr, Zubairs father Awwam married Saffiya the aunt of the prophet PBUH. Zubair is the special companion of the prophet PBUH. He's related to the prophet PBUH in multiple ways. He is Khadija's nephew; his mother is the prophet PBUHs aunt; and he is married to Asma.

So when the sahabah rushed up to protect the prophet PBUH, Abu Bukr RA says he saw one man fighting and protecting the prophet PBUH. And he said he made dua it is Talha and indeed it was. Further he said "While I was rushing up, another man rushed passed me so fast - and we both got to the prophet PBUH and saw that two arrows peirced his helmet". In other versions its one arrow and a chink of the armour. Abu Ubayda begged Abu Bukr RA to be the one to take the arrow and armour out. Two things are stuck in the face of the prophet PBUH. How are you going to dislodge it? What does Abu Ubayda do? He bites onto the arrow with his teeth, and gently pulls it out. And he bites so hard he loses one/two teeth in the process because he wants the pain to be on him and not the prophet PBUH. Then Abu Bukr RA insists

it's his turn for the other side. Abu Ubayda says no "I've done I will do another". He does the same thing and he again breaks a teeth. Abu Ubayda then remained without these teeth.

Ubay ibn Khalaf the filthy evil mushrik, who did so much vulgar taunting - the one who had a long list of disgusting mannerisms. And Allah gave him a special dishonour - he was the only pagan to be killed at the hands of the prophet PBUH. Its narrated he would mock the prophet PBUH like nobody else and tell him "I'm going to kill you one day". They are both Qurayshi but he still said it. He said "I have a special horse I am feeding the best barley and grain, in order it grows fat and healthy so I can kill you while I ride it". So the prophet PBUH responded and said "No I will kill you insh'Allah" - this is only time he responded like this. On the day of Uhud, Ubay saw the prophet PBUH from afar and was on that same horse. When he saw him, he alligned his horse to face the prophet PBUH. And of course on a horse you have extra momentum, speed and agility. Also the guy on the ground can't aim up. So Ubay charged on his horse. When the sahabah saw this they huddled around the prophet PBUH. But the prophet PBUH said "No he is mine". And the prophet PBUH jumped up, grabbed a spear and as Ubay comes rushing he avoids Ubay's blow, and directly peirces the armour straight into the neck of Ubay ibn Khalaf. It didn't go all the way through - it rather lodged slightly in. And Ubay began screaming "Muhammad has killed me" and he rushed back to Khalid. Khalid said "don't worry its a minor wound" but Ubay said "this is not a minor wound, it's a death wound. If he had just spat in my face I would have fallen dead. This is that promise being met." And indeed he did die in a valley outside of Mecca. Its mentioned Ibn Umar later passed by this valley, and saw a sudden fire that frightened him. And he found Ubay ibn Khalaf coming out of that fire and is crying out "thirst thirst". He is in a state of thirst. And immediately an angel behind him said "do not give him anything this is the one whom the prophet PBUH has killed". The prophet PBUH said "Allahs anger becomes more for anyone who the prophets kill".

Bhukari mentions when the prophet PBUH returned home, Fatimah RA tried to wash the wounds off the prophet PBUH's face - but blood kept pouring out. Until finally Fatimah burns some date palms leaves, makes a paste out of it and glues the wound shut. It shows us again how severe the wound was. Its also narrated the women helped the Ansar. They took a role of being nurses and giving water. Generally speaking the women did not help - Uhud was different as it was walking distance. And its was a time of need and necessity. We learn Aisha RA and Umme Saleem was running around the battlefield helping with water canisters, food etc.

The battle came to an end - Abu Suffyan comes back. After Khalids forces couldn't find the prophet PBUH someone calls Abu Suffyan back. He stands at the mountain and cries out "Is Muhammad alive? Answer me". And the prophet PBUH told Umar and Abu Bukr "don't answer". He asks twice more and dosen't get an answer. Then he says "Is the son of Abu Quhafa alive?" The prophet PBUH said "don't answer". Then he says "Is the son of Al Khattab alive?" The prophet PBUH said "don't answer". Notice even Abu Suffyan as early as Uhud, he recognises who is number one and two after the prophet PBUH. How unforunate are those who say otherwise. Even a mushrik kaafir at the time understands who is number one and two. Abu Suffyan asks "how is the prophet PBUH, Abu Bukr and Omar?" Then Abu Suffyan

begins to exalt: "we have killed all of them". At this Umar RA could not contain his anger "You are lying for verily Allah has caused all of them to live, and they will remain to harm you another day". Now Abu Suffyan got this confirmation he said "today in return for Badr and war is in turns". He is basically saying "this is our victory and revenge for Badr". Then he says "you shall find among the dead mutilation - I did not command them to do this but I am not angry either". So Umar RA responded back "they are not the same - our dead are in Jannah, your dead are in Jahannam". And Abu Suffyan shouted out "Uh'lu Hubul" the main idol in front of the kab'ah. Here the prophet PBUH said "answer him back: 'Allah is mightier and has more honour'". Then Abu Suffyan responded "We have Uzza, you have no Uzza" - Uzza is another major idol. The prophet PBUH said "respond with 'Allah will protect us and you have no protecter'". Ibn Qayyim comments when Abu Suffyan called out "is so and so alive?" The prophet PBUH said "don't respond" but when he mocked Allah, then the prophet PBUH said "Respond!". Abu Suffyan then promised to meet again one year from today at the planes of Badr in the 4th year of the Hijrah.

Seerah of Prophet Muhammed 50 - The Battle of Uhud Part 5 - Yasir Qadhi

Its reported Saffiyah ran onto the battfield and upon this the prophet PBUH shouted out a women is on the battfield i.e. saying she should not be. The one who recognised were was her son, Zubair ibn al Awwam. And so Zubair ran up to her and said "Ya mother" but before he could speak she pushed him and said "I have no need of you know do not intefere". Then Zubair said "but the prophet PBUH said 'you should not go'". As soon as she heard this she instantly stopped. She is full of emotion and wants to see her brother but when she hears the prophet PBUH said to stop, she stopped instantly. She then handed two clothes she was carrying and said "I got these for Humza, use them to bury and shroud him". Notice how obediant she is to the prophet PBUH. Saffiyah and Humza RA were full brothers thus they had a very close bond. She's heard he has been killed and he has been mutiliated so is very emotional - but still she obeyed the prophet PBUH. Zubair finds Humza to wrap him in the garments. Then Zubair said right next to Humza was an ansari who had nothing. And he said "I am embarrased Humza should get two and this ansari get none - so we drew lots to decide which person gets which and we gave them as allocated".

This shows us the poverty of the sahabah. They didn't even have shrouds to cover themselves. Also, here we have specific property intended for Humza. But the situation dictates this personal gift be used other than what the initial donar intended. It is waajib to ensure everyone gets at least one shroud to cover the body. Thus at times maslama Aama trumps maslama kaslasa i.e. the needs of the ummah overcomes the needs of the donar.

The prophet PBUH surveyed all of the dead and this is when he saw Humza RA and cried. Some reports say even the privates were cut off so you can imagine how disgusting this was to see. The stomach was opened up, the nose, fingers etc all mutiliated as a personal vengance. And at this the prophet PBUH said what we mentioned before "If I see them I will do this do 30 of them". At this Allah revealed "if you will take vengence be the same (i.e. 1 isnt equal to 30) but if you forgive this is even better". Thus after this the prophet PBUH forbade mutiliation - it is therefore haraam.

The sahabah were commanded to dig graves and often two, three or four had to be buried in one grave (since they couldn't bury one grave for each). And the prophet PBUH said "let those who know the most Quran be buried first". This is the honour of learning the Quran. Look at the blessings of memorising the Quran: living and dead the one who knows more Quran will be honoured. As the prophet PBUH said "this book, Allah will raise people through it". And its apart of our shariah that we show glory to Allah by showing honour to the elderly and the hafizul Quran. Indeed what a traumatic time people are dead with mutiliated bodies but still there is special honour given to the sahabah who have memorised the Quran.

The prophet PBUH then gathered all the sahabah together and gave them a speech. The prophet PBUH did not pray janazah for the dead. We know you don't pray janazah for the shaheed. Rather the prophet PBUH made dua for Uhud. He praised Allah no matter what happens; whatever happens happens by the permission of Allah; He asked Allah to give those

who have died Jannah and He asked Allah to punish the enemy. He also said many hadith about martydom which are well known "his wounds will still be as fresh as the day he has killed" and "the sight is the sight of blood but the smell will be as sweet as musk". All of this is to encourage the sahabah. Ibn Ishaaq say 65 people died; ibn Ishaam adds 5 more to make 70. There is a Quranic evidence to show 70 died. Allah said "when a calamity falls you, even though you inflicted double amount to them then you will say 'why is it happening?'. At Badr there were 140 mushriks killed so around 70 were killed at Uhud.

Out of 3000 people the muslims caught only one prisoner of War. His name is Abu Uzza and he was executed on the battlefield because of what he had done. He participated in Badr and was captured as a PoW. His randsom was 4000 dirhams and he begged the prophet PBUH to let him go and said "O Muhammad I have no sons and no daughters, I beg you be generous and let me go". So the prophet PBUH said "I let you but let me never see you fighting us". The prophet PBUH was soft hearted and send him back for free. When Uhud was going to take place Abu Suffyan came to him and told him to write war poetry. Abu Uzza said "I cannot because I made a promise to Muhammad I won't help you". Abu Suffyan said "Come on 3000 we won't lose and even if you die I promise I will take care of your daughters like my own". So Abu Uzza was tempted by the money of the booty if he wins or the money for his daughters. So he wrote poetry and fought against the muslims. So he was treacherous to his promise and Allah punished him for it. Qiyaana - breaking a promise, is never ever allowed in our religion. We cannot ever do it. You cannot repay treachery with treachery. You can get vengence like for like for other things but not this. This is why Abu Uzza when he did treachery Allah made it so out of the 3000 people he was found by the muslims.

So the prophet PBUH returned to the Madinah and the women and children lined up waiting to see who has returned or not. And suddenly the wailing began, and wailing had not yet been forbidden. What is wailing? It is that the ladies cry out at the top of their lungs and say paticular phrases "wal-wala". And they say things such as "how will we live? I cannot take it?" and sometimes they will beat themselves, tear their hair etc. Its an extreme form of crying. And wailing began all over the Madinah - and the prophet PBUH when he got home said "Where are the women of Humza to wail for him?" When this spread the women of the Ansar gathered together, came outside the house of the prophet PBUH and they began wailing for Humza. SubhanAllah all he has to is utter a word and the sahabah comply instantly. The prophet PBUH came outside his house and praised them but then he made a general decree. That from now on wailing is haraam and therefore wailing became haraam in the aftermath of Uhud. Its also reported shortly after an ansari gave birth. And the husband came to the prophet PBUH and asked "what should I name this child?" and the prophet PBUH said "name him the most beloved name to me, Humza". Thus we can see the pain he is in. Later on the prophet PBUH said the most beloved names to Allah are Abdullah and Abdur Rehman. Also note its a good way to name children by pious people after them.

Its also narrated the prophet PBUH personally visited many families to break the news to. We can assume it was those who didn't have extended families. Of those is Hamana bint Jahsh who married Mus'ab ibn Omair (the first one to make Hijrah, the rich young prince who died

with nothing). So the prophet PBUH visited Hamanah which shows the level of Mus'ab. Note the two main muhajir that died in Uhud were Mus'ab and Humza - most were Ansar. And the prophet PBUH said "Ih' tasibi" which means 'expect your reward from Allah' but its a phrase that means 'I have bad news this won't be easy'. She said "what who?" and the prophet PBUH said "your brother" since her brother also died. So she said "may Allah forgive him etc" and was greiving for him. Then he said 'ihtasibi' again. She said "who?!" And he said "Mus'ab ibn Omair". And she let out a loud shreik and began wailing much more. And the prophet PBUH said "truly the husband has a special level with a wife". SubhanAllah its very true a wife grows up in her household and the brother etc. but Allah places a special love in the womens heart for her husband. So the prophet PBUH said "Verily the husband has a high miqaam (platform) in the eyes of the wife".

We also have the famous anynonymus story of a women who lost her father, husband and her brother. She is first told the death of her father but asked "how is the prophet PBUH?" Then the death of her husband but she asked "how is the prophet PBUH?" And same with her brother. So much so when she saw the prophet PBUH with her own eyes he is okay she said "every trail after you I can bear" i.e. as long as you (the prophet PBUH) is alive I can bear.

We learn the Quraysh even though at the end they knew the prophet PBUH was alive, still decided to regroup and return to Mecca. Howeve on the way back they began debating: "what should be done? Shall we go back to Madinah and finish them off?" The prophet PBUH knew they would be doing this so as soon as he got back to Madinah he organised a contingent "we need another contingent to ensure they will not return". And he said "Only those who participated will be allowed" and therefore 70 of them voluntered, at the head of them was Ali ibn Abi Talib. This was on the 16th Shawwal, one day after Uhud. And he told Ali to camp at Hamra Al Assad - its called the expidition of Hamra (Gazwa tul Hamra). And he said to Ali RA "see what they are riding - if they are riding horses they will come back to Madinah; but if they are riding their camels they will go to Mecca". And indeed they were riding their camels back to Mecca. The next day the prophet PBUH joined them and Allah praises these 70 in the Quran in al-Imran. Remember all the events of Uhud are throughout Surah al Imran. So Allah says "those who responded to Allah and His messenger after they were wounded". Aisha RA recited this verse to Uruwa and said "both of your fathers are in this verse". Aisha RA is referring to: Zubair ibn Al Awwam (father) and Abu Bukr (grandfather). Who is Uruwa's mother? Asma bint Abu Bukr. Note the number one raae (narrator) from Aisha is Uruwa - why? Because he is her blood nephew. He is the only person who could talk to Aisha directly without a hijaan. And he is not a sahabi - he was born way after Abdullah. He is much younger so he lives a longer life thus most of the hadith of Aisha RA are from Uruwa. Anyway Abu Bukr and Zubair both responded and went to Hamra.

The prophet PBUH camped at Hamra for three days to make sure the Quraysh do not come back. And we learn that actually the Quraysh were one hairs length away from returning. They were just about to come back. From Al Waaqidi we learn why they didn't: many of the Quraysh began lemanting the fact they didn't do what they hoped i.e. killed the prophet PBUH. The main person was Ikrimah ibn Jahal and he said "we need to go back and return".

But Safwan ibn Ummayah, one of the noblemen, was against the idea. And he said "oh my people do not do this for verily they will be fuming in anger and you don't know, maybe their groups of the Khazraj and Aws who didn't participate will not participate". The Quraysh didn't know about the munaafiqs, nor the political situation in Madinah. Ikrimah continued to persist: he said "neither have we killed Muhammad nor have we done something of genuine honour". They were all about to be convinced until Allah sent a tactic against them in the form of Ma'bad al Khazaee. He was not yet a muslim (most likely he did convert later). Even though he wasn't upon Islam, his heart was sympathetic to the muslims - especially the treachery given. So Ma'bad visited the prophet PBUH and gave special consoledences to him. He himself said "I would rather the other group were inflicted". And so he leaves Madinah and on his way back home he meets Abu Suffyan who recognises him to be a nobleman. And Abu Suffyan is happy because now they will find out the state of Madinah. At this Ma'bad saw a good opportunity: he wasn't a muslim but he painted the whole picture "Oh you don't want to see them now: they are fuming with anger and all those who didn't fight and going to fight now" i.e. he repeated exactly what Safwan had said. Its amazing how Allah used this tactic. Exactly what Safwan made them scared about, Ma'bad pictured it as described. That they are "beating the drums of vengance; and they have promised themselves they will not extract peace until they do what you did to them". And so Abu Suffyan asked "what do you advise?" and Ma'bad said "flee away on your horses as fast as you can flee". When someone as noble as Ma'bad is so terrified this sealed the decision of the Quraysh. The prophet PBUH had no idea what happened of course.

Is Uhud a genuine loss or not? It's common to say it was a loss. Indeed in terms of how many people died the muslims certainly lost. The Quraysh lost around 22 whereas the muslims lost at least 70. However there is many other ways to look at victory and loss.

1. Goal of the muslims was to defend Madinah. Were they victorious in this? Yes. The goals of the Quraysh was to obliterate the muslims. They failed in all departments. They thought they would suprise the muslims but they didn't. Indeed they got to Madinah so quickly but still the muslims were prepared so he suspected there might be a spy (and there was - Al Abbbass). So in terms of goals - no.

2. Who remained on the battlefield and who left? In fact it was the muslims that remained and the Quraysh went back.

3. Prisoners of war: the muslims had one but the Quraysh had zero so the muslims won here.

4. The mushrikoon did not persue the muslims; rather the muslims persued them the next day. This shows us the muslims had the upper hand post battle.

5. The muslims remained for three days at Hamra al Asad.

6. The issue of the trade route was still the same. The whole point of trying to go to Syria had still not been resolved.

7. The final point ibn Al Qiyyam mentions: from the very tesitimony of the Quraysh which Ikrimah said "we haven't done anything worthy of praise yet".

Therefore it wasn't a pure loss nor was it a pure victory. The muslims did not achieve what they wanted, but the Quraysh most certainly did not. Wisdoms we can derive:

1. Comapring Uhud with Badr:

a. Allah says in the Quran regarding Badr in Anfal "so Allah can seperate the filthy from the pure". Who's the filthy? The mushriks and who is the pure? The muslims. In Al Imran Allah mentions something very similar: "Allah will not allow the believers to remain as they are until he seperates the kabeeth and thayab." The kabeeth in Badr are mushrikeen and the kabeeth in Uhud are munafiqeen. Thus one of the biggest benefits of Uhud is so that muslims truly understand the nature of hypocrisy. And there was always a notion of "they aren't that bad" - but the muslims needed to see their true colours to show them how evil the hypocrites are.

b. Allah says in Anfal "Allah wants to affirm the truth with his word and cut off any root of the unbelievers". In contrast with regards to Uhud "when it was said to them 'come and fight' they said 'If we knew there was fighting we would fight'". This is what Abdullah ibn Ubay said.

c. In Badr Allah showed a dream in which the number of people of army of the Quraysh he saw was much smaller to make him optimistic: "I showed you few of them in a dream. If I showed you as they were, you would be demoralised and fought amongst yourself". Thus as a mercy Allah avoided them faltering, bickering and fighting. How about Uhud? "When you began faltering and fighting amongst yourselfs" i.e. the exact same things avoided in Badr, they DID in Uhud. Allah says in Anfal "you would have done this but Allah protected you" and the worst in Uhud was when "you disobeyed Allah and His Messenger". Thus Allah protected them in Badr because of their obediance but in Uhud they themselves failed.

d. Allah said about Uhud He tested them through their disobediance, and He says clearly whatever happened in Uhud all those have been forgiven. And its narrated that those rebels who challenged Uthman bin Affan as a calipha, they said to him "weren't you among those who fled at Uhud?" Uthman said "yes but didn't you read the Quran Allah has forigven all those".

e. Allah also said "If you are sincere and united Allah will help you". What did Sa'ad say at Badr? "By Allah if you charge into the ocean we are right behinf you". Contrast to Uhud: when Abdullah ibn Ubay said "why should we listen to him when he didn't listen to me" and 300 broke away. Similarly, the sahabah at Badr were unarmed but were willing to fight. But at Uhud they were fully armed yet they wanted to stop fighting and collect the booty.

f. Amazingly pretty much every senior leader of Uhud is guided to Islam. Abu Suffyan, Ikrimah, Khalid bin Waleed, Safwan ibn Ummayah etc. Compare to Badr: all the filthy leaders of the Quraysh died. Indeed all those not worthy of imaan died.

2. We learn no one has the right to intefere with Allahs kudr. Not even the prophet PBUH. Therefore the phrase which the prophet PBUH said in anger "How can Allah forgive them when they hurt their own prophet" Allah says very frankly "you have no right to decide who gets forgiven or not". The very person who launched the attack became the sword of Allah.

3. Victory is not won through no struggle and effort. No ones rank is raised in this world or the next except through testing, patience, pain and suffering. The injury of the prophet PBUH is done to show every human no matter how perfect they are will wound and bleed.

Of the primary benefit we learn the cause of humiliation and defeat was to disobey the prophet PBUH and turn to this world. Sincerity to Allah and unity was displayed at Badr and Allah gave the muslims honour. Whereas in Uhud they chose dunya and this was the cause of defeat: disobeying Allah and His messenger and loving this world. Allah says very clearly "You disobeyed and chose the dunya".

In Bhukari Ukbah ibn Amr says 8 years after Uhud, the year the prophet PBUH passed away, the prophet PBUH made a special dua for the dead of Uhud as if they were alive in front of him and he is saying goodbye to them. And then he stood on the mimbar - the last week of his life and he is thinking about those of Uhud. "I will be the one waiting for you at the fountain. I will testify Allah regarding you. Meet me at the fountain". SubhanAllah he is telling the sahabah to meet them at the fountain on the day of judgement. The sahabah don't know he will die. Right after remembering Uhud Uqbah said "that was the last time I saw the prophet PBUH". It was the last sermon he gave. What did he day? Prayed for those at Uhud, at he said "our meeting place is at the fountain" and "I am not worried you will fall into shirk; I am worried after I die this dunya will open up for you and you will compete with one another to get the most of it". SubhanAllah he is still thinking about the shuhada of Uhud and the lesson of Uhud, which was loving the dunya too much. And this is exactly what is happening now too: people love the dunya too much.

Seerah of Prophet Muhammed 51 - Massacres of Al Raji & Bir Ma'una - Yasir Qadhi

We will move on to the next two major incidences which were massacares of large groups of sahabah being killed.

It appears the apparent loss of Uhud made some of the beaudouin tribes around Madinah greedy. They earned their income by raiding and stealing. Also there appears to be religious animosity moreso now, where ultimately there will be an all out war against Islam and tawheed.

A number of small skirmishes took place. Of them, the muslims attacked a small tribe of the Banu Asad. There leader was Tulayha al Assadi - and he was one of the 30 dajjals who proclaimed prophethood after the prophet PBUH passed away.

The main two stories are Al Raji & Bir Ma'una. They are both wells around which the massacares took place. Regarding Al Raji - the beginnings go back. The tribe of Hudhayl, a large bedouin tribe in the north, had started planning an attack on Madinah. Their cheifton Khalid ibn Suffyan al Hudhani began gathering a small army to suprise attack MAdinah. The prophet PBUH decided to pre-emptively attack him and execute him. So he chose Abdullah ibn Unays al Juhany, just one man, to get rid of the cheifton. And so the prophet PBUH said "you will find him in the valley of Aruna" - Allah told him. And so Abdullah asked "what does he look like?" The prophet PBUH said "when you see him you will be more terrified than seeing anyone". The prophet PBUH had not seen him but obviously Allah told him. So Abdullah said he took his sword and headed toward the valley. Abdullah said "When I saw him firsthand, I had never been more terrified than anyone before. So I said 'Allah and His messenger has spoken the truth". We assume its Asr and he says he saw him in the distance. Because he was worried the time would go away, he prayed as he was walking and made gestures as he walked. Thefore he prayed the first time in Islamic history a time of salah that was later called one version of salaat-ul-Qahf. That if you cannot pray and face the kiblah you just pray as you are.

He got close to Khalid ibn Suffyan he asked Khalid if he was making an army and then said "let me join your army" i.e. it was a ruse. And then when the time was right he got rid off him. Khalid only had a few people with him so it was relatively easy Abdullah to do it. So he went back and as soon as the prophet PBUH saw him he made dua for him and gifted him a staff that "this shall be a sign between me and you on the day of Judgement". So Abdullah never ever from then on let the staff out of his sight. And when he died he was buried with the staff in his grave.

A few things about this: the miracle of the prophet PBUH to know the right location, physical details etc. Also he chose the right person for the job. Another thing is that the sahabah made itsjihaad about fiqh even during the lifetime of the prophet PBUH. This is a clear evidence about the legal permissability of making itsjihaad. And there are many places where this happened. Sometimes the prophet PBUH would affirm the itsjihaad made or he would fine-

tune it. Amar ibn Yasir when he fell junub in the desert made itsjihaad and said "if we tayammum for wudu I must do that for ghusl aswell". So he took his clothes off and rolled around in the sand. When he told the prophet PBUH, the prophet PBUH laughed. It tells us the legal permissibilty of extrapolating from the Quran and Sunnah to situations which the Quran and Sunnah don't explicitly say about.

So this occured in Muharram in the 4th year of Hijrah. So they killed the chiefton - how did they respond? The tribe resorted to a very evil tactic to get revenge. They contacted two other tribes: Udal and Kaara and paid them some money to set up a blatant, dastardely trap. It was a simple plot: pretend to accept Islam, go to Madinah and then beg the prophet PBUH to send you the best teachers. Because they knew the sahabah loved to go and teach; and the prophet PBUH would send many sahabah out. So Udal and Kaara did this, and the prophet PBUH agreed to send 7-10 sahabah under the leadership of Asim ibn Thabit. And when these sahabah got to the well of Ar Riji, 100 warriors ambushed them. The sahabah realised it was a trap, a set up and when they saw the 100 coming into the distance, the sahabah managed to take shelter at the top of a hill. And they pulled out bows and arrows. The leaders Asim had killed in the battle of Uhud the husband of a certain lady by the name of Sulafa (a pagan). She had promised she will drink wine from the skull of Asim - that "I wont die until I do it". In her vengance she said "anyone who brings me the skull of Asim I will give 100 camels". And Asim knew this - so he cried out and made a dua to Allah that "Oh Allah inform our prophet PBUH about us that we were sincere - that we didn't die cowards". And he said "As I protected your religion in the day time, protect my body at night". And he fought with his arrows until they ran out. And he fought with his spears until they became dulled. And he fought and fought such a battle but eventually died.

When Asim died they all pounced on his body to get the 100 camels reward, but out of nowhere a swarm of wasps came and they would sting anyone who came close. So they said "what do we do?" And they waiting until sunset and out of nowhere a river came. It had not rain and there was no river. His body was at the top of hill, yet the river came gushing through, picked up his body and then carried it away. SubhanAllah no one knows where his body is buried - Allah took care of his burial. This is Asim bin Thabit.

Back to the battle: they killed 7 or 10 people. They killed everyone down to the last three, and they are surrouned by this 100. And the 100 said "ok look just surrender now" because indeed they will get randsom etc. They promised "if you surrender we will protect you we will give you safety". And the three of them surrendered: Kubayb, Zaid and Abdullah ibn Tharik. Immediately they jumped on them like animals and tied them up. Abdullah ibn Tharik said "this is the sign of trechary" and at this he did not do anything they wanted. He didn't march, didn't move etc and so they killed him there and then and left him at the side of the road. Kubayb was purchased by the tribe of Banu Harith as he killed someone from this tribe during Badr, and Zaid had been one of those who had attacked Ummayah ibn Khalaf (when Bilal said 'I won't live if he lives', Zaid was one of those who killed Ummayah) - so Safwan ibn Ummayah purchased him for a large sum to kill him for killing his father.

As for Kubayb, he remained a prisoner amongst the Banu Harith. Until they announced they will kill him. So he asked for a shower, and a razor to get rid of pubic hair to basically meet Allah clean. As he was sitting there with the razor in his hand, a baby came up to him and the mother cried out in fear that Zaid might kill her child. And so Kubayb said "are you scared I will kill this child? Walahi I would never do something like this". The same mother said "Walahi he had the best mannerisms I'd ever seen. And I saw him tied up, yet he was eating grapes and there were no grapes in Mecca" - of course Allah had given this to him. When they brought him on to be killed, he said "let me pray two raka'at". When he finished he said "were it not for the fact you think I am being a coward, I would have prayed a longer 2 raka'at but I don't want you to think I am scared of death - thus it was so short". And Kubayb was the one who started this sunnah of praying two raka'at before execution. He started this istjihaad that was accepted and approved by the prophet PBUH.

As for Zaid, he is of course back with the Quraysh. They really made a big festival out of killing him. The whole people of Mecca took a day off to toture and kill him. Abu Suffyan said when he was tied up that "I ask you by Allah tell me the honest truth, don't you wish Muhammad was in your place and you are with your family and children?" And Zaid gave the fully honest response, with imaan that only a muslim can have: "Walahi I would rather die here than a thorn prick the foot of the prophet PBUH where he is sitting now". And Abu Suffyan said he had never seen a leader more beloved to his people than Muhammad PBUH and his companions. And indeed every single non muslim themselves used to say this about the prophet PBUH.

From this we learn many things:

1. In such situations, should you surrender or fight on? Permissability has been given for both.

2. It is not considered suicide to do something that you know will cause your death as long as it is being caused by someone else. He didn't do it himself - he knows he's going to get totured and die, so he thought let them just do it now. There are lots of incidents were people can say they acted foolishly.

3. The concept of karamaat - a mini miracle. Something given to the non prophets. They are things Allah blesses the believer of a prophet with. We see many in the seerah: here are two right now. Out of nowhere wasps come, and then out of nowhere a river comes. And also Kubayb eating grapes out of nowhere.

4. Also we see the love the sahabah had for not just the prophet PBUH but even for following the sunnah up until the time of death. He is about to die but he wants to purify himself.

5. Treachary and killing innocence is never something our religion allows. Many people would say "let me just kill people along with me" if they are being executed. But this is completely wrong. Kubayb was insulted that the mother thought he would harm her child. He consoled

the mother that "calm down I would never do something like that". Our shariah is very explicit about the complete impermissability of killing innocents.

What made this especially traumatic is that a second incident occured at the exact same time. So much so the prophet PBUH got the news of both of them on the same night. And it was a tragedy in terms of quantity much worse: the incident of Bir Ma'una. And in actual fact it was the worst massacare to occur in the seerah. A cold blooded massacare of muslims. And the story is as follows: the Bir Ma'una, one of the famous cheiftons of Najd (northen Arabia). They were known for many things, of them is that they weren't very civilised people (this was the perception at the time). Abul Bara Amar ibn Malik, the cheifton of Najd, came to Madinah and was very impressed with Islam. But he was hesitant and said "Oh Muhammad if only you were to send a group of companions to come and teach us Islam, we will spread your message". And Abul Bara guaranteed protection in the Najd reigon for duat. He said "you have my word" and indeed he was not lying. Everyone allied with a tribe, if one of the tribes give protection all of the joined tribes must also give protection. If X and Y are allies, and X protects Z, then Y must protect Z. So he guaratneed protection from his end. But he didn't realise at the time one of the other chiefton hated Islam so much he was ready to invoke civil war as we will discuss.

This is a big news: the province of Najd is bigger than Hijaz. And the number of potential converts are so much, it would bring in so many muslims. And the prophet PBUH chooses 70 of the best qirat, speakers and teachers. Because the potential is so much. And he chooses the majority from Ahlul Suffa because these are indeed the cream of the crop. Anas ibn Malik himself narrates the people who went were "known for the Quran, known for tahajjud, filling up the buckets up for the Ansar at night and then go back to sleep". They were the best of the best. These were the people of the Suffa: involved in charity, salah etc. For the small city of Madinah the prophet PBUH chose a huge amount. Why? Its a golden opportunity and the potential for converts is so much. And indeed Abu Bara was not lying, he gave the prophet PBUH his word and the prophet PBUH trusted him.

When the 70 of them got to the well of Ma'una, they sent a letter through Haram ibn Milhan to Amir ibn Tufail, the cheifton of one of the local tribes of the region. And Amir ibn Tufail was an arrogant chiefton who wanted to accept Islam only on condition. Its said he said "I will accept Islam either if you take charge of the cities and you leave all of the lands to me OR make me your chiefton after you die". Obviously the prophet PBUH refused to accept and this made him more arrogant. When Haram ibn Milhan came to Amir he had a generic letter of information that they are here. Everyone knew the muslims had protection. But whhen Amir heard these sahabah had come from Madinah, he made an eye motion to his henchmen to kill Haram ibn Milhan. This is triple sin:

i) He is a messenger: and they are never ever harmed. To this day this is true.

ii) He has protection from a senior chiefton and it is not possible for Amir to act against this. He knows it is breaking an agreement he dosen't have the right to break.

iii) He did it secretly and Haram had no clue: as he is standing waiting for the audience from behind someone comes running with a spear, thrusts it in between him and it comes right out. As soon as Haram sees this he instantly says basically "I won I am a shaheed by the lord of the kab'ah!" He sees it and suddenly says "I won!" Look at his reaction. He is so excited he is dying a shaheed. And its said someone who heard this converted to Islam. Indeed what kind of religion is this that someone is happy at dying.

So Amar ibn Tufail knows he is in trouble. So he thinks 'let's get rid of all of them'. So he contacted many tribes and alot refused. However three subtribe agreed: Asiya, Ra'al and Zakwan. They agreed to join forces and attack the 70 sahabah at Bir Ma'una. They surrounded all 70 of them, at least 500 people, and eventually the muslims tried to defend themselves and died. They were coming as preachers, as duat, and all were killed except for three:

1. Ka'ab ibn Zaid - they wounded him and they fell down; and the bodies piled up on him so they didn't even know he was alive. He eventually went back to Madinah and died a shaheed in the battle of Khandak.

2. Amar ibn Ummayah

3. Munzir ibn Muhammad

Amar and Munzir had gone for an errand and as they came back they saw the vultures in the air circling in front of where the sahabah camped. And they said something is wrong. Munzir was an ansari, Amar was a muhajir. Clearly there was danger: they discussed "should we walk in or go back to the prophet PBUH". So Amar says "we should go back to tell him disaster has happened and get reinforcements". The ansari says "I will not give up being the place where my companions shall be killed; neither do I want other men telling my story". Meaning he dosen't want to be a messenger that lives to tell their story while they got the actual benefit of getting shahada. So he in fact encouraged the muhajir to come with him. So they both walked into the massacare. Eventually Munzir was in fact killed, but Amar was allowed to go back. It's said the cheifton either wanted to let him go back OR he had to free a slave and chose Amar as that slave. SubhhanAllah one of them wanted shahada and Allah gave it to him, and the other one wanted to go back and Allah gave it too him aswell.

Amar on his way back met two people from the tribe of Amar ibn Tufail walking to Amar ibn Tufail from Madinah. These two have no idea what happened but Amar did not know this. Apparently the both of them had sought protection from the prophet PBUH - but from Amars protection these are people from the tribe that killed all 70 of his companions. So he tricked them and killed both of them while they slept. Then he discovered a letter of protection from the prophet PBUH in their possession. And so he went back to the prophet PBUH and broke the news of what happened. Al Waqidi mentions Al Riji and Bir Ma'una was told on the same day. They were people living in Suffa of the highest calibre. And he prayed every single salah, a special qunut for all of the shuhada for one whole month. In every single salah and he prayed

for them, and he asked Allah to take care and punish the tribes who killed the sahabah. And in fact its one of those incidences Allah revealed many verses in the Quran that Allah abbrogated. We still have remininse of those verses. That "who will tell our brothers that 'we are safe?'". These verses WERE recited at this time, but Allah abbrogated those verses.

A number of benefits to derive:

1) The religion of Islam won't ever be spread without loss and sacrifice. And that loss is going to be bitter and difficult to bear. If it was the case for the prophet PBUH, how about for us?

2) Compare the characters of Kubayb and Amar ibn Tufail. Kubayb was insulted the mother of the baby suggested he would harm the child whereas Amar ibn Tufail was so filthy and evil minded he killed a messenger, and then massacared 70 others.

3) Of the fiqh points we derive: the concepts of qunut is something the fuqaha differed over. When does one make qunut? The shafi'i say in salatul fajr; hanbalis say witr etc. In fact, qunut is only done at times of general calamity. That is, when something conflicts the ummah and we should make dua for those who are suffering. And its frankly a sunnah neglected by many. Anas ibn Malik said the prophet PBUH would stand up in the last raka'at and do qunut. So you do qunut when you stand up from ruku - and qunut should be done from any distress of calamity the ummah is suffering from. It's not something that should be done on a daily basis. It's something that should be done only when there is a calamity for the ummah.

4) The prophet PBUH clearly did not have ilm-ul-gayb. There's no question he knew more than any of us and Allah taught him things that were truly gayb. He has seen the gayb during Isra wal Mi'raj. And Allah says "whatever Allah wants to teach He will teach, but unconditional gayb no one knows". No one knows the gayb other than Allah - this is clear evidence. The prophet PBUH himself sent these 80 sahabah out but they all died.

5) The two people who Amar had killed, the prophet PBUH took responsibility for their death and gave blood money to their relatives. This shows a very profound lesson: don't blame a person for the sins of his people. The issue of collective guilt. These were from the tribe of Amir ibn Tufail but they were completely innocent. And so the prophet PBUH accepts this: he takes responsibilty, pays the blood money and deals with the matter. You are not held accountable for the matters of the tribe or nation if you have no point.

6) As for Amar ibn Tufail, he died a miserable and pathetic death. He was inflicted with a type of lepracy that spread over his skin. It caused him to become delusional, and his people left him. His own family abandoned him, and he died a lonely, pathetic death in the desert. Indeed for someone whom the prophet PBUH made dua against, how can he be saved. This is indeed the punishment of Allah.

Seerah of Prophet Muhammed 52 - Background of the wives of Muhammad - Yasir Qadhi

Before we discuss the expulsion of the Banu Nadir, we'll discuss personal events of the prophet PBUH. In paticular the marriages that took place around and before this time.

We need to understand what is happening in the personal life after the prophet PBUH. After the death of Khadija RA, its said for many months the prophet PBUH was not seen smiling. Eventually a sahabiat suggested to marry again and she said "if you want an elderly lady then Sauda, if you want a younger lady than Aisha".

So the next wife of the prophet PBUH after Khadija was Sauda. Her previous husband was Sukran ibn Amar, the brother of Suhair ibn Amar. He died an early death in the Meccan era. When she converted to Islam her family cut her off so she had no one to take care off her. So the prophet PBUH married her probably in Shawwal in the 10th year of the dawah. She was also the oldest, and a rather large lady and would walk slowly. She herself tells her this: in the farewell Hajj she asked permission from the prophet PBUH to leave early to avoid the crowds because she was of a large build and walked very slowly. From this we get the fiqh position: anyone who has any need, the elderly and weak etc can leave and go to Mecca early during Hajj.

In the Madinah era, around the 6th, 7th year, she began to feel perhaps the prophet PBUH might divorce her. So she said "I have no jealousy of your other wives, and I want to be with you so that I can be resurrected among your wives, so take my night and give it to Aisha". So she gave up her night to Aisha. When she did this Allah revealed Surah Nisa verse 128: "If a women fears her husband will abondan her or leave her or not treat her in a good manner, then she can negotiate something with him and these conditions are good". This too is a blessing from Allah. Aisha RA was the prophet PBUH's famous wife but he was fair to all his wifes. So its as if Allah gifted the prophet PBUH to have a double share with Aisha RA.

She died early in the time of Umar RA and buried in baqee ul gurkat. This is the 2nd wife after Khadija.

As for Aisha: she has so much to mention. She was the one whom the prophet PBUH said in a dream an angel carrying a lady toward him and the angel said "this is your wife". And the prophet PBUH uncovered the hijab and it was Aisha RA. And this is from Bhukari and it indeed did come to pass. The nikah was done in Mecca, but the marriage was consumated in the 2nd year of the Hijrah.

The 4th wife was Hafsa bint Umar. And Hafsa was married right at this time. Most likely she was born five years before the da'wah began. And she was married at a very young age around 12 to one of the early converts, Kunays. And she migrated with Kunays to Abyssinia. We don't know much about Kunays - all we know is he participated in Badr and Uhud thus was a blessed sahaba. We know however he died after Uhud because of the wounds. Hafsa was very pained at this: she was lonely and suffering. Umar RA feels for her, and goes to Uthman ibn Affan and

asks Uthman "what do you think of Hafsa?" This is how it was done: the wali would go the potential husband and offer the daughter/sister. However Uthman's first wife, the daughter of the prophet PBUH who passed away at Badr, remained queit and said "I think that I don't want to get married right now". But something else is going on that Umar RA dosent know.

Umar RA felt grief at this. Uthman was a noble man, wealthy etc but he rejected Umar's daughter. So from Umars perspective he is saying "I dont like your daughter". So Umar RA went to Abu Bukr and says the same thing "what do you think of Hafsa?" And Abu Bukr is already married! Anyway Abu Bukr said "let me think about it" but he dosent return at all for days. He dosent even know what to tell Umar. At this Umar RA said "this was much more painful to me than Uthmans rejection". According to some books it mentions Umar RA went to complain to the prophet PBUH about Uthman and Abu Bukr that they turned Hafsa down. The prophet PBUH said "Hafsa will marry someone better than Uthman, and Uthman will marry someone better than Hafsa". Umar RA did not get it until finally the prophet PBUH himself proposed to Hafsa. Abu Bukr RA afterwards told Umar "the prophet PBUH told him about Hafsa himself and I could not tell you". SubhanAllah it tells us the human nature of the prophet PBUH: he gained advice from Uthman and Abu Bukr. And indeed Abu Bukr said "had the prophet PBUH"

And Aisha RA used to say Hafsa RA was her main competition for the prophet PBUHs company and love. She had the same tounge as her father, the wit etc. She was young. Its even reported some issues happened between the prophet PBUH and Hafsa and according to one narration the prophet PBUH gave one talak. However at this Jibreel AS came down and said "she is one who fasts all the time and prays all the time and she shall be your wife in Jannah". Allah intervened in this dispute. Jibreel AS himself came down and said "take her back". Its said once there was another dispute and she was crying, and Umar RA came and saw her crying: but of course when your son in law is the prophet PBUH you can never side against him. So Umar RA said to her "perhaps you had another dispute with him, walahi if he divorces you I will never speak to you".

Hafsa RA was one of the few ladies who learned to read and write. The mushaf written in the time of Umar RA, Hafsa took it - the original mushaf of Islam. The first ever written: Hafsa was the one who took it when Umar RA died, and when Uthman wanted to copy it, he had to get it from Hafsa, and then copy it and send it all over the city. Its said she died at 41 or 45, and Marwan ibn Al Hakm, the khalif at the time did janaaza salah over her.

The prophet PBUH then married Zainab bint Kuzayma. This is not the same person as Zainab bint Jahsh who is the prophet PBUHs cousin from the Quraysh. Shes not from Quraysh, rather she is from the tribe of Najd. And she in fact died in Madinah - she was one of two wives who died during the prophet PBUH life. The marriage was very short - some say three months, some say five months and some say eight months. we have hardly any details about her. One report said: she was married to the cousin of the prophet PBUH in the days of Jaheleya. He divorced her and so Ubayda ibn Harith married her. He was one of the three who fought in the mubaraza in Badr. He was the oldest out of Humza and Ali, his leg was cut off and he was

killed. Zainab bint Kuzayma was known as ummal masaqeen. She was very generous, every caring. That was her kunya even before the coming of Islam: it shows her pure heart and nobility. So probably around the 3rd year of the Hijrah the prophet PBUH married her, but she lives only for a few months after this and passes away in Rabbi Awwal in the 4th year of the Hijrah. She was the first to be buried in Baqee ul Gurgat.

It is said Zainabs mother is the most noble mother in law in the history of mankind. She had five daughters: all five of them marry people of import. Two of them become ummah ha tul mo'mineen. Zainab had a half sister who also married the prophet PBUH later on. And that is, Maymoona bint Harith. Maymoona and Zainab were half sisters and both married the prophet PBUH. The third daughter was ummal fadal bint Harith, Abbas's wife. And Ummal fadal gave birth to Abdullah ibn Abbas and Al Fadal ibn Abbas - two very famous sahabah. A fourth daughter, Lubaba tul Sughra married Al Waleed ibn Mughira, and his son is Khalib ibn Waleed. Thus Zainabs mother grandson is Khalid. The last daughter was another very famous sahabia - Asma bint Umais. She was married to Ja'far ibn Abu Talib. And she became a widow at the death of Ja'far. She was the one whom the prophet PBUH visited her, consoled her and said "do not cry over my brother, his children are now my children". In the khilafa of Abu Bukr RA, he married Asma a few months after and she gave birth to the son of Abu Bukr, Muhammad ibn Abi Bukr. His mother is Asma bint Umais. And after Abu Bukr's death, Asma married Ali ibn Abi Talib, Ja'far's younger brother. And she gave sons to Ali RA too. So he was married Ja'far, Abu Bukr and Ali. The youngest sister, Salma bint Umais was married to Humza RA and they had a daughter together, Umara. And when Humza RA died the sahaba all argued to take care of her, and the prophet PBUH gave her to Ja'far because his wife is Umara's aunty.

A few months later the prophet PBUH married Umme Salama, her real name was Hind bint Abi Umayya - we've heard her names so many times. She is well known - she was of those who put water on her head and she's running around the battlefield. When Uhud took place, she's married to Abu Salama (Adbullah ibn Asad) was a cousin of the propeht PBUH from the mothers side. All of the wives of the prophet PBUH had immense imaan and a great contribution to Islam. She had immigrated both of the immigrations and she was the very first lady to migrate to Madinah. And Abu Salama was known for his gentle manners and characteristics. In the battle of Uhud he was wounded severly, and passed away a few months later. On his death bed she comes to him and this shows the love they had: she said "If a man of Jannah dies and his wife never remarries, she will automatically go to Jannah with him. But if a women of Jannah dies, and the husband dosen't remarry he will go to Jannah too". SubhanAllah she is trying to inform him in the best of ways that "I won't marry after you". Abu Salama said "will you obey me?" And she said "yes of course!" He told her "marry someone after I die." And he made a dua on his deathbed: "Oh Allah bless her with a husband better than me who will take care of her and never harm her". What a husband subhanAllah. The prophet PBUH said "never is anyone inflicted with a calamity.." and note if Allah had wanted she could have heard it from anyone else. But her husband tells her this hadith directly that "never is anyone inflicted with a calamity and he is patient and makes the dua 'inna lilahe...'".

So Umme Salama instantly said this dua when Abu Salama died but she still said "how can it be possible that someone will be better than Abu Salama?". Abu Bukr RA proposed to her and she turned down - subhanAllah she wasn't satisfied with this. After a while the prophet PBUH and look at her wisdom. She was known for her great wisdom and her lineage. Islamically there's nothing wrong with taking lineage as one of the factors for marriage. Even the prophet PBUH she dosen't say yes immediately: she says "I am very honoured you are interested in me but there are three things you should know:

1. I am a women that has jealousy and you are a man that already has wives - I am worried that jealousy will act up and displease you, which will displease Allah.

2. I am a women coming on in my age and I am not young (he was mid 30s +).

3. I am a women that has family (four children)."

So the prophet PBUH said "as for your jealousy I will make dua. As for your age, I am inflicted with the same calamity as you." Notice his humour. "And as for your family they are my family". Obviously Umme Salama then marries the prophet PBUH, sometime in the 4th year of the Hijrah. The most important story is that of Hudabiya when the prophet PBUH dosen't know what to do; the sahabah are irritated, Umme Salama was the one who said "don't negotiate with them, just stand up, do it and they will follow you". So the prophet PBUH took the advice and when the sahabah saw this, they began racing to cut their hair. And Umme Salama lived a very long life, she died in the year 59H. And Abu Hurrairah led her janazah. So Umme Salama was the 6th wife of the prophet PBUH, but the 4th at the time because two had passed away.

Zainab bint Jash is the next wife and her story is very complicated. And note at her marriage this was when the laws of hijab were revealed. Salah and zakat and fasting is all revealed, hajj is delayed until the very end, but hijab was one of the latter laws to be revealed around end of 4th year/beginning of the 5th year.

We now return to the main story of the seerah back to the gazawa of the prophet PBUH.

As we mentioned right at the end of Uhud Abu Suffyan had said "we will meet again one year from now". Uhud took place in the third year of the Hijrah, thus in the month of Sha'ban in the 4th year of Hijrah, the prophet PBUH left with around 1500 sahabah and camped once again at Badr. At Uhud they agreed "we will meet again at Badr". And the prophet PBUH camped there for more than a week waiting for an army to show up but no army showed up. And he assigned Ali ibn Abu Talib to be the flag bearer. And it shows us the Quraysh were not able to live up to their promise. They in fact gathered an army of 2000 - but they were half hearted and not into it. They marched out of Mecca but alot of talk, and back and forth and they just called it quits. They gave an excuse and said "this year has been difficult, there's been a draught, there has been little rain, we need to take care of our families and be strong to fight but its been a difficult year". Of course the muslims did not complain, they were there

at Badr, waiting. But in any case the Quraysh abandoned the entire fight and we see from this the tide is shifting: the muslims are getting stronger.

Gazwa Dha tul Riqat was another gazwa that took place. No fighting took place but it was important. Ibn Ishaaq places this gazwa right now i.e. in the 4th year during Sha'ban, however people such as Bhukari said it occured after the battle of Khaybar. And there is evidences of both sides. But one of the main evidences to show it took place right now is the story of Jaabir. In it he says "my father was maryted at Uhud, and I got married and the prophet PBUH did not I was married". So the prophet PBUH does not know Jaabir is married - and Jaabir got married right after Uhud so this suggests this gazwa took place now.

This Gazwa Dha tul Riqat involved a tribe called Gatafaan who was known for their lack of morals, looting, robbery etc and its said they wanted to raid the muslims pre-emptively. At this the prophet PBUH led an army of 700 men and the prophet PBUH camped outside Gatafaan. No battle took place but a number of things. During this gazwa Allah revealed the salah of battle (salaat ul Quhaf). The imam will pray the full salah, and the sahabah behind him will take shifts in praying. One group will pray, the other will guard and then they will change over. So the two groups take shifts praying but the imam prays the full prayer. The second incident was regarding a miracle that took place. On the way back from Gatafaan it was a hot summers day in the desert. It was the sunnah of the prophet PBUH to march straight after Fajr and when it got too hot he would stop. So the sahabah walked as long as they could after Fajr and they reached a valley where they planned to stop. All of the sahabah rushed to any shade they could find under a tree, mountain and small crevece they could find. And indeed everyone was tired, and they aren't worried about an enemy attacking so the sahabah fell asleep. And the prophet PBUH also fell asleep under a tree.

Now a bedouin of Gatafaan who was following the prophet PBUH and the army saw an opportunity. He had agreed to assassinate the prophet PBUH so when he saw the prophet PBUH was all by himself, he walked all the way through the muslim camp, and came to the prophet PBUH, took the prophet PBUHs sword from the tree and unsheathed it. At this point in time the prophet PBUH wakes up. He's a bedouin, not a warrior but still he has a weapon. So he shook the weapon in front of the prophet PBUH. So the man said "are you scared of me?" and the prophet PBUH said "no I am not". And in the process the man begins to tremble out of his fear. According to one report he asked "who will protect you from me?" And the prophet PBUH said "Allah". When he said 'Allah' the sword dropped instantly. And so the prophet PBUH picked it up, turned it around and said "now who will protect you from me?" At this the man said "be the better of the two who took the sword" i.e. have mercy. So the prophet PBUH said "will you say the shahada?" The man was honest and said no but did say "I won't fight against you ever again".

Jaabir narrates this story in Bhukari: he said all the sahabah were tired, and were all asleep under some shade. Suddenly they heard the prophet PBUH saying "come here" and they went to the prophet PBUH who explained the story. And Jaabir says the prophet PBUH did not do anything - he forgave the man, and let him go back.

Another incident was that of the two sahabah who were protecting the army and caravan of the muslims at night time. They were assigned to check and ensure Gatafaan wouldn't attack again. The sahabah were Ammar ibn Yasir and Abad, and Abad said "I'll be the first watchman and you can be the second". So Ammar went to sleep. Abad stood up in salah to pray at a time when one of the mushriks of Gatafaan fired an arrow. And it went straight into Abads body so he pulled it out and continued praying. Another arrow came in, pulled that one out and this happened again to the point Abad thought he was going to faint. At this he woke Ammar up who fought off that mushrik. Ammar asked "why didn't you break your salah and wake me up?" Abad said "I was reciting a surah and I didn't want to break it". He loved salah so much he didn't so much. And he said "I swear by Allah were in not for the fact I would have failed in the duty the prophet PBUH gave, I would have carried on in my salah".

The last incident was that of Jaabir and its a story ibn Hajar said you can derive 100 benefits from. Who was Jaabir? Jabir bin Abdillah is one of the most famous Companions of the Prophet PBUH. He was from the Ansar, and accepted Islam as a young boy. His father was the famous warrior Abdullah b. Haram. Jabir was perhaps the youngest Companion to witness and participate in the blessed 'Treaty of Aqaba,' before the hijra of the Prophet. He was also blessed to live an extremely long life. Because of this, Jabir became one of the most profuse narrators of hadith, earning his name in the top five Companions in terms of quantity of hadith narrated.

So Jaabir narrates this very well known hadith which happened at the time of this Gazqa in the first person. He says "as we were coming back from the gazwa, my camel was the oldest and the weakest camel. And I was straggling behind the entire army. And I was in a very sad mood because my father had died at Uhud. And he left a big loan, and I had seven sisters (no brothers and he is the oldest). All of my worry and grief are piling on me. However I heard a voice who said "who is that in the back". I looked up and said "this is Jaabir". And the prophet PBUH said "why are so sad?"" And he explained his father died, and he has seven sisters etc and all he has is a old camel. The prophet PBUH asked him "are you married?" Jaabir said "yes". The prophet PBUH asked "Did you marry a virgin or widow/young girl or older girl?" He said an older girl. So the prophet PBUH said "why didn't you marry a young girl, you will play with her and she with you". Its a conversation a young man will understand - the prophet PBUH is trying to cheer him up. So he said "I wanted to marry someone who would take care of my sisters and not add one to their number". The prophet PBUH said "you've done right". This shows marrying a young, old, virgin etc depends on the circumstance. In this case he married someone older which was of his benefit so she can help take care of Jaabirs sisters.

The prophet PBUH then told Jaabir to stop his camel, and the prophet PBUH stopped his own camel. Notice this is Jaabir just a kid in Madinah, but the prophet PBUH is having a one on one conversation with him. And so the prophet PBUH mounted the camel, said 'Bismillah!' and Jaabir said "it had become the fastest camel I had ever seen". And he caught up with the prophet PBUH and now he is happy that he has a young, fast camel. But when he catches up with the prophet PBUH, the prophet PBUH says to him "sell it to me". The young man, and it

was out of care for his sisters, he said "no I cannot". He said "no" to the prophet PBUH! The prophet PBUH said again "sell it to me!" When Jaabir saw the prophet PBUH really wants it he said "ok just take it". The prophet PBUH said "no sell it to me". Jaabir said "how much will you give?" The prophet PBUH said "a dirham" which is nothing for a camel. Jaabir said "no!" and walahi you can see the young age of Jaabir. He said "how much?" And the prophet PBUH "ok two dirhams". Its still a joke. So Jaabir kept on increasing the price when it reached 40 dirhams. Even still it wasn't great but it was something. And also Jaabir said "Let me ride it back to Madinah and I'll sell it to you".

And subhanAllah when the camel got fast, Jaabir was now at the front of the army eager to get home. But the prophet PBUH said "don't just barge in to your family, let the crier come to the city and let the family be aware you are coming". The prophet PBUH is encouraging the two to have intimacy - he's encouraging her and him to dress up. This shows us the frankness of the prophet PBUH. So the next morning he comes to the prophet PBUHs masjid. The prophet PBUH said "have you prayed two raka'at?" Jaabir said "no" and so he prayed. Then the prophet PBUH told Bilal RA "weigh the 40 dirham and give him some more". And Jaabir had brought the camel, took the money and walked away. So the prophet PBUH told Jaabir to come back. He said "you forgot your camel is here". But Jaabir said "I sold it to you". The prophet PBUH said "Oh Jaabir, do you think I will cheat you out of your camel? Take the money and take the camel". SubhanAllah. This whole ploy was just to give Jaabir money in a way that Jaabir dosen't feel its sadaqah. The whole story is just a joke - why? So Jaabir is given some money. And there are so many benefits from this hadith. And walahi it shows us the care the prophet PBUH had. He went all the way back to the army, saw Jaabir, tried to cheer up him, and devises a whole plot to get that money in his hand. SubhanAllah. Our prophet PBUH himself is encouraging Jaabir and is telling them explicit things. This hadith is always mentioned aswell in the fiqh of selling and buying. Most important the fact that you can bargain - bring the price up and down. You can say 'no' to someone elder and senior to you. And you can put conditions to the contract. Jaabir said "let me ride it back first then you can take it". There are many more lessons we can derive from the hadith of Jaabir.

Seerah of Prophet Muhammed 53 - Expulsion of Banu Nadheer - Yasir Qadhi

Today we will discuss another contravesrial topic. The expulsion of the Banu Nadheer. Its a direct precursor to the battle of Ahzab. The main people who instigated this battle was the Banu Nadheer.

Ok so when did this take place? After the incidents of Ar Rij and Ma'una which happened in Safar in the 4th year of the Hijrah. If we recall Amr ibn Ummayah was the only sahabi who didn't die in that massacare, and on the way back met two people from the very tribe who did the massacare and killed them. He of course did not know the whole story; he only assumed the whole tribe was guilty of the crime. Therefore these were two innocent lives that died and the prophet PBUH himself said he will pay the blood money. The blood money for one person was 100 camels, so for two it would be 200 camels which was a vast sum.

Islamic law stipulates that in cases of accidental manslaughter, the blood money is paid by the entire tribe. This is one of those issues in modern fiqh we have no idea who to do. 100 camels is simply too much for one person to afford: the tribe would have a general fund (the treasury of the tribe). So if accidental manslaughter happens, Islamic fiqh stipulates you have to pay blood money and fast two months. The books of fiqh and the hadith state the tribe will help out. No doubt the one who did the crime pays a big percentage, but the tribe will see the situation. If the criminal is poor, then the tribe will pay the bulk of it.

So back to the story: by rights of the constitution of Madinah, the prophet PBUH wanted help in paying the blood money from the Banu Nadheer for something that is common in the entire city in Madinah. There were previous troubles with the Banu Nadheer. Some of them conspired to murder the people of the Suffa i.e. the uluma. And Allah willed that one of them shared the plot with someone who told the muslims. So Allah exposed their plot and no harm was done - they weren't punished as a group, just the individual people. We also learn from Musa ibn Uqbah, an early authority, that the Banu Nadheer helped the Quraysh during Uhud that they talk. Yet another problem was the killing of Ka'af ibn Ashraf. Recall he was both Arab and a Jew. His mother was from the Banu Nadheer, and his father was from the Quraysh. He was one of the richest businessman (he had a private fortress. And as such the Banu Nadheer considered him one of their cheiftons, one of the elite. So there was tension asking the Banu Nadheer for the blood money but the prophet PBUH, Umar RA, Abu Bukr RA etc all decided to go meet them.

The Banu Nadheer had massive lands of date palm trees and in the middle of the fields they would build their fortresses. This was something unique about the jews. When they saw the prophet PBUH and the sahabah, the leaders among them were happy and welcomed the prophet PBUH. And one of the leaders said "it's about time you've come to us for help". So they put the prophet PBUH outside the fortress and they go inside to discuss what to do. One of them said "this is the best opportunity: he is sitting right outside our fortress, we can throw a rock on him and thats it our problems are finished". Eventually the plan was enacted that yes "let us go up to the top and launch a rock on the prophet PBUH". Immediately the prophet

PBUH just stook up and walked away and returned to Madinah. Why? Because Jibreel AS said "Stand up RIGHT NOW and leave". And thus the prophet PBUH left immediately. The jews themselves were waiting for him to return but he didn't of course. According to one report they said "great you are here, we will prepare a big feast and the fortress, just sit and wait here". There was nothing fishy about this - it makes complete sense for them to ask the prophet PBUH to wait. But of course they used this to try to assassinate the prophet PBUH. In Surah Maidhah Allah references them in verse 11 "Remember the blessings of Allah on you - when a group among you desired to reach you to kill you. Allah stopped their hands from reaching you". Surah Maidhah is all about the treachery of the group and what they've done. This surah came down 4 years after this incident, but Allah is reminding them.

So the prophet PBUH returned back to Madinah, he told the sahabah what had happened, and then send a messenger through Muhammad ibn Maslama and he exposed the whole plot: "this is what you said, this is what you planned... and I give you the only option which is to leave in 10 days. And if we say any of you in 10 days, we will give a death penalty". They knew they were at fault and they tried to argue with Muhammad ibn Muslama but he said "Islam has changed everything - the loyalties are only in relation to Allah and His messenger". They were literally caught red handed so they agreed to leave. When news spread, Abdullah ibn Ubay ibn Salool could not believe this was happening and that they would be expelled. So he sent them a message: that no matter what happens, he will take care of them and he will guarantee their protection. And he will not listen to anyone who tries to expel them, and if need be he will fight with them against any (meaning the prophet PBUH) and worst case scenario if they are expelled he will expel himself. He himself is telling the Banu Nadheer so many oaths that he will defend, fight for them etc. And he also says "I've called my allies from the Gatafaan, they will come 2000 strong and we will together defend you". Indeed when you have this noble cheifton giving his self imposed exile, they of course were persuaded. But indeed in the Quran Allah testifies he is a liar even as he says this. Nonetheless Abdullah ibn Ubay assured them. And that "we will not obey anyone against you" - this is the Quran. Meaning he will not obey the prophet PBUH. And Allah says "Allah is testifying this person is a liar".

Huyay ibn Akhtab was one of the main cheiftons of Banu Nadheer, his daughter is Saffiyah who will eventually be a wife of the prophet PBUH. Saffiyah herself tells us what happened: "when the prophet PBUH first came to Madinah, my father and uncle were excited that maybe this is 'the one'." Indeed the jews were expecting someone to come. They would threaten the arabs "when we get this person we will overcome you". But at the same time they didn't expect them to be from other than them. Saffiyah narrates when her father and uncle came back from Madinah the uncle asked "is he the one?" And her father said "by Allah he is the one". So her uncle said "what will you do?" And he said "to be his enemy as long as I live" - that is, he simply could not accept anyone not a jew.

So when this news came Huyay ibn Akhtab decided to take a stand. "You think they are one group, but amongst them they have so many different groups". Huyay wanted to fight but many other jews did not want to. They had a verbal disagreement but eventually Huyay wins

over. So they decide they will fight. Initally they agreed to leave but when Abdullah ibn Ubay convinces them they will stay. So they sent a messenger to the prophet PBUH and said "we will stay so do whatever you want". As soon as the prophet PBUH heard this he exclaimed "Allah-u-akbar!" Why? Because they realised it will turn out positive. Immediately the same day, within a day he reached their fotress and laid seige to them. Even the jews were shocked how quickly they were there.

So now the Banu Nadheer were waiting for Abdullah ibn Ubays promise. And after all of his promises no help came - he did not lift a finger. And so as the days passed it was clear he would not do anything. Note during the seige there was no fighting. The Banu Nadheer were just waiting for external help to come. And to demonstrate how confident the muslims and the prophet PBUH were, the prophet PBUH left the Banu Nadheer still in seige with a group outside of the fortress, and he along with a majority of the sahabah went to the Banu Quraydha. Why? To renew the constitution of Madinah and make them give oaths again. Note the Banu Quraydha is the execution of all the males. Its perhaps the biggest smear that is done against the prophet PBUH. But the issue is alot of people view Banu Quraydha in isolation. But look at how fair the prophet PBUH was. Once again the prophet PBUH went to the Banu Quraydha for the third time with solemn oaths to renew the promise of the constitution. So when Khandak happens, and they betray the muslims with the worst betrayal possible, walahi what the prophet PBUH was the most just action ever. 10,000 people surrounded the city of Madinah, and WITHIN the city the Banu Quraydha betrayed the prophet PBUH. Thus it was a serious problem. Why? Because the muslims had to choose between protecting the city or their families. They can't be in two place at once. Allah says "Your hearts were in your CHESTS". Even the sahabah their imaan was tested! What happened to the Banu Quraydha happened not because of their religion, or ethnicity but because they broke solemn oaths multiple times. Here again the prophet PBUH is asking the Banu Quraydha and they agreed.

So one more issue happened that really demoralised the Banu Nadheer. They prided themselves in their acres of lands full of date palms. And indeed it is not easy to grow and maintain such gardens. They had it all planted etc. Most importantly the trees were perfectly ripe - it takes 5-8 years of effort to get to this stage. And so the prophet PBUH burnt down groups of the date palms. And they are watching from the fortress. This isn't just money; it's their effort. And they begin crying that "you are calling for peace, but what kind of peace is this?" And this actually caused some people to question what the prophet PBUH is doing. Allah revealed in the Quran regarding this. In any case very frankly the prophet PBUH was very generous with the Banu Nadheer. After the chieftons tried to assassinate him through official shura, he forgives them, their lives, their properties and allows them to leave with as much as their camels can carry. It was a very generous offer. And the prophet PBUH said "take whatever you can". So the Banu Nadheer packed their belongings and out of sheer spite they took axes at their own houses. And they hacked down their own beautiful structures. Kaybar had the most massive fortresses in the entire Arabian Penesullia. And they took an axe to everything they built with their own hands. And indeed this was a punishment for them from Allah. Ibn Ishaaq mentions the amount of wealth they had hidden in these fortresses, the

treasures, fabric, jewels etc. The sahabah were just amazed. And indeed they took everything they could. And the whole tribe was walking, while all the camels are loaded to the absolute top. Many of them even took their own doors - they put the door on top of the camel! The few who converted to Islam were allowed to keep their houses.

As for all the land and date palms and booty left behind. Allah revealed "this is not ganeema - it is fay" and this is another issue of fiqh. 'Fay' is that which is obtained with no fighting or war. The rules of fay are very different to those of ganeema. Note all these rules of ganeema, fay etc applied to only the armies of early Islam. Why? Because the armies were made up of volunteers only - they used their own horse, own weapons etc. There was no paid army. They are simply not applicable in our times or any time where the army is paid a salary. And so the prophet PBUH distributed everything left over to the muhajiroon. All the acres of land were given to them. WHy? They had no land and so it was a beautiful and deserved reward that will help the economy of the Ansar and the muhajir. Because up until this time the Ansar were helping the muhajir. Now the muhajir and Ansar are more equal.

And Allah revealed the entire surah al Hashr because of the Banu Nadheer. Ibn Abbas refused to call it surah al Hashr, he said its surah Banu Nadheer! Hashr is 'the gathering' and usually when Allah uses Hashr He refers to kiyaama. This is why ibn Abbas wanted to call it suah Banu Nadheer. And so reading this surah in light of what happened to the Banu Nadheer every ayat becomes very clear.

1) Whatever is in the heavens and whatever is on the earth exalts Allah , and He is the Exalted in Might, the Wise.

2) It is He who expelled the ones who disbelieved among the People of the Scripture from their homes at the first gathering. You did not think they would leave, and they thought that their fortresses would protect them from Allah ; but [the decree of] Allah came upon them from where they had not expected, and He cast terror into their hearts [so] they destroyed their houses by their [own] hands and the hands of the believers. So take warning, O people of vision.

So Allah is saying he dispelled the Banu Nadheer from their houses for the VERY FIRST Hashr. What does this mean? There will be OTHER hashrs. And indeed there were. There was the Hashr of the Banu Quraydha, and the Hashr of Khaybar. Where did the Banu Nadheer go? The majority when to Khaybar. So Allah is hinting "don't worry we will deal with you again". And of course the ULTIMATE Hashr is being applied too i.e. day of judgement. Then Allah says "you didn't think they would leave" - some say Allah is speaking to the sahabah, but the stronger position is Allah is speaking to the Banu Nadheer directly. And they assumed their fortresses would protect them from Allah - how foolish can they be. But of course they never accepted the muslims gathered so quickly, all their allies are cut off etc. They were scared and with their own hands destroyed their own houses. Then Allah finishes by saying "take heed" to everyone else.

3) And if not that Allah had decreed for them evacuation, He would have punished them in [this] world, and for them in the Hereafter is the punishment of the Fire.

4) That is because they opposed Allah and His Messenger. And whoever opposes Allah - then indeed, Allah is severe in penalty.

Allah is saying here they are getting off easy - that they only will be exiled. And the prophet PBUH let them take everything they could, as much as the camels could hold. But of course they have the ultimate punishment waiting for them.

5) Whatever you have cut down of [their] palm trees or left standing on their trunks - it was by permission of Allah and so He would disgrace the defiantly disobedient.

Allah is approving and allowing the legitimacy of the destruction of the trees. At the time the muslims felt "why are we destroying the trees WE will benefit from?" They realised they will get it but Allah revealed in the Quran it was a tactic to make them humiliated.

6) And what Allah restored [of property] to His Messenger from them - you did not spur for it [in an expedition] any horses or camels, but Allah gives His messengers power over whom He wills, and Allah is over all things competent.

Allah is saying here that you didn't fight for the 'fay' - He is mentioning it was Allahs gift that Allah gave the sahabah all these lands. There was never any fear from the muslim side and Allah gifted everything.

7) And what Allah restored to His Messenger from the people of the towns - it is for Allah and for the Messenger and for [his] near relatives and orphans and the [stranded] traveler - so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah ; indeed, Allah is severe in penalty.

Then Allah gives the rulings of the 'fay' i.e. who gets what. Why? So that it dosen't go around amongst the elite of you. Walahi these four words are of the most powerful verses of Islamic economics. And it destroyed many versions of modern capatalism. The 1% owns 40% of the world. Its ALMOST half of the world. And its increasing more and more. SubhanAllah. Allah says one of the primary wisdoms of the shariah is that money should NOT go around amongst the elite. It should filter down. Its related to the Banu Nadheer but we base our Islamic economics on this. Wealth should trickle down to society. The next verse we extrapolate that whatever the prophet PBUH says we take - whatever he dosent say we leave.

8) For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allah and [His] approval and supporting Allah and His Messenger, [there is also a share]. Those are the truthful.

As for those who gave up everything in Mecca, and indeed they had to abandon everything, Allah rewarded them much more from the Banu Nadheer.

9) And [also for] those who were settled in al-Madinah and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.

Then Allah praises the Ansar - such a praise that this ayat became the most beloved ayat to the Ansar. That "theres another group who PREPARED the city and land, and loved those who did the hijrah, and didn't feel anything in their hearts when they gave". SubhanAllah Allah praises the Ansar that when they gave they gave selflessly. Allah tells the Ansar they are the successful.

10) And [there is a share for] those who came after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful."

And then WE are next. "As for those who come AFTER them" which is us. So we don't get the blessings of those two groups, but we make dua for those who have come before and thus anyone who has any hatred of the sahabah should read this verse.

11) Have you not considered those who practice hypocrisy, saying to their brothers who have disbelieved among the People of the Scripture, "If you are expelled, we will surely leave with you, and we will not obey, in regard to you, anyone - ever; and if you are fought, we will surely aid you." But Allah testifies that they are liars.

Allah discusses Abdullah ibn Ubay very elegantly and beautifully here. Of course what he said to the Banu Nadheer was in complete secrecy but Allah exposes him word for word. Allah testifies he is a liar.

12) If they are expelled, they will not leave with them, and if they are fought, they will not aid them. And [even] if they should aid them, they will surely turn their backs; then [thereafter] they will not be aided.

And Allah says even if they did help, they would be such cowards they would turn around and run away.

13) You [believers] are more fearful within their breasts than Allah . That is because they are a people who do not understand.

Allah is saying the believers that they fear THEM more than Allah Himself. Allah is saying this himself - that they are scared of humans more than Allah swt.

14) They will not fight you all except within fortified cities or from behind walls. Their violence among themselves is severe. You think they are together, but their hearts are diverse. That is because they are a people who do not reason.

Then Allah exposes their cowardice. They would never fight in battle and Allah exposes the disputes they had in between themselves. Allah gives two examples next: first for Banu Nadheer, second for munafiqoon.

15) [Theirs is] like the example of those shortly before them: they tasted the bad consequence of their affair, and they will have a painful punishment.

Allah is saying "didn't they see the example of the Banu Qaynuqa?" Didn't they learn their lesson? In other words if you won't learn from the Quran learn from history!

16) [The hypocrites are] like the example of Satan when he says to man, "Disbelieve." But when he disbelieves, he says, "Indeed, I am disassociated from you. Indeed, I fear Allah , Lord of the worlds."

17) So the outcome for both of them is that they will be in the Fire, abiding eternally therein. And that is the recompense of the wrong-doers.

And the example of the munafiqs is like Shaitan: when insaan rejects Allah shaitan says "I didn't tell you!" Meaning Abdullah ibn Ubay promises a million promises, but when it comes to fulfilling the promises he is nowhere. So Allah is literally comparing Abdullah ibn Ubay to Shaitan. And then Allah says the 'both of them are in the fire' meaning both the jews and munafiqs. The rest of the surah is Allahs names and attributes.

Now we understand Banu Nadheer walahi Surah Hashr is painting the story in front of us. Without understanding the incident we could never understand it. Now we understand Banu Nadheer Surah Hashr is as if every incident is being painted in front of us.

One final point: when did this take place? There is a contraversy in the classical books. Some of the biggest names in the first generations of Islam say this took place after Badr. This is the opinion of Uruwa ibn Zubair (94AH) and Ibn Shihab al-Zuhri (124AH) - both of them are the most famous scholars of the tabioon. However later scholars said its a genuine mistake or they are confusing with the Banu Qaynuqa. Scholars of the next generation including Ibn Ishaaq (150AH), al Waaqidi (207AH), ibn Sa'ad (230AH). Note Ibn Shihab al-Zuhri was Ibn Ishaaqs teacher so one generation before. This shows us how much was left for later scholars to filter through all the narrations. They said it cant have been after Badr because the 'blood money' of Bir Mu'ana clearly only took place after Uhud in Safar in the 4H. Thus the strongest opinion is it took place in Shawwal in the 4th year of Hijrah.

Seerah of Prophet Muhammed 54 - Expedition of al-Muraysi & Banu al-Mustaliq - Yasir Qadhi

We discussed the expulsion of the Banu Nadheer and we have one or two incidents related to them. Of the things that occured around this time, if not slightly before, was the command to the prophet PBUH to Zaid ibn Thabit to learn the Hebrew language. So Zaid said he learnt it in two weeks flat. Both reading and writing. The prophet PBUH made a very wise decision in choosing the right person:

1. He was very young so he had a sharp mind. When the prophet PBUH came to Madinah he was around 11 years old and the tribe of Zaid introducted Zaid to the prophet PBUH, and told the prophet PBUH he has already memorised many surah of the Quran. As we know Zaid ibn Thabit later on became the primary compiler of the Quran. Allah chose him through Abu Bukr and Umar to be the main compiler. So we owe alot to Zaib ibn Thabit - the structure, chapter numbers it was all Zaid.

2. Zaid grew up with his jewish neighbors so he already had some background in Hebrew. Its even said he attended their schools so he knows some of the language already.

So the prophet PBUH chose the perfect person. In 15 days he masters the language, and this shows us the eagerness of the sahabah, and the genius of Zaid.

Some reports say when the muslims were camped outside the fortress of Banu Nadheer, Allah revealed the final verses of prohibiting alcohol. Surah Baqarah verse 219 "they ask you about gambling and drinking, tell them it has alot of harm and some good; and the harm far outweighs the good". This came down before/after Badr. Very early in the Madinah phase. Then right after Uhud an incident occured where a drunk sahabi led the prayer and made some mistakes. So Allah revealed surah Nisa verse 43 Allah says "don't come close to the salah when you are drunk". Thus the timing of drinking is limited to post Isha and pre Fajr only. And then finally during the seige of Banu Nadheer Allah revealed Surah Maidha verse 91 that "drinking and gambling and idoletry and divination (i.e. arrow picking in front of an arrow) is forbidden".

One final story which was peculiarly interesting. The books of seerah gloss over this; its found moreso in the books of hadith. In Abu Dawud its said on the authority of Ibn Abbas that there was a custom in Jaheleya that the women who had lots of miscarraiges used to say "oh Allah if you bless me with a son, I'll make him into a jew". Why? Because the arabs of Yathrib felt the jews were superior to them. And frankly they were: in every marker the tribes of the jews were at a higher level of the tribes of Yathrib. In civilisation, houses, religion etc. So the women of Yathrib as a superstitious custom would say "I would give my son as a jew". So there was a group of such people who had been given over to the Banu Nadheer. And these young men had grown up and been adopted by the jewish tribes. When the expulsion happened, the parents are converted to Islam, and the young men are full jews and are married amongst them. Some of the Ansar said "we will not allow our sons to be expelled".

And they wanted their sons to renounce Judaism and convert to Islam. Why? Because clearly anyone who converts to Islam can stay and dosen't need to be expelled. So these parents wanted to force their adult children to accept Islam. But these children are fully jewish and believe in their religion. Allah revealed in the Quran the very famous verse:

"There is NO compulsion in religion".

Thus this verse came down in the favour of the jews. Allah says that truth and falsehood is clear - its up to them to decide. Its their decision as they are adults. Indeed once the child is an adult he/she is completely independant. This also shows Islam does have freedom of religion, but not the way we understand it in the west. Ideal Islam is not ideal capatalism. Islam allowed freedom in religion that was unparalelled in the world at the time. But now compared to modern societies Islamic civilisation would not allow this type of freedom. The freedom of religion we have now is a modern phenomenon. Back then Islam was unprecented in allowing other civilisations and religions to thrive. At the same time catholics persecuted their own bretheran in Christianity, the protestants, for thousands of years. The endless civil wars of Christianity gave birth to the modern secular values we see now - Islam didn't have that issue: morally we say being a non muslim is incorrect, but politically we have no issues with others not accepting Islam.

Another incident that happened at around this time - incidents of personal matters, fiqh issues etc, was the birth of the first grandson of the prophet PBUH. Al Hasan ibn Ali ibn Abi Talib. Most authorities say Hasan was born in Sha'ban in the 5th year of the Hijrah. Some say it was Husayn born then, thus Hasan was born Ramdan 4th year of Hijrah. Between both of them was 10/11 months - literally as soon as Fatimah RA finished her post pregnancy bleeding, she became pregnant with Husayn. When he was born the prophet PBUH said to Ali RA "show me my son". The prophet PBUH said "what did you name him?" And Ali RA said "Harb" meaning war. Its a common pre Islamic name. And the prophet PBUH said "No - rather he is not war, he is beauty i.e. Hasan". And we know in Bhukari, the prophet PBUH would change bad names to good names. Its his sunnah - he never liked these bad names. Once an old lady came to him and he asked "what is your name?" And she gave a name that meaned ugly. So he said "No you are rather beautiful i.e. Hasana". Also any name that was vaneful, egotistical or something that would bring about pride, he would change that too. Umme Salama had a daughter called Barra which is "the righteous one - the female who is very pious". And its a self testimony; its thus not good to have names that praise yourself. So the prophet PBUH changed her name to 'Zainab'. It has good meanings but not boastful meanings.

When the next child was born Ali RA didn't ask, he just changed Hasan to Husayn literally meaning 'little Hasan'. In Abu Dawud the prophet PBUH gave azaan in Hasans right ear, and in fact most of the rulings of aqeeqah were about Hasan. Fatima RA said "shall we perform an aqeeqa?" And he said "No I will do it" i.e. he was so happy and proud. And Hasan and Husayn both have incredibly high status in Islam. And our prophet PBUH loved them immensely. Hasan is the one who crawled onto the prophet PBUHs back when he was in sajdah. Another time both of them falls in the masjid so the prophet PBUH stops the khutbah, rushes to pick

them up, carries them both in one hand and then he says "verily what Allah says is true: these two sons of mine were tripping and I could not be patient enough to let them get to me, I needed to pick them up" i.e. he is making an excuse. And the famous hadith of Bhukari: the prophet PBUH intentionally held Hasan throughout the khutbah. And he says during the khutbah "this son of mine is a SAYID (one of respect and an undisputed leader), and a day will come when he shall cause reconcilliation between two large groups of muslims". And that is exactly what happened, that Ali and Muawiya - notice the prophet PBUH called both groups believers. This is sunni methadology: the group that said 'one was mu'min, and one kaafir' - its completely wrong and goes against what the prophet PBUH said. He said "two large groups of muslims" - yes some of them made a mistake, and Ali RA was closer to the truth - but we believe Muawiya was sincere even though he made a mistake.

Nonetheless when Ali RA was assassinated by the kharijites, the people of Madinah gave their bayah to Hasan RA. And he was actually the 5th khalifah. And Muawiya was also given bayah. So for six months there was a type of stalemate, and there was talk of war. Muawiya said when he heard there would be a major war "If we fight them and they us, and we kill them and they us, who will be left to the muslims? Go send a message to him and see if he's willing to stop". Muawiya of course was never willing to give up his position. And so al Hasan gave a very emotional lecture: theres major wars going on, and his people are willing to die again. But Hasan gave a powerful lecture that "do you really want to go on and fight, or for the sake of the ummah let's give up the khilafah". And so Hasan gave up his own power and rights. This was in Rabbi Awwal 41AH and thus Muawiya became the undisputed khalifah. Therefore we believe the correct position is there were 5 rightly guided khalifahs - and Hasan was the 5th of them. The prophet PBUH said "khilafah will be amongst you for 30 years upon the method of the prophet PBUH, then there will be a righteous kingdom for as long as Allah wills. And then there will be an unrighteous kingdom, and then it will come back to a righteous kingdom". Down to the very month, exactly 30 years after the prophet PBUH - Hasan abdicated in Rabbi Awwal 30 years after the prophet PBUH passed away.

"Hasan and Husayn are the leaders of the young men of Jannah and there father is better than them". And we can go on and on - they deserve entire lectures by themselves.

The next major incident that occured is the expidition of al-Muraysi & Banu al-Mustaliq. Both names are given: al-Muraysi was the location and Banu al-Mustaliq was the tribe. The Banu al-Mustaliq lived at a pond called Muraysi. They lived next to this water pool, between Mecca and Madinah - south of Madinah. And the Banu al-Mustaliq had an alliance with Abdul Muttalib in the days of Jaheleya. So when the Quraysh attacked Madinah, the Banu al-Mustaliq sided with the Quraysh against the muslims (and they helped them in the battle of Uhud against the muslims). Additionally their location was very useful for the Quraysh: it was a safety zone for the Quraysh (not too far away from Madinah). On top on this, after the defeat of Uhud, the news came that the leader of Banu al-Mustaliq wanted to launch a suprise attack on the muslims. The prophet PBUH hears of this so first thing he does is confirm the rumour. How? He sends a sahaba by the name of Burayda who pretended to be a bedouin. And he said to Al-Haairs, the cheifton of the Banu al-Mustaliq, that "I've heard you a launching

an attack against the muslims, I want to join so I can get a share of the booty". And Burayda was a warrior so Al-Haaris was happy and said "yes its true you can join us". During the night Burayda escaped and informed the prophet PBUH the news. And Al-Haaris had no clue what was happening, and therefore when the muslims launched an attack on the Banu al-Mustaliq it was a complete suprise.

When the prophet PBUH found out, he immediately rallied together 700 sahaba. And he launched a instant suprise attack - and it was a very easy victory. 30 were fully armed with horses, weapons etc and it was a complete walkover victory. Because it was so easy, many munafiqs participated in Muraysi. Why? Because there is no possibility there will be a major battle. Complete suprise attack against one small tribe. Thus for THIS battle the munafiq volunteer, including from Abdullah ibn Ubay. Even though they were all absent from Badr, absent from Uhud, they all came for this expidition. And actually because they came along, a number of things happened after the battle.

When did this occur? Ibn Ishaaq says Sha'ban 6th year Hijrah. Others say 4th year; ibn Sa'ad, Az Zuhri and ibn Kathir all say 5th year, same month as Hasan was born. And gazwa tul Muraysi was important not because of the batlte, but because of the slander of Aisha RA. The slander of Aisha RA occured on the return of Muraysi. So when did it happen? Huge contraversy: there are classical scholars on each side. Ibn Ishaaq says 6th year, but this is problematic because Sa'ad ibn Mu'ad has a very important statement in the incident of the slander - and he died right after the battle of Khandak. Sa'ad was the person they chose to be the judge of what should happen to Banu Quraydha, and he died right after that. Khandak took place 5th year, and Dhul Qa'da is when the execution of Banu Quraydha took place. So most likely it was 5th year. Some of the earliest scholars count the calender one year before the Hijrah take place - thus maybe those scholars who say it took place in the 4th year, they really mean 5th year. So the strongest position is in the 5th year - Sa'ad ibn Mu'ad simply could not have been apart of Muraysi if it took place in the 6th year. Thus Muraysi and the incident of Aisha RA took place in the 5th year of the Hijrah.

As we said the battle was not important. The Banu al-Mustaliq had one of the most prestigious idols of Arabia - they had Manat. Al Lat, Uzza and Manat are the three main idols mentioned in the Quran. The prophet PBUH attacked them, most likely Monday 2nd Sha'ban. He left Madinah and suprise attacked them right after Fajr. They were so unprepared that the women were collecting the water, children going outside to play etc. And when they saw the muslims coming, they almost immediately surrendered. The bulk of the tribe, over 2000 camels, 5000 sheep and 1000 people were taken prisoner of war/captives. Most of them were women and children. Only a handful of the Banu al Mustaliq died. As for the muslims there was not a single casuality, except for one accidental misfiring. One of the Ansar mistakened a sahabi (Hishaam ibn Zubaba) for an enemy and killed him. Hishaam had a brother, Mikyaas ibn Zubaba. He protented to convert, went to Madinah and demanded the blood money (100 camels). So the prophet PBUH gave him the blood money as this was a shari matter. The same night, Mikyaas killed the ansari who had killed his brother, and then took the camels and fled back to Mecca. This man, Mikyaas, was one of the four men whom the prophet PBUH said

"catch them dead or alive" - and indeed this was deserved. What he did was the height of treachery and treason. In total the prophet PBUH said this about six people, two women and four men. Half of them were actually forgiven - only two men and one women were executed at the conquest of Mecca.

This was therefore a massive victory for the muslims with very minimal effort and fighting. The story of Banu al-Mustaliq is not important for the battle, but the events after. Three things happened:

The first of them is the addition of one more of the mother of the believers, and that was Juwayriyya bint al-Harith (daughter of the chiefton). Aisha RA narrated Juwayriyya was captured and given to Thabit (a sahabi). And she agreed with Thabit to purchase her own freedom. In the Quran its said "if your slaves want to purchase their freedom then make a deal and negotiate with them". So Juwayriyya immediately negotiates and arranges to free herself. Aisha RA says she was very sweet and very beautiful - and no one saw her except that he was captivated by her beauty. And she came knocking on the door of the prophet PBUH (Aisha's house), asking for help for some money. Her father and the other noblemen had fled. Aisha RA says "As soon as I saw her, I hated her, because I knew the prophet PBUH would see in her what I am seeing". As soon as she entered and said "I am the princess of my tribe; I've arranged to free myself so help me in this matter". So the prophet PBUH said "What if I give you something better? I will free you myself and marry you" - and he made her maher her freeing her.

What happened? The news spread among the Ansar that the prophet PBUH had married Juwayriyya. And then they said "how can we have the in laws of the prophet PBUH as our slaves?" So one by one they began freeing every single slave until every single tribesman was freed. Al Harith came to Madinah to negotiate a randsom for his people and asked for his daughter back. And the prophet PBUH said to Juwayriyya "Its her decision - she can go back if she wants". From this the fuqaha derive that the husband has the right to give the wife the right of divorce for a time period. So he's handed over the right of divorce to Juwayriyya. But of course she willingly chose the prophet PBUH over Al Harith. And when he saw this, it affected him so much he embraced Islam. When Al Harith embraced ISlam, the whole tribe embraced Islam because he was the cheifton. So the prophet PBUH made him the leader again, gave him back all of the wealth, sheep and camels. So they all returned back to status quo, as it was, except they are muslims now. Walahi - every thing is exactly the same, their property is their property, their animals are their animals, except they are muslims. No one forced them - they simply see the beauty and reality of Islam and embrace it. And Aisha RA comments that "I don't know of any lady who brought more blessing to her tribe than Juwayriyya". That her one decision to marry the prophet PBUH changed everything.

Juwayriyya was known for her piety and fasting. Once the prophet PBUH visited her on Friday and she was fasting. He asked her "did you fast the day before or intend to fast the day after?" She said "no just one day" and he gave her a shari ruling that "don't fast on just Friday". Also one time the prophet PBUH prayed Fajr from Juwayriyyas house, and she was on her masala

doing zikr. He returned later on in the middle of the day and there she was sitting in the exact same place still doing zikr. So he asked her "have you remained in the same place since Fajr?" She said "yes". Then the prophet PBUH said "Shall I not tell you a zikr if you do it, it will give you all of the reward you have done?" And he gives her a special zikr, a zikr of 4,5,6 hours all can be done in one phrase. And Juwayriyya lived a relatively long life; she died in the 50th year of the Hijrah, same year as Hasan RA - and she died at the age of around 65 years old.

The marriage of Juwayriyya clearly shows us some of the primary wisdoms of the multiple marriages of the prophet PBUH, in paticular in this case. What if someone says what do you say about her beauty and youth? Some people say that the prophet PBUH did not have any of these desires. But frankly Aisha RA knows her husband better than we do. For us the perfection of the prophet PBUH is to make him a normal man who can control his desires. Some of us have a notion the prophet PBUH is superhuman. But this is not what the Quran says. He eats, he sleeps, he is just a prophet. And he bled in Uhud so this shows clearly his humanity. And yes he is a man - and he sees in Juwayriyya exactly what Aisha RA said he would see. There is nothing haraam about being attracted to someone and wanting to marry. He simply proposed - its an offer. And he gave the offer for her to leave him afterwards aswell. So this notion that the prophet PBUH should not be a man is completely wrong. And look what happened - he married Juwayriyya and she saved her entire tribe. Therefore its nothing wrong with saying what Aisha RA said, but also he was thinking long term "what if I married Juwayriyya, the daughter of a chiefton". And theres no doubt the prophet PBUH saw good in the chiefton Al Harith and his tribe.

Also the notions of Islamic slavery are so different to black slavery, its an insult to call Islamic 'riq' as 'slavery'. And its amazing that all of the laws of riq can be completely cut off, and the shariah will still be perfect. When the world practiced a barbaric system, our shariah humanised it and gave a perfect system. And what is the source of riq in Islam? Only one - prisoners of war that aren't randsomed off. Otherwise what happened in Africa etc where free people were captured, the prophet PBUH said "anyone who does this has the curse of Allah on him, they are of the worst". Thus what happened in the slave trade saga is clearly haraam. Islam was the complete oppisite: Islam absorbs the unpurchased captives, gives them shelter, food etc, most often makes them muslim and frees them. And historically speaking many of the slaves founded great dynasties; and they the very last of the Mamlooqs fought Napolean in 1972. Obviously they lost, but who were the Mamlooqs? The slave dynasties. The concept of riq - the Islamic system developed it to make it humane, feasible, encouraged the freedom of slaves (so many hadiths mention freeing a slave), encouraged the good treatment of slaves etc. Most important its something the shariah dosen't need to have thus at a time when slavery is abolished we don't need it.

Seerah of Prophet Muhammed 55 - Return from Al-Muraysi' & Slander of Aisha P1 - Yasir Qadhi April 2013

When did Muraysi occur? Its a theoretical difference, a historical question - it dosen't really change things. The two major positions is 5th year and 6th year. The contraversy occurs because two names are mentioned both in Bhukari with authentic isnaad, that clash and simply could not have been at the same time. One is Sa'ad ibn Mu'ad. Sa'ad ibn Mu'ad dies right after Khandak - he would not have been alive in the 6th year Sha'ban because Khandak takes place 5th year Shawwal. So if you say this incident took place 5th year Sha'ban is fine. Now, Zainab bint Jahsh: she did not become his wife except at the of the 5th year. Thus if we say, this incident took place 5th year Sha'ban, Zainab isn't his wife so they say it must have been 6th year Sha'ban. This problem of making events a chronology is very difficult for the scholars of seerah to agree on. We are following 5th year Sha'ban. The majority of seerah books say 6th year Sha'ban as they took ibn Ishaaq as the main authority. But most modern researchers are more critical of this issues, and they have concluded Murayshi took place in the 5th year. The mention of Sa'ad was correct, and therefore it most likely was a mistake regarding Zainab.

The second of the three incidents involved the return journey of Muraysi. As we said the the hypocrites joined the muslim army for this batle: why? It was a guaranteed win. Thus all of the hypocrites participated in Muraysi, including the head Abdullah ibn Ubay ibn Salool. This was the largest concentration ever in any expidition of hypocrites so tensions are bound to rise and things are bound to happen. The story is as follows. Abdullah ibn Ubay had converted reluctantly after Badr, when it was clear there was no point in remaining a pagan. And before he converted he had very harsh statements, that once the prophet PBUH passed by riding his donkey, and Abdullah ibn Ubay said "don't bring this stench next to me". He would also tell the prophet PBUH to lower his voice when they recited the Quran and the azaan. After Badr he and his followers was forced to accept Islam. We know what happened in Uhud and now in Muraysi he is burning inside and something took place.

It is mentioned one ansari and one muhajir amongst the young men went to collect water for the caravan. And on the way they began disputing so one of them kicked the other; and the other responded with a punch. And they began having a fist fight. At this the muhajir immediately said "Oh muhajiroon come and help me". And the ansari said "On Ansar come and help me". So both groups came to see what happened and each one sided with their own youth member. We don't even know the dispute (this is of the wisdom of the sahabah - they don't record the pety details). So the muhajiroon and ansar began disputing. And tempers flared, weapons were about to be drawn. The prophet PBUH heard all of this commotion, rushes out of his tent and he sees the Ansar on one side, the muhajiroon on teh other side, all lined up yelling, shouting, screaming and ready to battle. And he asks "what is going on?!" And they tell him the story that "these young boys had a fight and now we are resolving the dispute". So the prophet PBUH said "you are going back to Jaheleya? Leave it because it is disgusting - throw it away!". He used a very harsh word.

Before we move on, look at how weak human nature is. This is best of humans - and two youth began fighting. Whatever the story is it must have been petty. But still tempers are so easy to flare, and Iblees is waiting to divide the muslim ummah up. Even for the best of the muslims, the sahabah, they can get angry. And indeed after the death of the prophet PBUH multiple fights between them do occur. We also see that the prophet PBUH called ethnic divisin 'rotting' and 'filthy'. This shows us dividing ourselves up is something completely filthy. This division, ansar and muhajir, was unknown to the both of them four years ago - its a division the Quran itself sanctions. Its an Islamic division. Yet it can be misused and abused as it was right now. If this is the case with something that has Quranic origin, muhajir and ansar, how about something with human division? Arab, non arab, pakistani and indian etc. SubhanAllah. This shows us the filth and inherant un Islamic concept of racism and social divide. How did the prophet PBUH solve it? He didn't get involved in the details "who said what? who started it?" Its his wisdom that it will cause even more worse problems. He just said "forget it!" He made them feel foolish and just said "you are all brothers, don't go back to Jaheleya" and the matter is forgotten.

When Abdullah ibn Ubay heard this he became angry. He was of course happy to see the division and he wanted something to take place. When the fitnah was quenched he became irritated. He said "they have competed with us in their number and quantities. And this is exactly like 'fatten your dog only so that it will come back to eat you'". He is mentioning her a filthy arabic phrase - meaning the very person you are helping will be an enemy. Therefore he is comparing the muhajir to dogs. And he says "by Allah when we come back to Madinah, the ones who have more honour will expel the ones who have no honour". Thus he is threatening the muhajir. "You have allowed them to come into your land, you have shared your wealth, if only you withheld all of those they would have been forced to go back to their own homes". This shows us the number of muhajiroon from all over the place now is rivalling the ansari. So he is saying this to his men but there was a young man, Zaid ibn Arkam, full of imaan among them. And he could not believe what he heard. It was clear kufr! So he rushes to his uncle, and he said "I heard such and such". And the uncle takes him to the prophet PBUH and the young boy tells the prophet PBUH exactly what Abdullah ibn Ubay said.

Abdullah ibn Ubay is called by the prophet PBUH and confronted "did you just say this?" And he begins giving cusum after cusum, the most strongest cusums imaginable that he didn't. He is lying outright that he never said this. And so the prophet PBUH accepted the excuse of Abdullah ibn Ubay - after all it was very vulgar things that were said, and he is giving cusum after cusum. After this event, there were huge tensions between the munafiqun and Ansar of Madinah. Umar RA said "let me just get rid off him!" as they all knew he is a munafiq. But the prophet PBUH said "leave him, don't kill him - I do not want the people to say that Muhammad kills his own companions". And he immediately ordered all of the sahabah to pack their bags, stop all of the chattering and rush back to Madinah. And he marched NON STOP all the way to Madinah, 20 hours straight. Why? Because as soon as their heads hit the pillow, this were so tired they fell asleep. Why did he do this? To stop all this gossip and chit-chat and forget everything that happened. Its human nature for gossiping and chinese whispers to spread. So the prophet PBUH stopped all this by just marching for 20 hours straight.

Zaid ibn Arkam became very depressed - he said it was the worst day of his life. Because the prophet PBUH has rejected his testimony; in essence he's accepted Abullah ibn Ubays testimony over his. He said "its the worst day of my life". Right that morning Allah revealed the entire surah Munafiqun!

"When the hypocrites come to you, [O Muhammad], they say, "We testify that you are the Messenger of Allah ." And Allah knows that you are His Messenger, and Allah testifies that the hypocrites are liars."

And in the surah Abdullah ibn Ubay is quoted by EXACT expression:

"They say, "If we return to al-Madinah, the more honored [for power] will surely expel therefrom the more humble." And to Allah belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know."

When this surah was revealed, the prophet PBUH calls Zaid ibn Arkam, held him by the ear and said "Allah has confirmed this has heard the truth" i.e. to calm him down. So the prophet PBUH cheered him up. And the news had spread in Madinah what is happening. Again when the army was coming a crier comes to tell the people the army is coming, get ready and also to spread information. And Abdullah ibn Ubays son hears of this, Abdullah ibn Abdullah ibn Ubay. When he heard of this, he went outside to meet the prophet PBUH and says to him "it has reached me you are considering to execute my father. If you do it, I don't think I can see another man walking around in Madinah except that I kill him in return, and then I will go into Jahanam. So you should command me to do the execution." SubhanAllah its amazing. He is worried about his jaheleya tribal loyalty - and is saying "give me the commandment and I will kill my own father". This is a real sign of obediance to Allah and His messenger. And the prophet PBUH said to him "NO rather your duty is to be a good son and companion to him". And he promised him "we shall be good and gentle with him". When he got this news his was relieved but was still very angry with his father. He said "I won't allow you to come back to Madinah until the prophet PBUH gives you permission". Therefore Abdullah ibn Ubay had to wait until he got permission to enter the city. And its just an amazing story.

Abdullah ibn Abdullah ibn Ubay, he was the one who went to the prophet PBUH and said "give me one your cloaks and I will use as a cuffin for my father, perhaps Allah will forgive him". And so not only did he give the cuffin, he went to the cementry and prayed janazah for him. This was before Allah revealed surah Tawbah. At the death of Abdullah ibn Ubay Allah revealed "NEVER ask forgiveness for them, if you were to ask 70x Allah would never forgive, and never ever go to their graves, never stand and pray for them". This was all revealed AFTER the prophet PBUH himself went into the grave to lower the body and he gave his own shroud. SubhanAllah he wanted even this person to be forgiven - but Allah revealed Surah Tawbah. And Abdullah ibn Abdullah ibn Ubay died a shaheed in the battles of Riddah in the time of Abu Bukr RA.

The main outcome of this incident was that the true nature of Abdullah ibn Ubay was fully exposed by the testimony of the Quran in a way that was far more explicit than the verses of Badr. Therefore many of the munafiqun abadoned Abdullah ibn UBay and became true muslims. The prophe PBUh later remarked to Umar RA that "what do you think oh Umar? Indeed if I had commanded him to be killed the day you told me, I would have turned many people (his followers) away. But those same people, if I were to tell them to kill him, they would be the ones doing it". He is telling Umar "you wanted to kill him - but look what happened now! The munafiqun all embraced Islam. If I had killed him they all would have remained munafiq." Their imaan had increased and they are true believers. And Umar RA responded "walahi I know the opinion of the prophet PBUH is always more blessed than mine". This is one of the main evidences (among dozen) for maslahah - which means public welfare (the good of the people). That the muslim ruler, judge and fuqaha look at what is good for the ummah, and then base laws on that.

Many books and organisations are being written on maslahah right now. It is indeed a source of law. Why? The prophet PBUH took into account what would be reprecuations if I killed Abdullah ibn Ubay now? If I were to kill him, the perception would be that "Muhammad is killing his own people". Even though he deserved the punishment, the negatives outweighed the positives. This also shows its apart of our religion to have a good image in front of others. We must think about the image we are giving Islam out. This is why the muslim has to always be extra careful etc. Not for our sake but for the sake of Islam. Many progressives believe maslahah can be used to trump Islamic law. That is the Quran says X they say "Oh no no X dosen't make sense, we will use maslahah". But they fail to realise: maslahah is an action in the absence of Islamic text. Even in this incident Umar said "the opinion of the prophet PBUH is the best". Therefore maslahah is used when the text is silent - only in areas where the shariah dosen't say anything. As for something explicit in the Quran or sunnah, the 'maslahah' is obeying the command. One organisation has released over 10 books in english in the last few year. Why? The goal is to chip away from text of the Quran and sunnah - but we completely disagree with this.

The third and last incident that arised from this expidition is the very long story of the slander of Aisha RA. It is one of the most traumatic stories in the seerah because it deals with the extremely personal bond of the prophet PBUH with his wife. It deals with the honour and sanctity of manner. And it shows us how low the munafiqun went - that you simply cannot go lower than this. And one of the interesting things about this story is that it has been preserved in vivid detail in the first person by Aisha RA herself, in the most authentic books. There are hadith that are 2, 3 pages long in Bhukari! That Aisha RA is describing the whole story of the slander. Therefore its even more beneficial because we see it in the perspective of the actual person under attack. The story is indeed narrated in Bhukari and Muslim therefore its the most authentic. We will simply look at the very long narration by Aisha RA herself in Bhukari.

Aisha RA begins and she says "the prophet PBUH would cast lots among his wife whenever he went on a journey". The meaning here is that the prophet PBUH was fair: for one journey, he cannot take all his wifes so he would draw lots and whoever got the longest would come. This

shows us drawing lots in this manner is something the fuqaha allow - and there are many cases in fiqh that allow this. This also shows the prophet PBUH would sometimes take his wife: only in situations where the victory is confirmed such as Al Muraysi. It was a complete given they would win so there was no problem in taking a wife this time. And Aisha RA said "my name came up. So I travelled with the prophet PBUH and this was after the verses of hijaab were revealed". The verses of hijaab were revealed at the end of the 4th year of the Hijrah (Dhul Qa'da). And they were of the last commandments to be revealed. After salah, zakat, ramadan etc. Many of us make hijab more important than salah! But it was revealed at the end of the 4th year. Salah was pre hijrah.

Nonetheless Aisha RA continues: "therefore I would travel in a hojud (mini tent put on a camel)". Now note the hijab of the prophet PBUHs wives was extra: they had to be covered not just in their personal body, but their space aswell. Only for the wives of the prophet PBUH and this is explicit in the Quran. The Quran says "if you ask the wives of the prophet PBUH for anything, speak to them from behind a hijab". So this is what Aisha RA is saying - Muraysi took place after these verses. "Hijab" in the Quran dosen't mean headscarf - this is modern arabic. Quranic arabic dictates 'hijab' meant a physical curtain that seperates the entire body between you and the speaker. And this applied only to the prophet PBUH. As for the headscarf the Quran references this with the term 'qimaar'. The women of jaheleya would always wear a headscarf. Impossible for a dignified lady. Every single lady of respect and middle class would wear a headscarf. But it would be thrown back and the dresses get lower and lower. So Allah said NO "when you wear the headscarf, cover the bozzom (i.e. chest)". On top of this the jilbab is mentioned for all women. For the wives there is the hijab. These days we hear progessives say "the hijab is only for the wives of the prophet PBUH" - this is a true statement, but something evil is intended through it. These people are saying the hijab how we understand it is only for the wives of the prophet PBUH, and this is walahi foolishness that shows a complete ignorance of the Quran. "Tell your wives, and your daughters, and the believing women, they should all cover themselves with a jilbab". Its in the Quran! And Aisha RA had an extra layer - the figure of Aisha RA could not be seen in public, even completely covered. In her house aswell no one can speak to her except behind the curtain. Therefore the main narrator from Aisha RA is her nephew Uruwa RA.

So she said "after the expidition finished and we were on the way back, the prophet PBUH gave orders to camp outside of Madinah". Now this is the night the munafiqun have lost. Why is this happening now? Why are the hypocrites going to stoop to such a low level? Its the night when the Quran has been revealed and Abdullah ibn Ubay has been exposed. Now he is exacting revenge in a manner that is so unmanly and so unbecoming it shows the depth of evil in his heart. The one night before Madinah this happened. So Aisha RA says "when the oders were given to camp, I stood up and walked away from the army to relieve myself. On the way back, I felt my chest, and my necklace had been broken. I panicked and went back to find it, and I spent a long time trying to find the necklace". SubhanAllah she is the most beloved wife of the beloved prophet PBUH, and what is she wearing? Simple quartz stone and its sentimental - its the prophet PBUH gift to her and she wants to hold onto it.

In the meantime the orders are being told to move. Everyone is dead tired and crashed - the city is one day away, its the last step and so they just want to go. At this they pick up the hojud of Aisha RA and leave for Madinah, without realising she isn't in it. And Aisha RA says "I myself was a young girl, I was very light, so when they picked up the hojud without realising I was not in it - so its not their fault". She is thus making excuses for the people who didn't notice her. The men didn't question the lightness and put the hojud on the camel, and they went off. And Aisha RA says "when I returned to the camp, there was not a single person in sight!" SubhanAllah. The whole camp had gone. Which shows us she really did panick about the necklace. But she said that lo and behold the necklace was underneath the camel.

The men in Aisha's hojud would not converse with her. So there's no question of asking "Aisha are you there?" There is huge protocol of respect! No talking, no nothing. You just let her be. So Aisha RA said "I stayed in my place and I presumed as soon as they discovered I am missing, they would come back for me. While I was sitting, I fell asleep". SubhanAllah look at her bravery. Completely alone in the desert; not a drop of food or water, she just falls asleep. She has confidence that Allah will take care of her. And she narrates "I only woke up when I heard a man say 'La howla wa la quita illah bilalh'. And it was Safwan bin Muattal." And subhanAllah it was Safwans kudr that he was soo tired that he fell asleep through the command of leaving. Everyone left and he was still asleep. And he is way behind. So he takes his camel and makes his way back to Madinah. But of course he sees this figure all alone and lo and behold it is Aisha RA. And Aisha RA says "he had seen me before the verse of 'hijab' came down so he recognised me". So when I woke up and I saw him, she said "I covered my face with my jilbab". It shows the intellegance of Aisha RA. We need to make it apart of our fitrah to say adhkaar in place of curse words or slander. This is the way of the sunnah. When we make it our habit, when something happens a word of praise comes out. It's also a positive thing of dawah aswell. So Safwan ibn Muattal from the tribe of As-Soolami.

Aisha RA said "I swear by Allah he did not speak one word to me. All he did is that he lowered the camel, walked away and then he guided the camel with his hands all the way back to Madinah". SubhanAllah this is a true sahabah. He turned his back so he didn't even see Aisha RA get on and then went forward. And they caught up with the group, but of course who is at the back of the group? Abdullah ibn Ubay ibn Salool. Its the standard place of the hypocrites, right at the back of the army. Aisha RA said "that was when the rumours began to spread by Abdullah ibn Ubay". Safwan bin Muattal was a very noble companion. He wasn't even married yet - he got married after this event. And he died a shaheed in the reign of Umar RA. Aisha RA said "when I came to Madinah, I felt sick with a fever for one whole month, and I did not hear anything". In this one month, the rumours became bigger and bigger and Aisha RA is completely oblivious to what is happening. The fact that she is cut off contributed to the rumours being spread.

SubhanAllah the books of the seerah never mention the actual rumours being spread. And it shows that it was so disgusting you don't even want to hint at it. Its just called 'the slander'. No books ever mentions the actual rumour. And this shows the incredible adhab and wisdom of our early scholars. That they understood its not worth even mentioning what was said.

Therefore its just 'the slander'. Compare this to modern society: ever minute detail wants to be spread on the front page news. SubhanAllah. Islam teaches that even if something happens, so what just forget it. Because the more you spread voilence and vulgarity, the more disincetivised people become. What happens when you raise a generation decencitised to evil? They will accept the evil and raise the bar. The early Islamic scholars didn't even mention what the rumours were or anything - its just 'the slander of Aisha RA'.

Seerah of Prophet Muhammed 56 - The Slander of Aisha (ra) Part 2 - Yasir Qadhi April 2013

Now as we mentioned before, the hpyocrites wanted revenge after Allah exposed them in Surah Munafiqun. And the head of them, Abdullah ibn Ubay saw his opportunity to get revenge and get 'even' with Aisha RAs story. It was a truly evil and filthy fact. As we mentioned out of respect for Aisha RA none of the books of seerah ever explicity state what the 'slander' was. Its truly amazing. This is because of the utmost respect muslims have for the honour of the prophet PBUH. Indeed insulting the wives of the prophet PBUH IS insulting the prophet PBUH. Any man will get angry if someone insults their wife. Its your honour and your reputation! This is why especially as sunni we take extra concern with the prophet PBUH. This is a fundamental difference between us and shias. We define the ahlul bayt as the wives and the blood relatives of the prophet PBUH. This is human nature, shari, linguistic etc. We love ahlul bayt more than any other group because we love them properly. Surah Ahzab explicitly links the ahlul bayt to the mothers of the believers. We have our beliefs and we view them to be definately true in accordance to the Quran. Therefore attacking the most famous, young, innocent and beloved wife of the prophet PBUH is something we take very serious.

We discussed that Aisha RA returned from the Banu al Mustalik and she was found by Safwan ibn Muattal. He did not even say one word to her other than 'la howla wa la quita illah billah'. Aisha RA said herself "walahi I never heard one word other than that". And he led Aisha RA to catch up with the caravan and he caught up before they reached Madinah. At the same time Abdullah ibn Ubay is fuming with anger. He has been exposed in the Quran by the testimony of Allah that "they swear to you they are telling the truth but Allah knows they are lying". Because of this, Abdullah ibn Ubay gets that idea, that here is Aisha RA coming with a young upright, virtious and unmarried man, and so he begins the rumours.

Aisha RA says she returned home and thought nothing of it, no big deal - she was late for the caravan and then she caught up. She felt sick with fever and spent an entire month bed-ridden. And she says no one informed her of anything wrong. "No one told me the rumours were spreading like wildfire - I was completely unaware. The only thing that brought me some doubt is that the prophet PBUH was not as open with me as he normally was". This shows us the innocence of Aisha RA, and the also the humanity of the prophet PBUH. He is after a human being, and he was disturbed by the rumours but he didn't want to confront Aisha RA. And his instinct is telling us Aisha RA is free of the rumours, and he wants to defend her and he will defend her, but still he isn't showing her the usual tenderness he does. Aisha RA knew something was a little bit off but had no clue of the evil that were spreading.

After Aisha RA got well, she mentions an incident went she went to relieve herself with Umme Mistah, her aunty (Abu Bukrs sister). "We exited towards an area where we would relieve ourselves. And we would only go to this area once every few nights because we were of the arabs. This was before the time people built restrooms inside the houses". Note the arabs at the time only went to relieve themselves every few days. Why? Because there was no toilets within the house - the arabs distained this. There was no running water or cleaning system so of course having a toilet would not be suitable. Only later did toilets began being built inside

houses and subhanAllah this shows in her own lifetime the entire customs changed. The wealth that came into the ummah was unimaginable. The arabs went from being a backward nation to a people who ruled the world.

So as Aisha RA and Umme Mistah were coming back, Umme Mistah falls over her own dress and just blurts out "curse my son". It shows she is angry at her son, and when she trips automatically the anger she has against her son Mistah comes out. Now Aisha RA is shocked at hearing this and defends him: she says "Woe to you! How can you say this about your own son and he has attended Badr?" SubhanAllah this shows the status of the people of Badr. Any badri has such a status. And again this shows the innocence of Aisha RA. Look at her fitrah - instantly to defend a muslim. Its the mannerisms the prophet PBUH has taught her - she dosen't know why he is being cursed etc, and this is the mother doing it to her own son, she has a right but Aisha RA still defends him. Umme Mistah says "my dear child don't you know what is going on? Don't you know what is being said?" And then Aisha RA says that is when she was told the slander being spread. According to some book she fainted on the stop.

When she went back home this news made her physically, emotionally sick. And she said she felt even more sick than ever. And she narrates "the prophet PBUH entered upon me and asked how I was". He didn't know what happened - so she says "I asked permission to go to my parents house". This shows us the emotion of Aisha RA - how affected she was about what has happened, that she wants to go to her parents house and verify the information. SubhanAllah her maturity is amazing here - she is calm, composed and just asked to go to her parents house. It also shows a simply fiqh point: a women requires permission from the husband to spend the night to another house. The prophet PBUH gave her permission and she rushed back home to her parents house.

When she reached she said "my mother my mother what are the people talking about? What is this slander and why didn't you tell me?" Her mother Umme Ruman calms her down and says "Be easy on yourself for walahi never does a good man loves her wife as much as yours except that people talk about her". And she also brings in the issue of co-wives. Note she isn't even saying 'yes' or 'no' - she is just saying "don't worry about it". But this response tells Aisha RA everything being said is true. And her first response is "subhanAllah have the people actually said this?" Again she cannot fathom this - she is just an innocent young girl and she cannot believe people can be this evil and cruel. And she said "I cried and I cried until the morning came and my tears would not stop, and I did not tase the sweetness of sleep." So this is non stop crying all night. This shows us the sensitivity and innocence of Aisha RA.

Aisha RA then explains, that "the one who took charge of this" and this phrase is in the Quran, was Abdullah ibn Ubay ibn Salool. She mentions him by name and therefore this is tafseer of that verse in the Quran. Note ibn Salool was from the Khazraj, therefore the bulk of the munafiqs were from the Khazraj aswell. And then she says "and three others of the sahabah followed along: Mistah (Aishas second cousin), Hamala bint Jahsh, Hasani bint Thabit. These were the only three of the non-munafiqun who were guilt of gossip. They didn't invent the lie but they felt prey to gossiping and spreading the news: "have you heard what happened? Do

you know whats said?!" This was wrong. We know in our shariah you cannot gossip in this way, especially when it involves something as sensitive and zina and honour. So these were the three that spread it and we will discuss what happened to them. She says "As for Hamana, her sister was Zainab bint Jahsh, and she was the only one of the wives of the prophet PBUH who rivalled me - therefore, she wanted to help her sister for this rivalvry but she suffered because of this.". Of course Aisha RA and Zainab RA had the most rivalvry - Zainab was of the most noble lineage, she was the cousin of the prophet PBUH etc. Therefore Aisha RA herself said "the only wife who genuinely rivalled me was Zainab". But she says "As for Zainab, her deen protected her".

Regarding ibn Salool, Aishas report is explicit that he was the one who began it. Also we find the problem of triabilism. Most of the munafiqs were from the Khazraj only because he was of their tribe, and in paticular he was the leader in the days of Jaheleya. All other leaders had died in the wars of Bu'ath, therefore they looked up to him the most. This shows the true danger of tribalism.

Aisha RA continues that the prophet PBUH had already called testiomy to Ali RA and Usama bin Zaid. Ali was his son in law, his cousin, someone whose grown up in the house of Khadija etc. Usama was literally born in the house of the prophet PBUH. And his father was the 'adopted son' Zaid ibn Harithah. And his mother Umme Ayman was someone who took care of the prophet PBUH at a young age. She was not a foster mother, but a caretaker. Therefore no one is closer to the prophet PBUH amongst the older women than Umme Ayman. And she married Zaid, and they had Usama ibn Zaid. Thats why Usama was 'the beloved the son of the beloved'. And at the time Usama was 13/14 so he is becoming a young man. Therefore the prophet PBUH is calling these two to find out if they've seen anything strange. As for Usama he testified what he knew that the prophet PBUHs family is free of this charge. That "its not possible". As for Ali RA, he said "Allah has not restricted the matter from you and you can marry again. But if you want to know her character, call her maid servant Bareera - she will know more than us". Of course Aisha RAs testimony is not as good as Usama's. Usama clearly defended her but Ali RA is saying "if you have doubt you can marry again - and in any case call Bareera". So the prophet PBUH called Bareera who was a freed slave. Aisha RA had freed her, but she was so overjoyed she became a maid servant to her. So she lived with Aisha and took care of her.

So the prophet PBUH calls Bareera and she is terrified. She is stammering, stuttering - the prophet PBUH is interrogating her directly. So the prophet PBUH said "Ya Bareera have you seen anything from Aisha RA that would suggest the rumours are tree?" She says "Walahi I have not seen anything from her except that sometimes she is supposed to kneed the dough, and she falls asleep and the goat comes and eats the dough when she sleeps". SubhanAllah. Bareera is so terrified she is telling this 'SIN' of Aisha RA. This is the SIN of Aisha RA. This really shows us not only the honesty of Bareera, but the true innocence of Aisha RA. We also learn its apart of human nature that one goes to his closest friends and relatives for advice. Even the prophet PBUH: he went to Ali and Usama and they were both very young. Usama is just

13/14 - but the prophet PBUH is gaining advice from him. When all the testimony is done, the prophet PBUH feels comfort.

At this time Aisha RA is still at her parents house, which is slightly outside Madinah. So the prophet PBUH called a general assembly in the masjid, and everyone knows the rumour but nobody has actually said it. And he said "Oh gathering of believers, who will excuse me from a person that has hurt me, even with regards to my own family?" In other words he is saying “Will you blame me if some punishment happens to him?” And of course he is referecing Abdullah ibn Ubay but dosen’t mention his name out of his adhab. So he says "Is there any blame from a man who protects his own family?" That is, he has simply taken it too low. And he said "Walahi I know nothing but good from my wives.” Now he’s defending Aisha RA in public. “And even this man they mention (Safwan ibn Muattal), I know nothing but good from him." Which is an incredible praise for Safwan ibn Muattal that is he is shy and a true gentleman. So we see here the tense situation - the people of Madinah are being asked directly.

Immediately Sa'ad ibn Mu'ad stood up (or someone else - someone from the Aws, one of the young leaders) "Ya RasulAllah as for me, I excuse you whatever you want to do to this man. If this man is from the Aws, I will cut his head off. If he is from the Khazraj, command us and then I will do it". SubhanAllah he knows that Jaheleya is still around. And of course Abdullah ibn Ubay is from the Khazraj. As soon as this is said, Sa'ad ibn Ubada of the Khazraj stood up and said "You are not telling the truth! Walahi you cannot kill him and you will not dare to kill him. Had he been from your tribe you would not kill him". This is tribalism for you. Aisha RA who is narrating makes an excuse for Sa'ad ibn Ubada: she said "before this statement he was a righteous man, but Jaheleya took over him i.e. he fell into a mistake". SubhanAllah she is making excuses for everyone in the story. And so when this happened, someone from the Aws stood up and said "You are the liar and WE WILL kill him, you are just a munafiq fighting on behalf of the other munfaiqun". SubhanAllah the whole point of the gathering is being lost. This is the problem of not caring of the broader picture. Its a very painful issue - is this the time to being up jaheleya politics? Aws vs Khazraj etc? The passions were raised, anger is flared, and the prophet PBUH had to calm the two sides down. Again it shows the humanity of the sahabah, and not only this - it shows tribalism will remain forever in the ummah. The prophet PBUH said "four things from Jaheleya will remain in the ummah: the first is tribalism (i.e. nationalism)".

So Aisha RA says "I continued to cry that day and my tears would not stop until I thought my liver would burst open". She thinks her liver will crack - of course when you cry that much you do get a pain. "And while I was like this, one of the ladies of the Ansar asked to enter, and she sat with me and cried with me". She is showing sympathy and care. All she does is just cry with Aisha RA - and she said "while I was in this state, now the prophet PBUH came and visited". This is the 2nd day after Aisha RA left. After she left things have gone very fast: he called the meeting of Ali, Usama, Bareera then the general meeting etc. Notice the prophet PBUH wanted to protect Aisha RA - when she was next to the masjid for a whole month he didn't do anything. But by not doing anything the rumours became inflamed. Now finally the

prophet PBUH came with Abu Bukr and Umar to talk about the issue. He sat down and praised Allah and the he said "as to what follows". Even in this time, some praise and then the phrase "Am'aa b'ad" - this is the sunnah. The prophet PBUH said "I have heard such and such about you, so if you are innocent then Allah will clear you of this charge. If you have slipped into a sin, then seek Allahs forgiveness and repent to him, for indeed when a servant sins and asks for forgiveness Allah will forgive". Very simple and clear. We feel for the confusion of the prophet PBUH - he wants to ask her directly; note even in this direct talk there is no accusation. This shows us the status of tawbah: repentance is the key to salvation.

Another point we learn is the fact that the prophet PBUH is a true prophet. And the Quran is wahi from Allah. Why? For one whole month no Quran came down for Aisha RA. He himself is in dire pain and anguish. He had no wahi from Allah. Had the Quran been his own wahi and recitation, why go through toture for a month? Why drag the entire ummah through this? The prophet PBUH is waiting for wahi from Allah, but Jibreel AS had not come down! And as we know Allah Himself says that Jibreel would "only come down when Allah tells to come down". This shows beyond a shadow of a doubt that the prophet PBUH is a true prophet.

Aisha RA resumes: "when the prophet PBUH finished speaking, I stopped crying completely" and now she is feeling angry. Why? Because she is saying "you actually believe these rumours?!" She says to her mother "Answer the prophet PBUH on behalf of myself". And Umme Raman says "By Allah I don't know what to say". So she say "Oh my father say something". SubhanAllah Abu Bukr said "My dear daughter what do you want me to say?" Everyone in this story is a loser: you are crying for Aisha, Abu Bukr, the prophet PBUH etc. And so when she realised neither her father or mother will speak for her, and indeed what can they say?! This is the prophet PBUH in front of them. So Aisha RA musters whatever strength she can and says "I was still a young girl and had not memorised much of the Quran so I tried to remember the name of Yaqub AS so she told the prophet PBUH: 'I can only say what Abu Yusuf said 'Allah will help me against what has been said'". So she is saying the rumours are not true and Allah will help me. She said "after saying this, I turned around in my bed and faced the wall". SubhanAllah she feels alone and desolte: and she says "I knew Allah would eventually reveal my honesty. But I never in my wildest dreams Allah would reveal Quran about me".

Notice when every single source of help from mankind was cut off: her own mother, father and husband, she turns to Allah. What happens? Allah answers her right then and there. Not even the prophet PBUH will help you against Allah. Only Allah we seek His aid. She literally and figuratively turns from all of them. She said "I was hoping the prophet PBUH would see a dream however right then and there his head lowered". Whenever wahi would come, he would lower his head, he would close his eyes, sweat would start coming out and they would see a physical weight on him. The Quran says "we will send you a heavy revalation". And when the wahi was lifted the prophet PBUH broke out laughing, and the first word he said were "Oh Aisha RA verily Allah has revealed your innocence". And Allah had revealed the entire first section of Surah Nur. In this Allah very explicitly mentions the punishments of slander, and criticises those who spread the slander, and commanded the punishment of 80 lashes for

those spreading it. And that "the one who took charge of it shall get the worst of all punishments". And her mother said to Aisha RA to stand up and thank the prophet PBUH but she said "no walahi I will stand up for him, I will thank Allah for revealing this Quran".

Abu Bukr RA used to give sadaqah to Mistah, but after he began spreading these rumours he said "walahi I will never give him a penny". SubhanAllah Allah revealed in surah Nur "Let not the people of money and grace make promises that they are not going to support the fuqara, muhajiroon and masaqeen, let them forgive and forget - don't they want that Allah forgives them". What type of Quran is this? That Abu Bukr is told "don't make these promises" and so Abu Bukr did kifaara of the previous oath, and as long as lived he continued to support Mistah. His daughter is accused and still he continues to pay Mistah for as long as he lived.

And Aisha RA mentioned the story of Zainab bint Jahsh, and she said "I will not cause my eyes and ears to fall into sin, walahi I only know good of Aisha". Even though there were not friendly - there was alot of rivalvry between them. Uruwa RA said that "Aisha would never accept anyone to speak ill of Hasan ibn Thabit". Hamana, Hasan and Mistah were whipped 80 times for this punishment of spreading the rumour. As for the munafiqun, and the one who started it, they were let off. Why? Because Allah did not want to dimish the punishment in the next life, so he let them off in this life. Had they been punished in this world, Allah would not have punished in this world. Therefore Hasan, Hamana and Mistah just made a mistake and they paid for it. And its a mistake that we all make: gossiping and spreading news.

Aisha RA says "as for the man they accused, he himself sweared by Allah 'I have never raised the veil of a women in my life'". The majority say he never got married. When Safwan ibn Muattal heard Hasan is saying this, he took his sword and hit Hasan with the blunt edge of it. Hasans relatives and tribes tried to attack Safwan, but Safwan said "I am a man who when my blood become raged, I don't know how to give poetry, I only know how to give beatings". So the case was brought in front of the prophet PBUH - its amazing. Safwan is angry for a legitimate reason, but he has bloodied and wounded Hasan and in the shariah you cannot take the law into your own hands. And this is the prophet PBUHs wife the issue is happening over. So the prophet PBUH ruled in favour of Hasan, but the prophet PBUH said to Hasan "forgive him" and he did. So Hasan was gifted a garden as recompance. Look at the fairness of Islam: Hasan was guilty, but when Safwan took the law into his own hands, the law did not side with him. Its an amazing fact of Islamic justice. Hasan could have demanded the same hitting back but he instead forgave and got a garden.

Its mentioned Abu Ayyub al Ansari's wife came home and said to him "have you heard?" And Abu Ayyub became angry and said "We should not be saying these things. Its an evil lie". And Allah quoted Abu Ayyub al Ansari even though he said this in the privacy of his hose. That Allah says "why didn't you say like this person said". What a praise for this man - that Allah quotes him directly in the Quran. Abu Ayyub chastised his own wife. Therefore just because you are married to someone does not mean you can backbite about others. You are not supposed to backbite about other people and couples behind their back! The prophet PBUH

said "one of the sins a person will be punished for in the grave is gossiping". Therefore spreading news and rumours is forbidden in our shariah. Of the benefits we can derive:

1. Evils of slander, lying and gossiping. These are all major sins, and they become more major they involve punishment by lashes.

2. Allah will test the believers by various means. Even Aisha RA has to go through her trails. The more Allah loves someone the more he shall test them.

3. Every time of ease is followed by difficulty, and vice versa. Aisha RA has good times, and she has difficult times.

4. The level the munafiqun go down to is simply beyond that which is reasonable. It shows they have no morals and dignity. And there was wisdom: that Allah says "don't think this was bad for you - rather it was good for you". This shows us if something so painful as the slander of Aisha RA was good, every single calamity we go through there is some good in it.

5. The fruits of patience will always be sweet. Being patient and turning to Allah will always vindicate you. If you are truthful and sincere Allah will help you when no one else will.

6. This establishes beyond any doubt the high honour and status of Aisha RA. Therefore she is the pure, the daugther of the pure, and she is the wife of the prophet PBUH. Therefore anyone who accuses her of immorality, such a person is not in the fold of Islam. Allah has freed her from above the seven heavens. Anyone who accuses her of this accusation, we do not consider them to be muslims. And the shias don't all say this - we need to be fair. There is a contraversy within Shia, and these days the mainstream among them do not hold this view. And walahi the fringe element who makes these claims are filthy and loud speaking. The bulk of the group don't like Aisha RA, but don't accuse of her this crime. As long as they don't get to that level, then it dosen't reach kufr. The minute they accuse her of what Allah freed her, we don't consider them to be muslims.

Seerah of Prophet Muhammed 57 - The Battle of Khandaq (Ahzab) Part 1 - Dr. Yasir Qadhi - 24th April 2013

We will begin the next segmant of the seerah. The battle of Khandak which is also called Ahzab. 'Khadak' means the trench, and Ahzab means 'various groups' - generally speaking 'Ahzab' is translated as 'the confederates' meaning multiple tribes.

The big question: when did it occur? There isn't practical importance but the opinions are quite serious because we have people that are very famous on both sides of the equation. One opinion is the 4th Shawwal, 4th Hijrah. Badr was 2nd Hijrah, Uhud was 3rd - if it is the 4th year, that means Khandak took place one year after Uhud. What is the evidence for 4th year? Ibn Umar said "On the day of Uhud I was 14 years old, and I stood in ranks wanting to be accepted, but the prophet PBUH rejected me. On the day of Khandak, I was 15 therefore the prophet PBUH let me go by." This is Bhukari so fully authentic. We all agree Uhud was 3rd year - so Khandak was 4th. Imam al Bhukari held this position of course, Az Zuhri, Imam Nawawi, Ibn Hazam says "there is no doubt Khandak took place in the 4th year". However common knowledge is it took place in the 5th year. Why? This is the opinion of all the scholars of seerah: ibn Qiyyam, ibn Ishaaq, ibn Hishaam ie all the famous specialists of seerah say it took place Shawwal 5th year. Al Waaqidi and Ibn Sa'ad say Dhul Qa'da 5th year. Where does their evidence come from? They say piecing together the seerah - Khandak does not make sense in the 4th year. Bhukari however stick with the hadith as close as possible. But the others use more rationality. They say in the 4th year this was the second promise of Uhud; so how could Khandak take place? Also, Sa'ad ibn Mu'ad unanimously dies right after Khandak and his death was 5th year. What do we do to ibn Umars narration? Al Bayhaqee says at Uhud maybe he just turned 14, and at Khandak he was just turning 16. More simply one can ask: who kept track of birthdays anyway? They weren't precise, so one can say he was 14, and then most likely 16 - the age isn't important in the hadith, the point he's trying to say is that he didn't take part in Badr, but did in Khandak. Thus the correct opinion is 5th year Hijrah in Shawwal.

What started the battle? The reason was an instigation of the tribe of the Banu Nadheer. They had been expelled when they tried to assassinate the prophet PBUH by throwing a rock on the prophet PBUH. And the conditions of expelsion was "leave your weapons, leave your property but take what your camels can take". Where did they go? Khaybar. And its close by - not too far. So the Banu Nadheer were hoping to get their land back. They had so much wealth - acres and acres of date fields. So what did they do? They sent an official delegation to Mecca with all of their seniors. The father of Saffiyah, and all of the other leaders of the tribe - they went to the Quraysh and told them "let's cooperate together and simultaneously attack the prophet PBUH". On top of this they said "we will give you all the money you need" - the Quraysh of course have been severly impacted by the prophet PBUH so this was a golden opportunity.

What was the relationship between the Quraysh and jews? The Quraysh were somewhat fearful of the jews, and had a serious inferiority complex. The jews always acted in a way they

were superior and the Quraysh felt this. All the jews have a book from God, they all read and write, they can build fortresses, they have architecture, civilisation etc. Therefore the Quraysh felt lower than the jews, and looked up to them. Abu Suffyan said "you are coming to us to fight against Muhammad - no doubt anyone who fights against him is a friend of ours, but whose religion is closer ours or theirs?" Here Abu Suffyan is confused: Islam is very close to Judaism in terms of tawheed, laws, shariah etc yet the jews are coming to the Quraysh. If you compare any Islamic law to Jewish law - its 85% the same. All of these detailed laws down to the miniscule detail its exactly the same. How? Because it comes from the same source. There is no other explanation. And yet the jews said "you are the ones who are more rightly guided than Muhammad, and you are closer to the truth". At this Allah exposed them in the Quran: surah Nisah verse 51 and Allah quotes them directly:

Have you not seen those who were given a portion of the Scripture, who believe in superstition and false objects of worship and say about the disbelievers, "These are better guided than the believers as to the way"?

So Allah exposed their plot in the Quran. After the Quraysh agreed, the jews then sent a delegation to Gatafaan. And Gatafaan was the largest tribe up north. Allah says "when they came to you from above and below" - some say this refers literally to 'North' (Gatafaan) and 'South' (Quraysh). For the Quraysh, the trade route was their lifeline - as for the Gatafaan it wasn't their lifeline. So the Gatafaan needed convincing. So they were offered wealth and the jews said "we will give you half of the produce of Khaybar for one year for this one battle". That is literally a fortune - and the Gatafaan were the most wild, bedouin, barbaric tribe. They had a lack of morals etc - they were simply hired merceneries. Thus this was enough to convince them to come on board with the Quraysh.

When the Gatafaan and Quraysh both agreed, the Quraysh sent out delegations to the smaller tribes that also had been affected by the trade route, to get assistance from them. And every one of these tribes helped in arms, weapons, horses, warriors etc. And all these tribes - their main interest was the caravan trade route. For all these groups its a win win situation. For the Quraysh its something desperately needed and it was an offer out of nowhere. They were looking for a way to get back to the prophet PBUH, and Uhud was not a victory; the second Badr they failed to go. They have seen the bravery and fearlessness of the muslims, and they are scared of fighting them alone again. Out of nowhere the Banu Nadheer come on board - not only do they give the wealth, but they give them food. Banu Nadheer are at Khaybar so they would get huge supplies of dates which was the optimal food supply in the desert. As for the Banu Nadheer, they realised they did not have the manpower or skill in war. Their main tactic was defence in their fortresses. And they believed their defence mechanism was impenetrable. But indeed as we said Allah says in the Quran "they thought their fortresses could protect them against Allah". Allah mentions about their ill "wherever they go, they are in humiliation. Except if they get some help from other people". So the Banu Nadheer needed this help - and it was a win win for all to get rid of this potential rising force of Islam once and for all. And there is no doubt a combining factor was hatred of Islam.

Abu Suffyan took charge: he is the most senior nobleman and the best military warrior. So he is in put in charge of Khandak; ibn Ishaaq mentions there were 10,000 men. The people of Madinah were at most 2500 fighting men so they were at least triple or even quadruple the quantity of Madinah. And all of these tries; Gatafaan, Quraysh, Banu Nadheer etc all marching together is an unprecented situation in the history of the arabs. We also see all the arabs are uniting under two banners: the banner of Islam, and the banner of kufr. Before this time, the aras were a disunited tribal people. At the most two tribes temporarily joined to fight a third. Never before have 10 to 15 tribes all come together. Now we have a showdown like never before - and this shows us the speed with which things are changing.

Abu Suffyan told all the tribes to meet at a pre chosen place. While this was going on, you simply cannot hide these numbers of armies gathering together, so news reached the prophet PBUH of what was happening. As usual, he conviened a gathering of all the sahabah as to what should happen. This was his sunnah at Badr, Uhud and now too. And the books of seerah mention very few options were given, and this is because there wasn't much option to give! What can you do when 10,000 people are attacking? You simply have to fight. Until finally Salman al Farasi spoke up and gave the idea we all know - and note this was the first battle he participated in. It took a few years to free him so he didn't fight at Badr or Uhud; at this time he was around 100+ years old. Some books even say he died at 120. We know he went through a long life: he was once a christian, and then met one monk, then another and then another until the final monk he stayed with said "go to the land of date palms the final prophet will come with the signs (seal of the prophet, he won't accept charity etc)." So intially Salman went to Khaybar because Khaybar was the number one producing date palms city, much more than Madinah. Khaybar was far larger than Madinah - but then Allah willed he was enslaved and sent to Madinah. Salman eventually then met the prophet PBUH and told him the whole story; and the prophet PBUH showed him the seal etc. Salman then agreed with his master to be freed for a huge sum: to plant 100s of date palms AND they grow to the full then he can be freed. This would usually take at least 15 years but the prophet PBUH himself went and laid every single seedling himself. Within a few years they all grew and he was freed. At Badr and Uhud he was still a slave. Now at Khandak he is a freed man - and this was his first battle. He couldn't physically participate but he gave the plan. He said "back in Persia, our tactic was to dig a trench".

For the first time we see here in Arabia an idea is imported. This shows us a crucial point. That is, Islam is very open to new ideas - when it comes to technology etc innovation is positive. When it comes to religious rituals however its haraam of course. But all other ideas and customs are perfectly fine. When it comes to aqeedah we don't care about others - but when it comes to dunya, we benefit from all opinions. The salaf used to say "wisdom is the lost item of the believer". Even the prophet PBUH took knowledge from other customs. He said "I was going to prevent you from having a child before the first is breast fed, but then I saw the romans do it - so go ahead and do it". This shows us psychology, history, science etc we can take. Even more, the prophet PBUH adoped cultral icons simply because it was the norm of the world. For example, the first time he sent a letter to Heraculus: they told him "the other rulers do not accept a message except it has a sealed wax on it". So the prophet PBUH asked

around "how is this done?" They told him he needs a special signature, and that is when he ordered a ring to be made: Muhammad on the bottom line, Rasul in the middle and Allah at the top to give resect to the name Allah. So he used this ring every time he wrote a letter. This shows a very important point, that we have an attitude that "this is the system of the kufr we can't do it" - this is wrong! Did the prophet PBUH say "I won't do this seal thing". Is there anything haraam in doing a seal? Did Allah forbid it? No. There is no problem taking from the customs and knowledge of others.

So the prophet PBUH agreed to this and said "we should also gather all the women and children and send them to the Banu Harithah. They were a tribe from the Ansar, but they had built their own fortresses - it wasn't to the standards of the jews, but it was the best and most protected fortresses of the Ansar. The prophet PBUH is already thinking many steps ahead. That, all of the men will be busy maning and guarding Madinah - and inside Madinah, there is still the tribe of Banu Quraydha. And the prophet PBUH does not know where their true loyalties lie. As we know the other two tribes have already been expelled, and even though the Banu Quraydha have given three seperate promises there is still the possibility they might falter. In the beginning they agreed, then after Banu Qaynuqa, and then during the Banu Nadheer incident. And they promised by Allah they are upon the agreement and constitution.

Now, the Banu Quraydha, the last of the three tribes, if they flip and betray the muslims its certain disaster. So teh prophet PBUH is automaically thinking, as soon as he gives the commandment to build the trench, that send the women and children to "Al Fari'" the fortress of the Banu Harithah. We know when the women and children went there, Abdullah ibn Zubair is 5 years old - he was the first child to be born after Hijrah - rigth after entry into Quba and they took this as a positie omen which is allowed. So he is around 4/5 and he remembers this incident. Also Umar ibn Abu Salama (the son of the prophet PBUH's wife) i

There is a story regarding Hasan ibn Thabit and the fortress; even though this happens a week later we'll mention this story now. The women and children were sent to the fortress. And one or two elderly men, 70/80 years old were also sent. There is only one young man sent with them, Hasan ibn Thabit. Why? Everything in the seerah has much wisdom and benefit for us. With that caveat, the version from Imam Ahmed, narrated by Abdullah ibn Zubair said: "the women and childen were put in a fortress along with Hasan, and he was not brave (he could not hold a sword - its said he would tremble when he did)". Allah created people differently - generally speaking those involved in the arts are not known for their valour and bravery, and indeed Hasan was known for his poetry. So Hasan cannot carry a sword, and ibn Zubair said he was 'jaban' which is quite harsh. So he's the only man in the fortress. A week later, when the Quraysh are in the city and the Gatafaan come, the Banu Quraydha decide to flip, and the first thing they do, and we need to understand this to understand their punishment, the first thing they do is figure out how to execute all the men and women. So they send two peope to Al Fari' to see if its proetcted or not. They send two scouts in the middle of the night to see if its protected - if its not, they will attack. Now, in the middle of the night, Saffiyah bint Abdul Muttalib hears a noise (someone is cimbing). And she wakes up Hasan because he's the only man, and he says to him "go out and do something!" But Hasan

said "May Allah bless you but you known I cannot do this". So she takes a male shawl, takes a dagger, puts it in her mouth and climbs out the window. In pitch darkness she tries to find this man, suprises attack him, jumps on him, slits his throat, throws the head down to the companion and the companion shrieks thinking its well guarded. Then she says to Hasan to go get his armour and weapon, but he says "I have no need of them".

Whats the purpose of us narrating this? Its our culture to cover up these type of stories but this narration is fully authentic. Some modern authors try to say "Oh no its not true Hasan could not have been like this" - but it must be true due to the evidence we have. This emotional argument and the fact that there is no poetry against him dosen't mean anything either. His criticism of the other tribes is about their pedigree/lineage. Also by and large the poetry of Quraysh against the prophet PBUH did not reach us. Hasan ibn Thabit indeed has negatives: not only this issue, but during the incident of Aisha RA he was one of the three sahabah to spread the rumours.

1. We have the wrong tendancy to make the sahabah superhuman. It's healthy for us to know that some of the sahabah actually commited sin. All of the sahabah Allah said "We are pleased with them and they with us" - so Allah has indeed forgiven him.

2. Despite these issues, look at the positives of Hasan. He was the official poetry of the prophet PBUH. When the Quraysh wrote poetry the prophet PBUH said "Stand up Hasan and defend me and Jibreel AS will be with you". So Jibreel was whispering to Hasan (ilhaam). And Hasan had a special mimbar for himself that he would stand and give poetry - the only sahaba who we knew had his own mimbar.

Its narrated Umar RA in his cilapha once heard Hasan saying poetry in the masjid. So Umar got his stick and hit Hasan. Hasan got angry and said "why are you hitting me?" Umar said "you are saying poetry in the masjid of the prophet PBUH how dare you!" And Hasan replied "walahi I have said poetry in this masjid when there was someone in it far better than you". And then he turns to Abu Harrairah and said "Oh Abu Hurairah I ask you by Allah didn't you hear the prophet PBUH say 'stand up and write poetry and Jibreel will help you'. So subhanAllah Hasan has such a special role, yet he commited wrongs.

3. Every single one of us have a unique role to play: our sins, shortcomings and weaknesses should never hold us back. Hasan ibn Thabit knows his weaknesses and everyone does know. Thats why without anyone saying he is put with the women and children. But when the prophet PBUH told him "stand up and defend me" did he say "Oh no I commited sins etc" or did he realise in this is his honour and forgiveness. We can sympathise with Hasan's weaknesses because we have far more weaknesses than him. Yet when it came for his time to shine, he stood up and fulfilled a role none of the sahabah could do. This is the humanity of the sahabah that makes them stars we can actually look up to. Don't let Shaitan come to you and say "who are you to pray? To give dawah etc?" The true muslim recognises his sins, but never uses those sins to stop him from doing good.

Getting back to Khandak: the prophet PBUH agreed to build the trench and he assigned 10 people for each portion of the trench. The exact length and location of the trench is not very well known. Any estimation we have is just a guess - but some modern authors who've analysed this in depth calculates the trench was around 2km long, 13ft wide and between 7-9km in depth. Why only 2km? The response is obvious: Madinah was naturally protected by volcanic rocks on the east and west side for miles making it almost impossible for an army to walk on them. "Hara sharkeya, hara garbeya". Then, the rest of Madinah to the south were date palms, plantations. And therefore an army could not have marched through them. Thus the only stretch of land that could have allowed them to enter Madinah 10,000 stong was the northen side. And 2km digging is a huge distance - they don't have machines, equipment or even manpower. This was an unbelievable human effort to build this trench in less than 10 days. And indeed it was temporary tactic. Immediately the sahabah worked non stop. From the poorest to the richest participated, including the prophet PBUH himself. The sahabah mentioned this was one of the greatest motivational factors for them when they saw the prophet PBUH digging in the trenches with them. Anas ibn Malik narrates the muhajir were digging on a cold evening. And Anas said "we had no slaves to help us. But when the prophet PBUH saw how tired and hungrey they were, he made a dua to Allah and said 'oh Allah have mercy of the muhajir and Ansar'". Another famous sahabi, Baraa, said "I saw the prophet PBUH carrying the dust for so long that his entire chest hair was covered with dust (this shows he had taken off his upper clothes)". And Baraa said "he was a man who had alot of chest hair, and he was saying poetry along with us". And the poetry would be said in unison: "Oh Allah were it not for you we would not be guided nor would we give charity and we would not pray so send your peace down upon us and make our feets firm when the enemies come to us. Verily the enemies have transgressed upon us, and when they want a fitnah (death), we refuse, we refuse (a baynaa)".

Note some books say the trench was 12km in 10 days is basically 1km per day - thats literally impossible. The sahabah were blessed but they were not supermen. They are digging all day, but they were low on manpower and it couldn't have been done. Even 12km in 14 days dosen't make sense. As to the number of people, around 2000 but they were taking shifts to rest accordingly.

Also of course building a trench did isolate them from the outside - thus one of the problems was how long would the food supplies last? When the seige lasted for more than a month, it severely affected their supplies. Even building the trench took alot of food supplies out - building a trench was not a long term tactic. It was just a stalling tactic with trust in Allah and of course Allah did save them.

Seerah of Prophet Muhammed 58 - The Battle of Khandaq (Ahzab) Part 2 - Dr. Yasir Qadhi - 24th April 2013

So we discussed Salman al Farasi suggested building a trench. In Ibn Sa'ad its reported the prophet PBUH drew the lines as to where the trench would be drawn. In any case the prophet PBUH took in charge of the logistics as we expected - and he immediately told the sahabah to build.

For some reason there seemed to be a food storage from the very beggining of building the trench. Some reasons are:

1. The battle took place in winter; therefore fruits are not growing at the tie so they have to rely on their stored food.

2. They had not prepared for a siege.

3. The people are no longer able to indulge in commerce, trade and selling etc so the supplies naturally dwindled.

We learn from the very first day from digging the trench there was a serious food storage. The books of seerah don't explicitly mention why. But we can infer this took them by such a suprise they had no time to replenish their stocks; its winter season etc. On this there are so many stories narrated with regards to the miracles of food. Bhukari mentions the sahabah would only have dried barley with oil that they mixde together, just to make something edible to eat and they themselves said it had a bad smell but they forced themselves to eat. Jaabir narrates he ate the pits of dates.

Once the prophet PBUH was digging, as he put his hand up, Jaabir narrates that he saw a big rock tied to the prophet PBUHs stomach. In those days when they were hungrey they would tie a rock to his stomach very tightly to make them psychologically feel they were not hungrey. After seeing this Jaabir narrates (and he was newly married) he came back to his wife saying that "I saw something that I don't have the strength to bear. What do you have at home?" And she said "I have a little bit of bread and a small goat" - this goat wouldn't typically be sacrificed, but Jaabir sacrificed it anyway, cooked the meat, gathered the meat and whispered to the prophet PBUH "Ya RasulAllah you and one or two people come and we can eat". The prophet PBUH stood up and said "Ya Khandak, Jaabir and his wife have prepared a meal for us, and everyone is welcome". But Jaabir went running back to his wife and said "What will we do?! We only have a small amount of food". The wife said "IF the prophet PBUH announced it, he will take care of it". And he was the one who came to the food and he told Jaabir "dont lift the pot until I get there". The prophet PBUH made dua over the meat and bread, spit into the food and then told 10 people to come in the room. Every one of them came, went and then left - and then another 10, and so on. So the whole people of Khandak ate from one pot. And Jaabir later said "1000 people ate from the pot".

There are many other miracles: at least three or four. The exact same thing happened, the prophet PBUH took the food, asked Allah to bless it and the food was increased in good. This truly demonstrates when we ask Allah sincerely we will get baraqah. And we ask Him to give us baraqah in all that he has given us. The quantity appears to be the same - but the quality of it is increased tenfold.

Also of the miracles reported in the hadiths of digging, was that the sahabah came across that were in the line which the prophet PBUH drew out. So the sahabah tried to hack this stone but it would not break. And one sahabah said "let us go around the stone" but the sahabah said "No - we must ask the prophet PBUH". When they asked him "Bismillah Allahuakbar" - he hit it once and with one hit '1/3 of the stone crumbled'. When it crumbled he said "Allah has given me the keys of Syria, by Allah I can see the keys of Syria now". And of course the very first land conquered in Umars khalifah was As Sham. He hit it again and said "Allahuakbar I've been given the keys to Persia and I can see the white pillars of tesifaan". To this day those pillars are high in the sky. And indeed after Sham the second lands conquered was the lands of Persia (the two big battles in Umars calipha). How can it be that a group of military backward uneducated people conquer the persian and roman empires? Its clearly one of the greatest miracles of the truthfullness of Islam. Then the third strike which crumbled the entire stone he said "Allahuakbar I have been given the keys to Yemen and walahi I can see the doors of San'aa (city that had walls around it)". And of course Yemen was conquered. All these lands are lands surrounding Arabia and the prophet PBUH predicted all of them would be conquered.

Another prediction the prophet PBUH gave while he was digging the trench was that he saw Ammar ibn Yasir doing double the work of everything else. And he was an enthusiastic and determined young man especially after seeing his parents die in Meeca. And the prophet PBUH saw Ammar covered in dust, tired, sweating and hungrey and he said "may Allah have mercy on you oh Ammar - the group that has gone outside of the law will kill you". This came true in the reign of Ali ibn Ali Talib when the two armies fought: Ali RA was closer to the truth, Muawayia made an itjihaad and Allah will forgive him - we say he is apart of 'radialho anho'. The forces of Muawayia shot Ammar with an arrow that killed him right in the neck, and the forces of Ali RA took this as a clear sign they are on the right path. Notice the prophet PBUH did not say "the kuffar groups" he simply said "the group that went outside the law" - and that is, Mawayia and his forces disobeyed the khalifa Ali RA. But again we say 'radialo anho' for the sahabah and Muawayia was for sure a sahaba. Some scholars said this narration occured twice i.e. when the prophet PBUH was building the masjid; and in the building of the trench.

Ibn Sa'ad mentions there were around 4000 people of the Quraysh taking part - this is the largest force Quraysh has ever gathered in their history. 300 horses, 150 camels etc. There were lots of other tribes, and this is why this battle is called 'Ahzab'. It means the 'confederates', the 'groups' - it wasn't just Quraysh, it was a combination of several groups. The maximum was the Quraysh so they had the biggest say, but there was no unified leader.

And this proved to be their downfall: without unity they easily broke apart. There was only an alliance and treaty, and this evenually collapsed.

The overall plan was the muslims would camp such that their backs are towards a mountain, and they are facing the trench. It was during this time the prophet PBUH suggested all of the women and children go inside the fortress of the Banu Harithah, Al Fari'. He was worried mainly of the possible trechary of the Banu Quraydha.

Who were the leaders of Ahzab? We know the primary leader of the Quraysh is Abu Suffyan. His name was Sakar ibn Harb ibn Ummayah. And the Banu Ummayah are the cousins of the Banu Munafd. And so the Banu Hashim and the Banu Ummayah are rival clans. Abu Suffyan was born 10 years before the prophet PBUH, and he of course remained a noble enemy. He was an enemy but he never stooped to dirty tactics that Abu Jahal, Ummayah bin Khalaf, Uqbah etc. Now Abu Suffyan was the most noble and senior most of the people of Quraysh after Badr. Thus he became the automatic unquestionable leader. He started Badr, he led Uhud and leads Khandak - so he is an enemy but he never went 'below the belt' and Allah guided him. Abu Suffyan was that person whom the prophet PBUH gave perhaps the most amount of booty ever at Hunayn. The prophet PBUH had the equivalents of 10s of millions - he did not return with a single penny in Madinah. People got valleys, sheeps and hundreds of camels. The fact is when Abu Suffyan converted it wasn't out of conviction - it was just "ok you won". But by giving him this money, Abu Suffyan realised "this man is not interested in wealth". And its narrated when the prophet PBUH gave all this money, Abu Suffyan said "Walahi you are the most generous person I've ever met - may my mother and father be randsom for you. I fought you and you remained a noble enemy, now I am at peace with you, you've remained the most noble friend". Therefore Islam entered his heart. And of course he had leadership in his blood, thus his son Muawayia became the first 'king' of Islam and founded the Ummayad dynasty.

Another leader was Uyaynah ibn Hisn - he was a crude beduoin, known for his immoral manners. Its narrated Uyaynah came to visit Madinah, before hijab was revealed; he just barged in to the prophet PBUHs house without knocking. The prophet PBUH said "where are your manners? You have to ask to enter?" His response was "I've never once asked permission from a mudari to enter his house". Look at his complete lack of manners. And then he said "who is this young girl?" And he said to the prophet PBUH "why I don't give you one more beautiful than her? I will give you one of my own". The prophet PBUH said "Allah has made this haraam". When he left Aisha RA said "who is this man?" The prophet PBUH said "this is the fool that is obeyed amongst his people". The prophet PBUH said "the worst of people are those who people have to force themselves to be nice just to avoid their evil". And Uyaynah was such a person.

A question arises: how did he while he was so uncivilised and barbaric, become the tribal leader? He really was a complete immoral thug. The story is as follows; Hisn his father had ten sons and at the end of his life he suffered a severe disease that made him sick and painful. So he called his sons one by one and tested them "If I tell you to do something will you do it

on my death bed?" And all his sons promised "of course". But then he said "take this knife and stab me so this pain leaves me". When they are asked this every one of his sons said "have you ever heard a son killing his own father?" and this was especially in those tribal days when lineage and tribalism was everything. But Uyaynah comes along and says "what do I get in return?" He says "whoever listens to me, he will be the chiefton after me". So Uyaynah was the one who killed his own father. This is Uyaynah ibn Hisn.

Towards the end of the seerah, all of Arabia accepted Islam so Uyaynah had to accept Islam too. But as soon as Tulayha, the 3rd false prophet who declared himself a prophet, Uyaynah joined him. Then when Khalid ibn Waleed came, won the battles of Riddah, he captures Uyaynah, brings him back to Madinah and he is tied up. The people rebuke him and say "you were a muslim how could you accept Tulayha?" And he said "I never really accepted Islam in the first place". So Abu Bukr RA was afraid to kill him because of the backlash of the tribe - so he let him go and Allah knows his affairs after that.

Another leader was Tulayaha from the Banu Assad - they had around 700 people in Ahzab. He has a very interesting history. He is standing outside Madinah willing to fight and kill the muslims; of course this fails, he goes back to his tribe and eventually in the 9th year he embraces Islam outwardly. As soon as the prophet PBUH dies, Tulayha was one of those 10 people who declared himself to be a prophet. Musalyama was the most famous, Sajah was the 2nd and Tulayha was the 3rd. They were the most famous ones - and he said he has his own Quran, and he started spewing forth crap. Khalid ibn Waleed came, demolished his tribe, and the tribe repented and came back to Islam. Tulayha had a horse he had prepared to escape, and so he fled to Syria. Amazingly in Syria he genuinely accepted Islam and he came back to Madinah asking forgiveness. And Tulayha was always guilty for what he had done. And he kept on making dua to Allah to accept him for what he done. And he actually fought alongside Khalid ibn Waleed, and died a shaheed fighting against the Romans. Therefore there is some hope for us - someone who does the unbelievable and declares himself to be a prophet, but then he genuinely repents - and he died a very brave sincere death; so insh'Allah we hope his dua accepted. Thus if Allah can forgive him, He can also forgive us.

So these were some of the leaders. Before the Ahzab arrived, the second largest group after Quraysh was the Gatafaan. And they were promised by jews: half of Khaybar - a large fortune for them. From some reason they weren't willing to fight to they sent an emmacery to Madinah and said "these are the stakes - they've given half of Khaybar to fight you. If you give us a third of Madinah we won't fight you!" SubhanAllah look at how bedouin and backward they are. So they said "give us a third of Madinah and we won't come". And they numbered 2000-4000 people so this was a lot of people. The prophet PBUH made Shura and called Sa'ad ibn Mu'ad and Sa'ad ibn Ubada (leaders of the Aws and Khazraj). And he asked them what their position was. Some books of seerah mention the prophet PBUH was willing to agree - he was open. And so both Sa'ad said "is this something Allah has commanded or something that ijitihaad is there? If its from wahi then we will obey, but if its not, then we have never bowed down to anyone in Jaheleya, so why should be bow down to them in Islam?" And this is one of the wisdoms as to why Allah chose Madinah: the Aws and Khazraj have never lost a

battle or war. The prophet PBUH was happy with the response and send the messenger back to Gafataan.

How long did it take to build the trench? Ibn Sa'ad said 6 days, others say 15 days, one book even said 1 month - but this is clearly a mistake, the one month was the siege not the building. It could not have been more than 2 weeks, the more authentic books say 6 days. So it must have taken between 6 days and 2 weeks - not longer than this since the Ahzab were coming and they did not give the muslims any longer than 2 weeks. As we said sahabah were assigned sections to the trench.

Now when the sahabah narrate 40 days, they won't say "day 1 this happened, day 2 that happened etc". The actual seige took 1 month, plus 10 days of building, the whole event is around 40 days Uhud and Badr was only 3-4 hours, Khandak is 40 days! This is the big problem we have: every narration we have from sahabah are two, three main events, but we don't know what happened when. So we have to peice the events together. Ibn Sa'ad said the prophet PBUH left his house on the 8th Dhul Qa'da, 5H. Others say it was Shawwal (but this is only a matter of weeks difference). So this was when he divided the muslims in various portions to guard the trench. And all the muslims were sent to guard: the houses were empty, they weren't sleeping in their houses for the entire duration and this is why the women and children were sent to Al Fari'. Ibn Ishaaq mentions a group of sahabah had a job to patrol the trench all night and simply shout out "Allahuakbar" just to make people think if they got to the trench there's a large group on the other side. Umme Salama said "the al Muraysi, Khaybar, Hudabiyah, Fateh Makah, Hunayan but none was more tiring or more fearful than Khandak. For the muslims were in a very precurious sitution - we were worried for our children from the Banu Qhurayda, and we would hear takbirs all night right until Fajr". SubhanAllah their whole job was to patrol the trench all night and say "Allahuakbar".

Aisha RA narrates one night she heard the clinking of armour, and the prophet PBUH was outside and he said "who is that?" And the man said "Sa'ad ibn Abi Waqqas - I have come to relieve you of your duties". And so the prophet PBUH said "Ok you stay here and patrol and I will rest". And Aisha RA says he came into the tent and falls asleep immediately so much so she could hear his snores. That is, he was so tired and fatuiged. And Aisha said she never forgot that favour which Sa'ad ibn Abi Waqqas gave the prophet PBUH that he gave up his own sleep so the prophet PBUH could sleep himself. Also we learn it was in the middle of winter, and it so cold the sahabah had to go into the tent to warm up and then go back out.

It was at this point in time the final blow came and shifted the entire scenario which brought about an unprecented fear for the sahabah. It was the shifting of the Banu Quraydhas alliance. First it was rumours: but then the Banu Nadheer sent a secret emissary, Huyay ibn Aktar, the father of Suffiyah to the Banu Quraydha. And note this shows us the difference between families: Ibrahims father is the idol maker, and Ibrahim is the friend of Allah. Here we have Saffiyah the wife of the prophet PBUH, and now Huyay her father who has sneaked his way back into Madinah to plot a plan to kill the muslims. This also shows the trench was not watertight. You cannot stop one person from coming in, and indeed Huyay knows Madinah

like the back of his hand, so Huyay makes his way in and finds the Banu Quraydha. The most respected person of the Banu Nadheer meets the cheifton of of the Banu Quraydha, Ka'ab ibn Asad al Quradi. Initially Ka'ab said "No way I can do this we made a promise to Muhammad etc" but Huyay knows what can bribe his own people. So he promised protection, immunity, riches, fortune etc until finally Ka'ab agreed to shift over.

This was the deadly blow, and it was none other than Zubair ibn Al Awwam who informed the prophet PBUH about this: the prophet PBUH said "I fear something about the Banu Quraydha, who will volunteer to go see them?" And Zubair stood up and he went to find out how what they were up to. And most likely he saw preperations for war, and so he informed the prophet PBUH that "they have destroyed the treaty". The prophet PBUH cannot act upon a presumption - so he sent four of the leaders of the Ansar that were close to the Banu Quraydha in the days of Jaheleya to lay it out straight. And the four notice evasive answers: they clearly see the treaty has been nullified and the Banu Quraydha are just giving vague responses. They come back and confirm with the prophet PBUH that the Banu Quraydha has flipped. And so many reports say "this was the worst night of our lives: we didn't know what to expect, 10,000 people outside and now we have at least 2,500 inside." And it was not just affecting them, it was the women and children in the Al Fari' which was completely unprotected. This was literally a life threatening situation and Allah says this in the Quran:

"[Remember] when they came at you from above you and from below you, and when eyes shifted [in fear], and hearts reached the throats and you assumed about Allah [various] assumptions.

There the believers were tested and shaken with a severe shaking."

So even the sahabah were literally shaken and they began to think thoughts 'Allah won't help us - how can we win, we will never win!'. And put yourself in their shoes: weeks have gone by, food is vanishing, you have 10,000 outside, 2000 inside - where will the help come from?! How can they win this war? Of course after this the tide changes and Allahs promised help reaches the muslims.

Seerah of Prophet Muhammed 59 - The Battle of Khandaq (Ahzab) Part 3 - Dr. Yasir Qadhi - 24th April 2013

As we discussed the muslims learnt that Banu Quraydha had switched sides. Ibn Ishaaq narrates news reached the Banu Quraydha Huyay is coming so they were worried as this smells like treachery: so their cheifton Ka'ab shut the door. And Huyay is standing outside and knocking on the door saying "let me in". And Ka'ab said "No - you are bringing bad luck, if they hear you are here". Ka'ab said "I have a treaty from Muhammad and I will not break my promise for I have only seen from his truthfulness and fulfillment". But Huyay kept on begging and knocking until finally he used a different tactic: "the only reason you aren't opening the door is because you don't even want to feed me. You are so selfish and stingy that you don't want to share your food" so he is using emotional blackmail. Basically he is saying "at least give me some food I am all alone outside". As soon as the door opened he starts saying "I have brought oceans of men, and the chieftons of the Quraysh, Gatafaan etc and they have promised me they will not leave until they've wiped out Muhammad and his companions." Can you imagine - he knows what points to press. That deep down inside he known Ka'ab wants to side with his peolpe but is scared of losing and trechary.

And he is relentless: he kept on persudaing and persuading more and more until he is so confident he said "I will pledge my own safety with your safety: if anything happens to you I will face the same consequence". It was the own verdict that Allah delivered to him. Ka'ab was still hesitant and said "You are not good news - you are a cloud that when you look at it, it looks like good water but all it gives is thunder and lightening". Deep down inside he knows its not right - but Huyay kept on pressing until finally he conviced Ka'ab to flip sides. So Ka'ab physically tears up the treaty. And the prophet PBUH confirmed it at least three times - the latest of them was just a few months ago. Look at the context of what happened to them! It was fully just. Even Ka'ab said "Muhammad has always been good to us, he's fulfilled his promise etc" but when Huyay said "I will be with you" - so Ka'ab thought if he is that confident he must be right. And frankly it makes sense - they were 10,000 strong so how indeed could they fail.

The prophet PBUH had a preminition about the Banu Quraydha so the the prophet PBUH asked Zubair to go to them and check. Most likely Zubair saw Huyay of war preperations etc and for doing this the prophet PBUH praised Zubair and said "every nabi has a helper and you are my helper". And again he chooses Sa'ad ibn Mu'ad (leader of Aws), Sa'ad ibn Ubada (leader of Khazraj) - he was the one with the garden wherein the sahabah discussed who should be khalifah after the prophet PBUH. And therefore between him and Abu Bukr there was small bit of tension but thats beside the point. And Abdullah ibn Ruwaha, and Qawat ibn Jubair - these four went to confirm the news of Zubair. And the prophet PBUH said "If it is true, tell me indirectly - don't say it explicitly". Why? Because the prophet PBUH is in the public - he dosen't have a private audience. And anything said to him can be heard by others. So he said "indicate to me, for we don't want to spread fear among the people to weaken them. But if they are still on the treaty shout it out loud". And they went to the Banu Quraydha but ibn Ishaaq said they were most vulgar and foul mouthed they had ever seen. And they

said "who is this person? We don't know any Muhammad and we have no treaty with him". It was the pinnacle of arrogance. Sa'ad ibn Mu'ad was known to have a temper, so he flared up and cursed them in a vile manner. And they responded back in kind. And Sa'ad ibn Ubada held on to Sa'ad and said "the matter between us and them is beyond cursing".

So they return back to the prophet PBUH and gave the names of the two tribes that did Ar Rij and Bir Ma'uana. When the prophet PBUH heard this he said "Allahuakbar". SubhanAllah his yakeen was so firm that he knew them flipping meant their lands and property would come to the muslims. Of course it was last tribe not upon Islam in all of Madinah at the time. Eventually the rest of the sahabah found out and so this night was the worst night of the entire 25 days - the uncertainty and fear of not knowing what would happen to their women and children. Allah says this in the Quran:

"[Remember] when they came at you from above you and from below you, and when eyes shifted [in fear], and hearts reached the throats and you assumed about Allah [various] assumptions.

There the believers were tested and shaken with a severe shaking."

And the munafiq made it worse: they wanted to ask permission to go back home and protect their family. They said they have to protect their families but in reality they were cowards and did not want to fight. And one of them said out loud "here was Muhammad" - note they never called him RasulAllah, this was one of the signs of hypocrisy. Allah says in the Quran "don't call Muhammad like you call one another" but the munafiqun did. So they said "here was Muhammad promising us the treasures of Qisra and Kaysar, and now one of us is too scared to go and defecate (go to the toilet)". So once again Ahzab exposed the munafiqs.

We find one of the biggest benefits that Islam does not want to spread the news of evil even if it is true. It dosen't sensationalise even the truth: if something happened that is bad, and its the truth, don't tell anyone about it. Here the prophet PBUH heard the Banu Quraydha flipped, but he kept it on the low. The society today has hyper inflated media where every grizzly and gruesome matter is showed, analysed - every scandal, every rumour etc. Why do you need to know the details of rape, murder etc? Even if its true, constant exposure decensitises the hearty of the society. Even during the time of the prophet PBUH there were prostitutes - Bhukari tells us. And a rape did happen - Muslim tells us this. But you never advertise these things. But when you are constantly exposed people get decensitised to murder, rape, killing etc. A murder is not even news-worthy anymore. In Islamic society you don't even say this type news - if a rape occurs you catch the purpose, pass a judgement and then announce this person will be sentenced to punishment. When a issue happened in the time of Umar RA, some of the senior sahabah said "let's go back and then spread the news". Keeping all these affairs hidden keeps the fitrah pure.

We also see the amazing yakeen of the prophet PBUH to take the worst possible news and say "Allahuakbar!" There were at least 2000 people of the Banu Quraydha within Madinah,

and they have a fortress - how can the muslims protect against them? And yet the prophet PBUH had so much trust in Allah he said "Good news - glad tidings". Anyone who didn't have a true connection with Allah would have faltered and collapsed then and there. We also continue to see the reality of the munafiqun. That they are mocking the prophet PBUH with their narrowmindedness that "he promised us qisra and kaysar (persia and rome) but we can't even relieve ourselves". And subhanAllah look at how impatient they are - barely 6,7 years after this munafiq offered these words, not even a decade or generation, the muslims were eating from the plates of qisra and kaysar exactly as the prophet PBUH promised. As the prophet PBUH said "You people are too hasty you don't trust it will happen".

When the news spread the army was already thinly divided: to demonstrate a show of force they were marching all night long with torches that "Allahuakbar" so that in case anyone comes there is an impression given that the army is larger than it is. As it is the army is thinned out as there was a constant patrol: it's a large trench and going back and forth took a long time. But now since the Banu Quraydha flipped, the prophet PBUH had to split the army in two and send a contingent to protect the fortress where the women and children were. And to make sure the Banu Quraydha know they are being monitered.

When the Quraysh came, they did not know what to do when they saw the trench. They realised they cannot charge - they set up camp and wait out. They had supplies, 10,000 men and it was just a waiting game that they knew they would win. Numerous minor skirmishes occured: it was the largest gathering of non muslims against the prophet PBUH, and yet it was the smallest number of causalities amongst the major battles. And this is truly a miracle - and it was because Allah fought directly on their behalf. Even though they were facing 10,000! At most there was 6 or 7 - most of them by bows and arrows. This is truly a sign for us to reflect upon.

Of the minor skirmishes, a small group led by Amr ibn Abd-Wud and five other people broke through the trench line and reached the other side. And this Amr ibn Abd-Wud was known for his feriocity in battle. In the battle of Ahzab he had put on the red turban which was meant to inflict fear - it was known for both sides, that a red turban is a "sign of death". And he was a strong man - when he came across a contingent of muslims immediately came across. Amr said "who will fight me?" And Ali RA said "I will". But the prophet PBUH "Ya Ali this is Amr ibn Abd-Wud, let one of the seniors fight him". But no one stood up, so Amr said for the second time "Who will fight me?" Ali went again but the prophet PBUH stopped and said again "He is Amr ibn Abd-Wud". For the third time he said "Who will fight me?" For the third time Ali stood up but the prophet PBUH said agian "It is Amr ibn Abd-Wud" and Ali RA said "And so what if it is Amr". So the prophet PBUH allowed him to leave.

Ali approached Amr and Amr asked "who is this". And Ali said "Ali ibn Abi Talib" but Ali was a kid to Amr so he said "Oh my little kid, go back and send a man - I don't want to fight a kid". Amr has seen Ali RA grow up so he's like a kid to him. And he said "And I have no desire to kill and harm you" but Ali RA said "I have a desire to kill you". At this Amr flipped and he charged forward on his horse, and Ali is charging forward on his own horse too, and ibn Ihsaaq says

the dust that the horses raised up completely covered what happened. And the only news that came to them was a takbeer from the middle of the dust. According to another report, when they got close, Amr ibn Abd-Wud jumped off his horse as did Ali, and he tried his hardest to give him a blow to his head, and Ali raised his shield and Amr hit it with so much force the shield broke. But simultaenously in a split second Ali RA with his other hand plunges into the neck of Amr. And Ali was a true warrior with immense fighting skill.

Another person who crossed over was Nawful ibn Abdullah and it was Zubair ibn Al Awwam who charged up to him, and Nawfuls body literally split in half. Someone told Zubair "what an amazing sword you have!" and Zubair said "no no it's not the sword, it's the arm". And Nawfuls body laid there for a while, but after a while the Quraysh cried out "let us purchase the body so we can burry it". The prophet PBUH said "this corpse is filthy, and the price is filthy; we do not buy the price of corpses, come and get it and bury it". And indeed the prophet PBUH gave the dignity of burial to everyone. Khalid ibn Waleed also crossed over, and we know the genius of Khalid - he had a swordfight but no one died and he was one of the few people to cross over. Similarly Ikrimah ibn Abi Jahal crossed over but he didn't kill anyone and had to go back over. The total number of pagans who were killed was around 3/4. The total number of muslims, mostly with arrows, was at most 6 or 7. And its truly a sign how few casualities of the muslims were.

Of course the most tragic death was the death of Sa'ad ibn Mu'ad. He is the cheifton of the Aws. And the Aws had more prestigious in the days of Jaheleya. They were richer, they had the market place, they were more land owners and businessmen, so he was already their cheifton and at a young age. Aisha RA narrates when she was in the fortress she was sitting with the mother of Sa'ad, and he comes to bid her mother farewell, and he's dressed in his armour. At the time the verses of hijab had not yet come down - they came down at the END OF THE 5TH YEAR (CHECK - PARADOX!) of Hijrah. So Sa'ad comes and tells her mother 'farewell' but her mother said 'don't waste your time with me you are late - go to the front'. As he departs Aisha RA said "how sparse is his armour" and she said his arms were all open and he only had armour covering his chest. And it turns out he was injured exactly where he was exposed: an arrow struck him deep into the upper part of his right arm (clavicle) next to his next, and he died a few weeks after the battle. And it was Hibab ibn Al Arikah that shot him, and he shouted out "take this from me, and I am ibn Al Arikah" i.e. he is boasting. Sa'ad responded that "Allah will cause your face to be sweating in the fire".

And was Sa'ad? He was of the earliest converts at the hand of Musab ibn Omair. And its because of Sa'ads conversion that his entire tribe converted to Islam. And he told his tribe "I will not speak to anyone until you leave idoletry and accept Islam". And they loved him his entire subtribe embraced Islam. The incident of Badr: that when the prophet PBUH realised the Quraysh have an army, and he had the Ansar and muhajir with them. And so he says to them "what do you say". And so Abu Bukr RA stood up, then Umar RA and then another sahabi of the muhajir stood up and made even more. But then there was silence and the prophet PBUH asked the same question again "what do you say?" And it was Sa'ad who the intellegance, imaan and courage to figure the prophet PBUH is waiting for them. And so he

stood up and said "perhaps you are waiting for us? Walahi go forth and go into the water, and go to the moon, wherever Allah has told you to go, and you will find us right behind you. We will never say what Bani Isreal said to Musa, we say 'you are your Lord go fight, we are with you'".

Another story is that he was close friends with Ummayah ibn Khalaf, and they considered themselves to be 'business brothers' and they stayed at each others houses. After the Hijrah Sa'ad went to Mecca and Ummayah said "don't go out in the daytime, go out at night". Abu Jahal heard the noise and saw Sa'ad. And so he said "how dare you come to Mecca when you've taken Muhammad?" And Sa'ad began verbally raising his voice. Ummayah said to Sa'ad "don't rebuke Abul Hakam he is our leader" - it was going to get physical and Ummayah tried to calm Sa'ad down and hold him back, but Sa'ad said to Ummayah "get your hands off me! For walahi I heard the prophet PBUH say he will kill you". And Ummayah said "Muhammad will kill me?! Walahi this must be true for he has never spoken a lie in his life". And he went back shocked to his wife and said "Muhammad has said he will kill me!" and his wife said "IF he said this it's true". And when Badr happened, he tried to avoid the battle but Abu Jahal got the better of him and he marched to his death.

Sa'ad was the one that when he died the prophet PBUH said the angels prayed his janazah and took his body up, and in Bhukari its narrated that the throne of Allah shook at the death of Sa'ad. Two interpretations: it shook out of happiness to greet him, or it shook out of anger someone killed him. In any case when Sa'ad was wounded, he made a dua to Allah that "Oh Allah if you will allow the Quraysh to come back and fight, allow me to live and fight them. Because there is no nation more despised to me than them for what they've done to your Rasul. But if this is the last battle, except me as a shaheed, BUT allow my eyes to be sweetened and comforted by seeing what happens to the Banu Quraydha". And he made this dua on his 'death bed' since he died within two weeks of this. And he wants to see the Banu Quraydha because he feels such anger at what they did. And of course it was Sa'ad who was in charge of the punishment. And indeed his dua was accepted: as soon as the battle finished, Sa'ad could not even walk - he had to be carried to Banu Quraydha, and in that state he gave the verdict Allah was pleased with and he dies shortly after that. This is the reality of a dua for someone who gives his life to Allah.

Two years after Sa'ad died, an incident happened but the first name that comes to the mind of the prophet PBUH was Sa'ad. In the years of sending letters to the kings and rules, and it began around the 7H/8H, one of the letters came back from the province of (now known as) Bahrain. And the emporer wrote back a somewhat sympathetic letter, and he gifted the prophet PBUH one of the finest robes he'd ever worn. And its said the robe had gold decerations on it, and the sahabah had seen nothing like this. The arabs were not known for producing such goods: they would import the good cloth and finest cloth came from Persia. So you can imagine the quality of the cloth that a ruler is giving to another ruler. And in Tirmidhi its said the sahabah went around the prophet PBUH to look at his garment. This shows us many things. Of them, its completely halal to wear fine clothes and the prophet PBUH is wearing an extremely, luxurious garment. But the perfection is that the prophet

PBUH never spent money on it, and that his heart was not attached to it, and he himself was shocked at how shocked they were. He said "Are you impressed with this?!" It shows he is not impressed or as attached as the sahabah. He said out of nowhere "For walahi the hankercheif of Sa'ad ibn Mu'ad in Jannah is better than all of this". SubhanAllah who is the person the prophet PBUH is thinking off? The prophet PBUH is saying his hankercheif is better than all of this. It shows how much love the prophet PBUH had for Sa'ad ibn Mu'ad. And much more can be said, but this was Sa'ad ibn Mu'ad. And the muslims had to set up a special tent for Sa'ad ibn Mu'ad because of the severity of his wounds, and as soon as Khandak finished a few days later he died.

Of the things we learn of the siege itself. On one day, the patrol, skirmishes and arrows became so severe that the muslims could not pause to pray Asr. And there is a big contraversy as to whether salah tul Qahf was revealed or not. And it indeed was, but they were SO busy that it was a genuine moment where they literally forgot about Asr. And there are many hadith regarding this incident in Bhukari. And much fiqh is derived from this incident about delaying salah and making up delayed salah etc. The prophet PBUH never intentionally missed a prayer - we have only two instances where he missed salah: this is one of them, and the other is when the prophet PBUH and the army was marching the entire night non stop and then they rested an hour before Fajr. And the prophet PBUH said "who will guard us and wake us for Fajr?" Bilal RA said "I will" and so the whole army fell asleep but Bilal RA was so tired he also fell asleep. And the first to wake was the prophet PBUH with the heat of the sun, and the first thing he said was "Ya Bilal what happened?!" And Bilal said "ya RasulAllah the same one that caused you to sleep caused me to sleep! It's not my fault He who took your soul took my soul". So that was a genuine oversleeping of Fajr that took place once.

In terms of this incident: its narrated that Umar RA came to the prophet PBUH and said "Ya RasulAllah I was not able to pray Asr before the sun had set" and the prophet PBUH said "I too did not pray Asr" and so its said they both did wudu and prayed Asr after the sun had set. Bhukari mentions the prophet PBUH said "they have made us busy, so much so, we have not even managed to pray 'salaatul wustaa (the middle salah - Asr)'. May Allah fill their houses and graves with the fire". Notice he is so angry, not because they are attempting to kill him, but because they have managed to prevent Asr. So what is the case of the one whose money, television etc prevents them from praying Asr? HEre is the prophet PBUH on the battlefield fuming that he's missed Asr.

From the fuqaha derive that when you need to make salaat, you make them up in the right order. For example, even though it was Magrib, the prophet PBUH prayed Asr first and then Magrib. So the general rule is to pray Asr and then Magrib. Ok, now what if you haven't prayed for 15 years? You obviously can't pray 15 years of salah first. So it dosen't apply. Second, the scholars say if you praying one salah will make two salah missed then you jump to the next.

One final point: where did the turn come about and what happened? It was the role of Nuaym ibn Masud Al-Ghatafani. This was when the tide shifted, probably around the 20th day. Out of the blue someone walks into the camp of the muslims, and his name is Nuaym ibn Masud

from Gatafaan. And he says to the prophet PBUH "I have accepted Islam, so tell me to do whatever you want". Now Nuaym ibn Masud was the one Allah used to shift the entire tide around. He isn't Mecci or Madani so we don't know much. In the conquest of Mecca, he carried the flag of Gatafaan and this was a big honour for him. We don't know his fully story. What we do know is that his first mention comes in the fourth year of the Hijrah. He was of the elite but not the cheif. He is one level below the chief: and to do what he did you needed to be one rank below the chief. So Nuaym was in Mecca and he is a pagan at the time. He has a good friendship with Abu Suffyan and says "we had made a promise with Muhammad that we would meet at Badr (second Uhud at Badr) - you go to Muhammad and convince him not to come so it appears he didn't come instead of us". So he wants him to paint a false picture so the people hear HE never showed up. So Nuaym agreed, he's never seen the prophet PBUH and so he agreed a big amount of fortune to do this. Note at this stage Gatafaan is neutral so Abu Suffyan is using him to plant false information. And so he informed the prophet PBUH of this lie, that "I have seen such a large army and they are eager to fight etc". But the prophet PBUH said "walahi I will go fight them even if I am alone". This is the first and major exposure Nuaym has to the prophet PBUH. The second minor thing was that the prophet PBUH made a treaty with the sub tribe of Nuaym regarding what to do with the caravan of the Quraysh.

YQs theory: it appears these interactions impressed Nuaym so much.He saw the bravery and truthfulness of the prophet PBUH, and he interacted with the muslims in Madinah, that Islam became very dear to him. He met with the prophet PBUH twice - subhanAllah out of all of the people of Gatafaan he has interacted with the prophet PBUH twice. So he converted to Islam, and the next time he is able to interact with the prophet PBUH, he is a secret muslim. And he is the only muslim in his entire tribe. And this shows us "whoever has taqawah in Allah, Allah will make a way for him from a source he never expected". SubhanAllah how and where did this gatafaani come from?! Nuaym literally sneaks away, makes his way to the camp of the prophet PBUH and says "I am at your service, do want you want". So out of nowehere Allahs help came through Nuaym. The prophet PBUH said to him "you can't do anything on our side, go back and do anything you can do to protect us". So Nuaym said "do you give me permission to do anything?" The prophet PBUH said "war is tricks and deciet". And note the arabic is 'kida' - its NOT trechary/treason. Islam allows 'kida' during times of war. Sunt Zu wrote 'The Art of War' and he wrote a whole list of maxims in war, and he said 'lying is 9/10s of war'. This is how war works. This is genuine war that involves this type of 'kida' but NEVER treason which is 'kiyaana'. Treason is signing a treaty and then tearing it up. Treason and trechary is to break a promise etc. This is haraam. 'Kida' is simply deciet: you are not promising anything. You're just using tactics.

In any case Nuaym took this saying as a green light. So what did he do? He went first to the Banu Quraydha. And this is amazing if you think about it: he had personal friendships with Abu Suffyan and the Banu Quraydha. And he did what Abu Suffyan told him to do which makes him a good friend and trustworthy. And he is from the tribe of Gatafaan so he is neutral. SubhanAllah Allah's tribe is perfect. What did he do? He went to the Banu Quraydha and said "you know who I am - we have had dealings in the past, now I am here for your own good. This land is your land, this property is your land, as for the Quraysh they have nothing to lose

if they just leave. You have nothing to lose - if they find an opportunity to attack they will attack, but if not they will just leave. So my advice to you is refuse to fight until they give you some hostages from themselves as collateral. If they do this they will never abandon their own until they have fought Muhammad". And it makes complete sense - Allah out of nowhere throught Nuaym brings this plan and this is indeed 'ilhaam (wahi)'. And they found this to be very sensible.

Then he went to the Quraysh and told Abu Suffyan "you know my status: you know who I am. News have reached me and I feel my friendship owes that I tell you but please keep this is a secret: know that the Banu Quraydha regret what they are doing. And they've sent a messege to Muhammad saying 'if we hand over some of the Quraysh to execute will you forgive us for what we've done?'" So he tells Abu Suffyan "if they come to you and ask for some hostages, then this is a sign of treason and trechary". Then he went to his own tribe and told them that "they want some hostages from you, and they won't give you any hostages until you hand over some of your own, so take my advice and insist you get some of theirs first". Sure enough within a few hours an emmisary from the Banu Quraydha comes to the Quraysh, his name is Azad ibn Samueal saying "we have thought about our matter, and we want you to send some of your ashraaf to us so that we can be assured you won't leave". And the same thing happened with the other tribes - all three tribes are sending emmisaries and they are all saying "you hand first" but nobody is handing it over. The seeds of doubt are being sewn and this is the start of the destruction of the Ahzab army.

Seerah of Prophet Muhammed 60 - The Battle of Khandaq (Ahzab) Part 4 - Dr. Yasir Qadhi - 24th April 2013

We started talking about the role of Nuaym in the battle. And indeed Allah had chosen him to have a very unique status that he had friendships with Abu Suffyan, people within the Banu Quraydha and he himself was a gatafaani. And he himself narrates that he accepted Islam on the very evening on the nights of Khandak. He says in the first person in al Waaqidi that he had dealings with the Banu Quraydha, and he used to drink with them and have dinner etc. And he said during Khandak, Allah threw Islam into his heart - he was camped outside the city and Allah threw Islam in his heart. So he said he went to the prophet PBUH and saw him praying, so he waited until he finished. And then the prophet PBUH said to him "Oh Nuaym why have you come?" And as we said the prophet PBUH had already interacted with him so out of all of the 10,000 gathered outside, here is one man who knows Ka'ad ibn Asad the leader of the Banu Quraydha, he knows Abu Suffyan and he has relationship with the prophet PBUH. Literally Allah threw Islam onto him. So the prophet PBUH allowed him that "do what you can for us". And again of the ettiqutes of war is that you are not honest - but this dosen't justify trechary which Islam forbids; that is breaking promises, breaking treaties etc.

He went to the Banu Quraydha first and said what we said before. And then to the Abu Suffyan that the Banu Quraydha want to go back to their treaty, and "they've offered Muhammad 70 of your men to execute to be forigven for what they've done. So be careful especially if they ask for your noblemen because that is what they promised Muhammad". Then he said the same thing to his own people that "the Quraysh can leave at any time, and the Banu Quraydha can flip at any time, and they've offered 70 of us and 70 of the Quraysh to the prophet PBUH". The Banu Quraydha sure enough sent Azal ibn Samueal to the Quraysh, and he sent harshly: "the Quraysh have done nothing but talk. So let us agree on a date, you attack from your side, we from our side and the Gatafaan on our side. But before this, we want 70 of your noble men because we want to secure the fact you won't turn around when the battle gets tough". Its a genuine tactic: they are saying we will all attack togther so give us 70 and they will attack with us. Abu Suffyan said "let me think about this" and he announced to the Quraysh what Nuaym had told him. That it was a clear plot and the Banu Quraydha are flipping over. Nuaym went back to the Banu Quraydha and he said "walahi we will not hand them one baby camel, do they expect us to trust them that they will not execute these 70 men and hand them back to Muhammad?" Most likely he really did say this - and the Banu Quraydha were furious with this that after all they've done they are being accused. So Ka'ab ibn Asad began sensing the shift of the tide. And he began saying "Woe to me woe to me, walahi Huyay ibn Akhtar brings nothing but bad luck". He started cursing Huyay, and ibn Ishaaq mentions another of the Banu Quraydha, Zubair ibn Batat, said "if the Quraysh and Gatafaan leave, there will be nothing left for us except the sword - and why should they give us 70 of them? They have more numbers than us, and they have more arms, and they can flee while we remain". So Zubair ibn Batat is being logical. And note we learn here the Banu Quraydha fully understand they deserve what will happen to them. They understand and knew the stakes.

Abu Suffyan is agitated and feeling more and more perturbed. That if the Banu Quraydha flips, the muslims will attack them. So Abu Suffyan said "we will all attack tomorrow morning". So he sent a high level delegation led by Ikrimah ibn Abi Jahal to the Banu Quraydha and demanded that tomorrow morning (as a suprise - literally 12 hours) they all attack. Allah had willed something else. They came to the Banu Quraydha after Asr on Friday. And the next day is the Sabbath, Saturday. And they've never heard of this weird custom - they are completely clueless about this issue. Of course the jews were not allowed to do anything on the Sabbath and to this day jews practice this. So Ikrimah says "tomorrow morning we will launch that attack". But they began saying "tomorrow is Saturday we cannot do it - give us some time and let's do it on Sunday". Alarm bells start going off - what do you need time for?! Why should we delay 24 hours? Just enough time to go and tell the prophet PBUH so you can attack us? And on top of this Ka'ab ibn Asad said "we will not attack until you hand over 70 of your men". Still he isn't budging on that condition. So Ikrimah goes back confused and he says to Abu Suffyan "they have betrayed us - they say tomorrow is a day they don't fight and don't work etc". And Abu Suffyan went into a rage and called Huyay and said "what is this Sabbath? It's just a day of the week". But Huyay was adamant they can't do anything. And Abu Suffyan said "by al Lat and Uzza this is trechary". He literally cannot believe there is something called the Sabbath.

Huyay was so panicked that he himself went to the Banu Quraydha and begged them to break the Sabbath and fight on Saturday. Ka'ab ibn Asad became even more enraged that "how dare you tell me to break the Sabbath - you're supposed to be on our side! Go ahead and break it". So technically Ka'ad was correct in terms of being a jew, and it was apart of their shariah, but Huyay was willing to break the Sabbath out of hatred of the prophet PBUH. And note the Sabbath was one of the biggest commandments Allah gave the jews, it was part of the 10 commandments. Ka'ab said "even if we are killed we won't break the Sabbath". Deep down inside he could not imagine breaking the Sabbath, and Huyay was so scared of Abu Suffyan he decided not to return to the Quraysh and that decision proved to be his death. In his cowardice he remained, and thus he remained inside the trench lines in the fortress of the Banu Quraydha.

Friday night turned out to be the worst night of the year in terms of the weather. According to some sahabah the worst night of their life. It was thunderstorm, and gushing winds, and tornadoes etc. And on that very night the prophet PBUH stood up and asked for volunteers whats happening with the Quraysh. So the prophet PBUH wants a spy: and here we have another famous companion playing an incredibly brave and important role. This is Hudhayfa ibn Yaman - the keeper of the secrets. His father al Yaman was killed accidently, and he forgave not only the killers but gave them back the blood money. And this is that sahabi whose father and him were caught in the middle of the desert by the Quraysh and they agreed they wouldn't fight them, so in Badr the prophet PBUH did not let them fight. They had a genuine promise with the Quraysh, and even though it was extracted literally at the tip of a sword, still they made a promise so the prophet PBUH said "We have to fulfill that promise". So on this night, Hudhayfah was in Iraq many years later with some young men, and one of the young men said "Had I been with the prophet PBUH, I would have shown what is real

fighting!" In one version the young man said "Had I been alive then, I would not even have allowed the prophet PBUH to walk, I would have carried him on my back". So they think they are better than the sahabah. When Hudhayfah heard this, he became engraged. And he gave a story that tells this night.

This young boastful kid who thinks he is some sort of man, Hudhayfah said "you will show me? I will tell you of that night. Abu Bukr, Umar, Ali, Ubaid are ALL there, all of us were with the prophet PBUH. A severe wind was blowing, and on top of that it was freezing cold. And the Quraysh was above us, and then the Banu Quraydha were beneath us, and we were scared our families would be attacked. And no night never came upon us darker and windy as that night. The wind itself sounded like the thunder. And it was so dark we could see our fingertips if we extended our hands". Imagine that night they are cold, hungrey, they are so tired, its been a whole month of siege, they are fearful for their families, the despair and tiredness they were in. The prophet PBUH stood up and said "who is there who shall bring me news of the enemy and I Shall be his companion on the day of Judgement". SubhanAllah what can our prophet PBUH bribe with? Those of imaan they want to hear THIS type of reward. In that auspicious gathering not a single soul gave a whisper. One whole month of toture: its cold, windy, everyone is hungrey, and Hudhayfa said not a single one amongst the sahabah said anything. And the prophet PBUH repeated for a second time "who will bring me news and I will be his companion on the day of Judgement?" And again nothing from the sahabah. Then for a third time the prophet PBUH said "who will bring me news and I will be his companion on the day of Judgement?". Three times in a row, and not a single companion stood up. Why? Nobody had the energy or strength to even stand up. Looking at the situation and danger they were in, not a single sahabi volunteered. And then the prophet PBUH said "Ya Hudhayfa" so I stood up. "You go and get me the news". From this Hudhayfa said now that he mentioned him by name he had to go.

This shows us his own honsety and modesty: he didn't put himself in a positive light. He said "I had no choice but to go". And in this we see his true makaam. There isn't a single witness to correct him, he tells the story exactly as it happened. None of the sahabi stood up, and when his name was mentioned he was forced to go. In this we see the sincerity of Hudhayfa. Also when the prophet PBUH is saying "who will go?" - its just a request. Its not a fard commandment. But when the prophet PBUH said Hudhayfah by name, then it becomes waajib for him to go. Also the prophet PBUH knew the sahabah so he picked Hudhayfah by purpose. For sure he cannot send a Qurayshi, he has to send someone they don't recognise. Hudhayfah didn't fight in Badr or Uhud. So Hudhayfah stood up shaking and cold and the prophet PBUH made a dua "OH Allah protect him from his right, left, on top below" and Hudhayfah said every single fear that he felt vanished. And he walked in that darkness, Allah only knows how, and he queitly made his way through the crowd until he said "I saw the back of the one that looked like the leader, and I figured out he was Abu Suffyan". So the prophet PBUH told Hudhayfah to find out the news but to be discrete: don't let them catch you. Hudhayfah said he was about to take his arrow and shoot Abu Suffyan, but then he remembered the command of the prophet PBUH.

After a while Abu Suffyan spoke and said "I am about to say something, so let everyone amongst you verify the person next to you is trustworthy - make sure its our group, the Quraysh". And its dark, you can't see clearly anyway but look at Hudhayfah's quick thinking: Hudhayfa turned to to the person to his right, held his hand firmly and said "WHO ARE YOU?" And the man replied. And similarly to the left, he said to the man "WHO ARE YOU?". In the process Hudhayfah didn't tell them who he is. He gave the aura of authority: he immitated the people next to him with such confidence that they didn't even ask him who he was. And where is this confidence coming from on such a night? Nowhere but the dua of the prophet PBUH. How is he thinking such quickly? SubhanAllah. Then Abu Suffyan stood up and said "We are not here in our houses; our horses are tired, our animals are perished and the Banu Quraydha has betrayed us". In his eyes this fancy tale of the 'Sabbath' and they can't fight on a Saturday is ludicrous and clearly an act of betrayal. So he continues and says "now you see this wind harming us, neither can we keep a pot on our fires, nor even can our fired remain lit". SubhanAllah the pots themselves were being turned upside down - it was a terrible windstorm, and in the middle of a desert it become a sandstorm. And it is something so harsh that the dust is so extreme you think you are blind, there is such darkness you can't see anything, and you see the dust and sand crawling in your entire body. Its so sticky and you simply cannot breathe. This is IN the city NOW, imagine what it was like for them. Firstly this is an adhaab that Allah Himself has especially sent so its 10x worse. Second its in the middle of the desert - there is no protection. So Abu Suffyan is saying "we don't even have a house to protect us, and I think we should all return. Whatever you say, I'm returning anyway". And as he said this he went to his camel, told the camel to get up, and just left. Hudhayfah said again he had a clear shot at him but he remembered what the prophet PBUH said. And so the entire Quraysh left with him.

With this news Hudhayfah returned back to the prophet PBUH. Al Bayhaqee says when Hudhayfah was returning back, he found in the middle of nowhere 20 horseman coming towards him with their faces covered, and they said to him "go tell your companion we have done the job of fighting for him". And so Hudhayfah returned and said he found the prophet PBUH praying. And he added what Aisha RA said in Bhukari, that whenever the prophet PBUH was disturbed by something he would stand up in prayer. And Hudhayfah says the same thing here. He is praying in this time of cold - and the prophet PBUH is so cold he is wearing a blanket of his wife during salat. And Hudhayfah was shivering aswell, and at this the prophet PBUH motioned to him to come and sit inside the blanket. So Hudhayfah sat inside the blanket while the prophet PBUH finished salah. This was another blessing: he is sitting at the foot of the prophet PBUH inside the blanket. And then he gave the prophet PBUH the good news, and at this Allah revealed Surah Ahzab verse 9.

"O you who have believed, remember the favor of Allah upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is Allah , of what you do, Seeing."

What was the prophet PBUH doing? On this night he made special dua to Allah: "OH Allah the One who's revealed the book, and the One who is quick in retribution, destroy them and

shake the ground from them". In another hadith one sahabi narrates the prophet PBUH said to the people: "Don't wish to meet the enemy. But if you are forced to fight, then be patient and know Jannah is under the shade of the swords" and then he made the dua: 'Oh Allah the One who has sent the book, and send down winds and clouds, destroyed the Ahzab". And subhanAllah this is exactly what Allah did - he sent down the most severe sandstorms and winds. Ibn Ishaaq mentions not a single tent, pot or fire remained lit. Every signle man among them had to flee because they just could not take it. In a hadith the prophet PBUH said "Allah has helped me with the winds of Sabaa and Aad was destroyed by the wind of Dabur". SubhanAllah - this shows us the winds have armies. The wind of Sabaa was given to the muslims during Khandak and the winds of Dabur for Aad. What is Sabaa? Its said its that wind which carried the scent of Yusuf AS to Ya'qoob AS. So its generally a wind of mercy. Dabur comes from the west, and so its harsher than Sabaa. These are just interpretations of scholars - Allah knows best. And indeed Allah knew the concern the prophet PBUH had for his people, he sent him the Sabaa and NOT the Dabur. Because when the Dabur is sent, there is complete distruction. So ibn Hajar comments that was the reason they evacuated and caused to leave, but the wind did not kill any one of them. SubhanAllah. Sabaa was just enough to cause them to leave but not destroy them. Why? Allah knew the prophet PBUHs love for his people, and the same Gatafaan, the same Quraysh etc all eventually accepted Islam.

Thus the Quraysh returned home having gained nothing, having humiliated themselves and been humiliated and disgraced in a manner unparalleled in Arabian history. 10,000 strong, and yet they were not able to kill less than 10 people. In return, after this as the prophet PBUH said "Now WE will launch an attack and they will never launch an attack against us". The tide has officially changed. That they sent the muslims the BEST they had, but they still failed.

So what did Allah use for the victory of Ahzab?

1. The imaan of the sahabah and the dua of the prophet PBUH. After Ahzab the prophet PBUH would frequently say dua pertaining to Ahzab. We normally here these phrases during Eid khutbah. That "He fulfilled his promise, that We will defend you. And He helped His servants. He brought about honour to His army. And He destroyed the massive Ahzab all by Himself. Allah is sufficient to fight on behalf of the believers". LITEARLLY they didn't lift a sword. They didn't do ANYTHING other than prove their imaan to Allah. When they proved they imaan, Allah gave them everything that they needed.

2. Nuaym ibn Masud - walahi an amazing and most perfect person with the right connections. He was in Mecca when Abu Suffyan needed a neutral party gaining his confidence. Imagine - Allah is planning from YEARS before. Doing this favour he built a friendship with Abu Suffyan. On top of this he drank wine with cheif of the Banu Quraydha and knows him well. And he interacted with the prophet PBUH a few times too. And of course he is from the Gatafaan - and he was a noble businessman from the second rank. He wasn't the leader but one below so everyone trusted them. And again in his wisdom he didn't get his tribe involved with the Quraysh or Banu Quraydha. Allah is using him - imagine how perfectly the peices are falling into place. On the night of Ahzab out of nowhere Allah threw Islam into his heart. When his

tribe are outside Madinah he decides to embrace Islam and just goes to the prophet PBUH from nowhere. Note Nuaym after this made hijrah and settled in Madinah, and he died a shaheed in the war of the camel.

3. The ignorance of the Quraysh with regards to the rules of the jews. This rule seems so bizzare - some jews now don't even use electricity, or answer the phone. Some walk miles to the synagogue and don't use the car. Imagine the Quraysh who have never heard of this - to think an entire day you do nothing and sit around. He said "what is saturday except the day before sunday?" So he literally though they were inventing something to trick him.

4. The long drawn out seige. Over 25 days - their own supplies are dwindling, and their own animals are dwindling. They are away from family and children. From that high moral in the begining, after 25 days of toture they are so worn out and tired they can't take it anymore. They can't take living in the cold in tents in the desert. As for the muslims they have imaan.

5. Allah sent his armies of winds and angels. Armies that "could not be seen".

And this was the end of Ahzab. And immediately after this the Banu Quraydha had to be dealth with. When it comes to politics, the number one smear is the Banu Quraydha. That he massacared an entire tribe - and then there are charges of anti-semitism, racism etc. But walahi we have already seen the nature of things. Look at the context. This occured not because of who they are, but because of what they did. And its in every hadith book, every seerah book so it definately happened. On top of this the Quran indirectly implies what happened to them. But what happened to them was done because of what they did. Its walahi so simple.

Seerah of Prophet Muhammed 61 - The Tribe of Banu Quraytha - Dr. Yasir Qadhi 15th May 2013

We concluded the battle of Khandak in the last lesson, and the way Allah used a number of factors: Nuaym ibn Masud, the army of the wind, angels, the mistrust the tribes had for each other and so Allah used all of this against them. And indeed as Allah says "Allah was sufficient for their fighting". So when the muslims woke up the next morning after that terrible sandstorm, all the tents were empty and everyone left. The prophet PBUH departed back home, and some said he went to the wife of Umme Salama, and he had hardly come home and put down his sword when Jibreel AS came to him. And at this time it was Zuhr, so it was the time for an afternoon nap as per the custom. But Jibreel AS comes to him, and ibn Ishaaq mentions he was wearing a turban made of soft brucade, and riding a mule with a saddle of silk, and he said "Ya RasulAllah have your put down your weapon?" He said "yes". And Jibreel AS said "as for the angels, they have not put it down yet. And I've just arrived with a new contingent. Ya Muhammad, Allah is commanding you to go to the Banu Quraydha". SubhanAllah its been a whole month of tiredness, fatigue etc. He hasn't even entered his house for rest and Jibreel AS comes and he commanded the prophet PBUH to go to the Banu Quraydha, and Jibreel AS said "And I am heading there right now, and I will shake the Earth from them". So the prophet PBUH sent a crier to the entire city that whoever hears must obey, and no one can pray Asr except at Banu Quraydha. And they are two hours away - so it shows there was no time to relax. And this is was a severe commandment: that you CANNOT pray Asr except in Banu Quraydha.

Quick tangent: this leads to one of the most interesting fiqh episodes. The commandment went out, and obviously not everyone will respond immediately. Maybe a few of them have fallen asleep, a few got the message late etc. There would be some delay: so the sahabah were arriving in Banu Quraydha in batches. Quite alot trickled in until Magrib was about to set. Realise Madinah was much larger than it is now: there were many settlements outside the city. Quite alot of sahabah got to the Banu Quraydha at the right time, but there was also quite alot who were on their way to the Banu Quraydha and the sun is about to set. If it sets Asr is over so the sahabah on route began to have a back and forth: should we pray Asr now so we don't miss it OR should we follow what the prophet PBUH said and not pray Asr until we get there, even if we miss it? It's a big issue. Of course when the prophet PBUH is saying "don't pray Asr until you get there" it was but an expression i.e. hurry up and get there. But the sahabah were taking it at face value: they differed back and forth and couldn't reach a consensus. Some of them prayed then and there, and others didn't pray until they reached the Banu Quraydha even though they missed it. This shows us when equally qualified mujtahids make an ijtihad (and you have to be qualified), neither party is obligated to follow the other ijithad. This is exactly what happened to the sahabah here: they each followed their ijtihad and they didn't criticise each other.

Now when they all got to Banu Quraydha, they told him what happened. And what did the prophet PBUH say? He did not criticise either party and he let it be. This shows us a truly profound matter: that, the ultimate truth even in matter of fiqh is one. How do we know this

even though this hadith shows it is multiple? The scholars say when the prophet PBUH gave this commandment: "Do not pray Asr until you reach the Banu Quraydha" - there is no doubt he intended one of the two meanings. Second, the sahabah differed in two camps: there was no camp which though "oh he must have intended both". It's illogical and against common sense to say this. Thus this is the predominant position is usool al Fiqh. Is truth one or multiple? It's a theological and usool al Fiqh issue, and the position which makes the most sense is that truth is one, but a person who genuinely mistakenly misses the truth will not be sinful. We differentiate between truth and reward. This is proven in Bhukari when the prophet PBUH said "if the qualified ruler/judge judges and is correct, they will get two rewards. If he is incorrect they will get one reward". And notice it can't be multiple at the same time. You can have two scholars give two fatwas: in the eyes of Allah only one of them is correct. This hadith proves it: the prophet PBUH did not criticise either of the two camps, and note he didn't clarify what he meant because this is a one-off thing. One of the two parties honestly misunderstood, and there is no point criticising the wrong party, so the prophet PBUH didn't do so.

Here we find a fascinating issue: how literal should we be to the text to the Quran and sunnah? Can we use a little bit of rationality or not? We don't use rationality to re-inteperet the unseen. We are discussing laws of Islam. When it comes to laws of Islam, there are continuous trends of ikhtilaaf: if the hadith said X, but we kind of sort of understand why X was said and it dosen't apply now, can we move around it? For example, travelling without a mahram. The hadith said "If you believe in Allah and the Last day do not let your women travel without a mahram for 3 days" - in one narration its one day. Literals say "the prophet PBUH said it so you must obey". Others said "yes he said it but our times are compeltely different". Also what we learn from the incident is that both parties should not be critical - these trends go back to the sahabah. But the big caveat is that the fatwas must be given by people that are QUALIFIED to speak. Especially in western lands when there are so few ulamaa: mostly the gatherings are led by people without knowledge. This is a big issue: if reputable scholars have a spectrum of opinion then that is fine. If however conservatives are pronouncing verdicts in Islam with no knowledge, then this is completely wrong. Only scholars with established credentials and experiance can give fatwaas. The progessives who criticise fiqh are complete idiots who have no knowledge and they question a true fuqahaa. However true fuqahaa have the right to debate and discuss with each other. This trend of rationality and literalism goes back to the sahabah: one group said "he didn't literally mean to pray Asr at Banu Quraydha if we miss it" but other group said "no he did". And this will continue on and on, and Allah knows best.

Now lets get back to our seerah lecture. So, the sahabah eventually got there and of the first to get there was Ali ibn Abi Talib. The prophet PBUH told him to go immedaitely and hold up the flag of Islam. And when they saw him they began saying the most vulgar things about the prophet PBUH. The prophet PBUH also was walking to Banu Qaydhar, and they said "we haven't seen anything apart from 'Dihyaa al Kalbi' riding on a white mule". Note 'Dihyaa' was the most handsome man in Madinah, so they said "We just saw Dihyaa on a mule just randomly riding!" and they didn't know it was Jibreel AS. And the prophet PBUH said "that

was Jibreel to rush down the ground from beneath their feet". When the prophet PBUH reached the Banu Quraydha, Ali RA immediately rushed out to stop him and said "Ya RasulAllah why don't you camp over here?" Why? Because he didn't want the prophet PBUH hear what they are saying. So the prophet PBUH said "perhaps they are saying things about me?" And Ali RA said "yes they are". So Ali RA told the prophet PBUH to camp far away from the fortress. Note they had massive fortresses that were fully protected - the Ansar tried to make copies but it was just an imitation. The prophet PBUH said "once they see me they will not say these things". So he set his camp up right in front of the fortress. And the prophet PBUH said "Oh jews aren't you humiliated?" And they said "you were never once who acted foolishly (meaning please spare us)" So the prophet PBUH surrounded them and told them to surrender but they refused.

So the prophet PBUH and the sahabah all camped around the Banu Quraydha - hours went by, days turned into weeks, and weeks eventually in a month. All the books of seerah agree this siege lasted for 25 days. And Khandak lasted for 25-30 days. So the entire ordeal almost two whole months. So for 25 days they are surrounding the Banu Quraydha - and of course inside is Huyay ibn Akbar, the leader of the Banu Nadheer, who through his own arrogance stayed in Madinah. As the days turned into weeks, Ka'ab said to his people "Oh my people I suggest one of three things:

1) We accept this mans religion, for walahi we know he is the prophet who has been predicted in our books. If we do so our lives and property will be safe (they all knew this).

But the people said "walahi we will never leave the religion". Its interesting he says the secret that everyone knew but everyone is too embarrased to admit: they all knew he was the prophet PBUH. And by now of course who can have any doubt? All the miracles are there to see, everything is clear. So Ka'ab said

2) "Ok fine, let us kill our own families and then charge outside with our swords drawn until one of us dies. If we die then so be it. If we win there are plenty of women to marry later".

It was a far shot chance but it was possible - but of course there is no way this is going to happen. The people said "we will never kill our own family". So Ka'ab then said:

3) "Ok if you refuse the first two, the only thing we can do is a suprise attack, and let's suprise attack on Saturday the Sabbath - they won't expect us to break our own Sabbath!"

SubhanAllah look at how low he is willing to go - but his people said "we will never break the Sabbath, don't you know if we do that Allah will send a punishment etc". Ka'ab got so angry he said "walahi since the day your mother has given birth to you, you have never made a decision in your lives". Then they sent a messenger to the prophet PBUH and he begged and pleaded "Oh prophet PBUH give to us what you gave to the Banu Nadheer. Take our lands but we'll take our money, camels and family and we will go". The prophet PBUH said "no". He comes back and says "OK fine keep everything, keep the camels and property, but just let us

go". But the prophet PBUH said "No - I will not accept anything else except an unconditional surrender. And again the prophet PBUH was not being trecharous here - they wanted a condition to come out. But the prophet PBUH said "No only an unconditional surrender".

Then another messenger comes and said "we want Abu Lubaba to come into our fortress". Who is Abu Lubaba? He was a special close friend in the days of Jaheleya with the Banu Qarudhaya. So he went in, and he is of course a great sahabi. He witnessed Badr in that he was in the army, but he was sent to do an errand and he didn't fight. He also fought in Uhud and other battles and he has a good record, but what's about to happen now was a human slip. So he entered their fortress, and ibn Ishaaq said everyone were so happy to see him, and the women and children began crying and begging for mercy for him. And so ibn Ishaaq said his heart became soft for them. They asked him "should we surrender or not?" He said "yes you should but.." and then he made a motion of 'you all will die'. And Abu Lubaba later said in the first person "As soon as I said this, walahi my feet had not moved, except that I realised I have been disloyal and trecharous to Allah and His messenger". Firstly he wasn't sure about their fate, but secondly whose side is he on? Whose loyalty do you have? To show sympathy is such a tense situation to the enemy after all that they had done, this was kiyaana. And he knew that he betrayed Allah and His messenger. And he said he left the fortress, bypassed the army and the prophet PBUH, and tied himself to a piller of the masjid. He tied himself to it and said "walahi I shall remain tied until Allah accepts my repentance. And I will never go to the Banu Quraydha again, for I will never be in an area where I disobeyed Allah and His messenger". After a while the news spread what happened, and the prophet PBUH said "If he had come to me, I would have asked Allah to forgive him. But now he's done this, I cannot help him". Why? Because its a promise he made to Allah that he will NOT move from the pillar until Allah forgives him. And he remained tied for more than a week, and one day at Fajr the prophet PBUH woke up to go pray and he was laughing. Umme Salama said "what caused you to laugh?" The prophet PBUH said "Allah has accepted the tawbah of Abu Lubaba". So Umme Salama said "should I not tell him?" - note at that stage her house had a door with direct access to the masjid. So she comes rushing out and says "Oh Abu Lubaba thank Allah he has forgiven you" but Abu Lubaba said "NO until the prophet PBUH comes and unties me I won't move". So the prophet PBUH did do this. And the repentance of him is in Surah Tawbah verse 102:

And [there are] others who have acknowledged their sins. They had mixed a righteous deed with another that was bad. Perhaps Allah will turn to them in forgiveness. Indeed, Allah is Forgiving and Merciful.

Hasan al Basri used to say this verse is the most optimistic verse in the whole Quran. Ibn Abbass said everytime Allah said 'asa' for 'might/perhaps' it means He will do it so He will forgive. So if you acknowledge you are sinful but ask for repentance Allah willing He will forgive.

24 days have gone - the next day is the 25th. And on this day the Banu Quraydha decide to surrender. There's no escape, their supplies are diminishing and so on the 25th day they all

surrendered. On the night of the 24th in the middle of the night an incident happened: the muslim army is around the fortress - and they hear someone come outside. One of the muslims said "who is it?" The man said "Amr ibn Sa'ad" - he was one of perhaps two, or the only, who had vocally refused to follow what Ka'ab ibn Asad had done. And he said "I will never betray the promise of the prophet PBUH". But he is in the fortress of course. Now when he hears they will surrender the next day, he wants to try and get out before this. Muhammad ibn Maslama was the guard in charge, and he knew this Amr ibn Sa'ad wan't with the Banu Quraydha, he vocally opposed them, but at the end of the day he is still with them. So he Muhammad ibn Maslama said "Oh Allah overlook my overlooking of him". So he simply let him go. And it is said that Amr ibn Sa'ad went to Madinah for one night, and then left thereafter. When the prophet PBUH heard of what happened, he said "that was a man Allah saved because of his honesty". The prophet PBUH did not get angry at Muhammad ibn Maslama. And a key point of this is that, these people were punished for what they did. NOT who they were. Amr ibn Sa'ad was truthful to the treaty, so he was saved.

The next morning the message came they are willing to surrender. Immediately the Aws surround the prophet PBUH and began pleading. As of yet the prophet PBUH has not said what he wants to do. Because of this, the Aws remember the days of Jaheleya, and they start begging the prophet PBUH to save them; one of them said "Ya RasulAllah you spared the Khazraj's tribe (Banu Nadheer) so spare our tribe aswell". And he even did it for Abdullah ibn Ubay. So the Aws are saying do the same for our tribe - but subhanAllah theres a world of difference between what the Banu Nadheer did and what the Banu Quraydha did. But the Aws are humans and want mercy for their own friends. At this, the prophet PBUH said "will you be happy if one of your own decides their fate?" They said "OF COURSE". So he said "I have chosen for you Sa'ad ibn Mu'ad, your own leader". Walahi this is amazing. The messenger of Allah stepping down and saying to the Ansar "You guys decide". He is a true leader, and he has to gain the trust of his followers. Amazing. He says to them "YOUR leader, Sa'ad ibn Mu'ad - it will be his verdict". Its amazing that he is willing Sa'ad ibn Mu'ad judge something that is a judgement of Allah and His messenger.

So Sa'ad ibn Mu'ad up until this point, he is still in the hospital tent. There was the equivalent of a nurse amongst the sahabah, her name was Rufaydha, and she voluntered to always take care of the sick etc. And she a tent that was a mini hospital. So he was still in that tent, bleeding for 25 days - and he is going to die soon. So a group of the Ansar became very happy, they rushed back to Madinah, put him on a mule and took him to the Banu Quraydha. And on the way there, the Aws surrounded him and continued to tell him "you have to be merciful, remember this, remember that etc". One of them said "you've only been chosen by the prophet PBUH because you have been merciful". Sa'ad said "Now is the time of Sa'ad to not care about his people, but only Allah and His messenger". SubhanAllah. People want to go out with a bang for their people - but what is Sa'ad saying? "Now is the time to be sincere to Allah". When he said this the Aws understood what his judgement will be. When he came to the Banu Quraydha, the prophet PBUH said to the Ansar "stand up to greet your leader". He himself did not allow the sahabah to stand up when he entered the room - this leads to a HUGE contraversy in fiqh as to whether you should stand. The prophet PBUH said "whoever

loves it that people stand up for him, let him be prepared for his seat in Jahannam". He said this yet he tells the Ansar "STAND UP to greet your leader". How do you reconcile? Imam Nawawi says whoever has taken this as a habit and expects people to stand, this is the person who will be in Jahannam. But once in a while, a one-off, not as a regular habit, then this is something allowed. When Fatimah RA came to see the prophet PBUH after a while, he himself stood up to greet her. So you can do once in a while, but not every time. If a grandfather or guest comes, as a one-off, you can do it.

Anyway, the prophet PBUH then said to Sa'ad ibn Mu'ad, that "your people have accepted you as a judge for these (Banu Quraydha)". Note all of this is taking place outside the fortress. The muhajir and Khazraj are not really involved either - the Khazraj had animosity with the Banu Quraydha anyway so they didn't care what happened to them. So it was between the Aws and the prophet PBUH. So Sa'ad said to his people "I call you to Allah, and tell you to make a promise to Allah - will you listen and obey me with whatever verdict I give?" They said "Yes it is you". And then he turned to the prophet PBUH, lowered his face in front of him, and said "and you aswell ya RasulAllah? Will you be happy with my verdict?" And the prophet PBUH said "Yes". Walahi its mindboggling to imagine, that RasulAllah is willing to go down to the ruling of Sa'ad just for the Aws. And so Sa'ad without a seconds hesitation said "my judgement in them, is that their men should be executed, their property distributed and their women and children taken as captive". As soon as he said this, the prophet PBUH said "Walahi this was judgement of Allah from above the seven heavens". And by the way this shows us Allahs decree is ONE. But the prophet PBUH was willing for the sake of unity of the ummah to perhaps have a softer decree. But when Sa'ad said the verdict, the prophet PBUH said "this is literally the verdict of Allah".

When the verdict was given, then of course the commandment were given to execute the men. Trenches were dug, the males were tied up and they were taken in batches and executed. One of the young men who survived narrates that "I was a boy that was spared because I didn't have hair". And many stories are mentioned regarding Huyay ibn Aktab, when he was led out of the fortress, he was wearing his finest garment, and he had used strings to tie it around his body because he didn't want anyone to take it from his body after his death. And when he passed by the prophet PBUH he said "walahi I have never regreted my aminosity towards you". To the last second he is saying "I have no regrets". And then he said a phrase "but whoever Allah humiliates, that is the real one who is humiliated". Look the guy himself deep down inside knows whose side Allah is on - and he turned to his people and said "Oh my people don't be sad, this is the decree of Allah on the Bani Isreal" and then he lowered his neck and was executed. When Ka'ab ibn Asad was let out, the prophet PBUH said "Oh Ka'ab why didn't you benefit from the advice of Ibn Karash (a rabbi who had predicted from the coming of the prophet PBUH) for he believed in me, and commanded you to follow me, and gave his salaam to me through you". So Ka'ab says "I swear by the Torah this is true. And were it not for the fact that the jews would criticise me, and say 'because I was scared of death I converted' I would follow you know, but I die as a jew." So better than Huyay, but he is still going to die upon his own religion.

Aisha RA said she was sitting with the prisoners, and a lady was laughing and joking with all types of jokes while her own people are getting executed, and then someone called her name and she stood up. Aisha RA said "why are you standing?" And she said "to be killed". Aisha RA said "why?" and she said "because of something I did" so she knew it was her death. And later on we found out she had killed one of the sahabah during the seige, and because she killed him in the manner, she was the only women executed. And Aisha RA said "I never ceased to be amazed at her laughing while she knew she was going to be executed".

Another interesting story is that of an ansari, Thabit ibn al Qais. In the wars of Bu'ath (the wars between Aws and Khazraj, Banu Nadheer etc which finished before the Hijrah by two/three years) he and his wife were saved by one of the Banu Quraydha. So Thabit went to the prisoners, found Zubair and said "do you remember me?" And Zubair said "of course you are that person I saved etc". And then Thabit said "it's time for me to repay that favour". Zubair said "Of course". Zubair was extremely old so Thabit goes to the prophet PBUH and said "Ya RasulAllah please allow him to be spared". So the prophet PBUH agreed but Zubair said "What use is life without family?" So Thabit goes back to the prophet PBUH and begs for family and children so the prophet PBUH said "Ok they are for you too". But Zubair then said "what use is life without money?" So back to the prophet PBUH and again the prophet PBUH said "for you aswell". Then Zubair says "where is so-and-so?" And he started to list all his friends but they all had been killed. So Zubair said "what is the use of life without my friends and tribe? You send me to my death". So he was in fact killed. One or two people similar to this case survived. This also shows any muslim who had a special favour with someone the prophet PBUH gave that. Also its said some of the Banu Quraydha had converted to Islam and so they were spared.

How many people were killed? The books of seerah many broad numbers. Ibn Ishaaq is the most authoritative, and he says between 600-700. But then he says "some has exagarrated and some 800-900". Some hadith say 400. Allah knows best but whatever it is it's a large tribe of the Banu Quraydha. Much booty was recieved: according to one source, 1500 swords and 1500 sheilds were recieved. These were invaluable to the muslim ummah. In addition to this, the muslims got 2000 spears, 300 body armour suits, 1000s of camels and sheeps and they also found a large quantity of alcohol which was destroyed.. And it was at this point in time when the ganeema ruling was solidifed: the one who had a horse was given three shares compared to the one walking. In those days the muslim army was not paid, it was on a volunteered basis. Thus the owner of animals got three shares: one for the animal and two for the person. Why? Because he is risking more and had more responsibility and burden to take care of the animal, train the animal etc. 1/5 was given to the prophet PBUH and the Islamic state.

Among those who the prophet PBUH recieved in this battle was Rayhaana and he invited her to Islam but she refused. So eventually the prophet PBUH decided to transfer ownership, so he let her for a long time decide her fate. When she realises the prophet PBUH will leave her, she converted to Islam: she wanted to be with the prophet PBUH rather than with someone else because of the care and gentleness he showed. After she converted the prophet PBUH

gave her the option to free her and marry her. Now the books of seerah differed that she didn't want to willingly be a wife, others say no she did. And we will realise contrary to popular beliefs there is a lot of differnces in opinion as to how many wives the prophet PBUH actually had. This is but another issue - we just don't know about Rayahaana.

Its pretty obvious there are many who charge the prophet PBUH and Islam as being anti semetic etc. No doubt the punishment was harsh, and even the prophet PBUH was willing to comprimise if Sa'ad said so. Indeed there was the possiblity of being merciful and being harsh. But even the most spiteful crticic should not and cannot say they were killed for who they were. One can understand if you say it was a harsh punishment, but if you claim the prophet PBUH killed them for who they were, this is a lie. And none of the early scholars even entertained this possibility - its so simple; they were killed because of what they did. Look at the context, the circumstance etc. Look at how many times they were told: three times the prophet PBUH gave them the option and made them sign their treaty. The issue comes: anyone who talks about it, the entire context is ignored. This is not fair - when you put the situation in context you will see why the prophet PBUH did what he did.

And by the way there is no problem with saying its harsh. So what? Sometime its good to be harsh and sometimes its good to be merciful. Islam is the perfect way of life because gentleness is the rule, but once in a while you must show harshness and severity. You have to - otherwise people will just walk over you. There was an element of harshness but it was deserved. And you can't always forgive - you need to show there is a line you simply cannot cross.

Detronomy 20 10-14

"10 When you march up to attack a city, make its people an offer of peace. 11 If they accept and open their gates, all the people in it shall be subject to forced labor and shall work for you. 12 If they refuse to make peace and they engage you in battle, lay siege to that city. 13 When the Lord your God delivers it into your hand, put to the sword all the men in it. 14 As for the women, the children, the livestock and everything else in the city, you may take these as plunder for yourselves. And you may use the plunder the Lord your God gives you from your enemies."

Many scholars refer to this verse in the Torah and subhanAllah its right there in their own book - their own punishment was exacted on them. And it was Sa'ad who executed hukum'Allah. And Sa'ad is that person whom the prophet PBUH commanded others to stand up for. He was that person who made a dua to Allah that 'allow me to live until that day' and Allah accepted. And its mentioned when they carried his body for the janazah, the sahabah said "we have never carried someone lighter than him". And the prophet PBUH said "why should it not be light? For verily 70,000 angels have come down - they have never come down except for now on this Earth and they are carrying his body with you". And when Sa'ad was being burried, the prophet PBUH said to him "Jazak'Allahu Kharian oh leader of the people. You have fulfilled your promise to Allah, and Allah will fulfill His promise to you". This is the

prophet PBUH saying to Sa'ad!! This is Sa'ad ibn Mu'ad. And when he was placed in his grave the prophet PBUHs face colour changed out of sadness and he started saying "subhan'Allah etc" and the whole Baqee also said it. And then the prophet PBUH said "Allahuakbar" and the sahabah said "why the change?" And the prophet PBUH said the beautiful haidth: "this righteous servant, for whom the throne of Allah shook, and for whom 70,000 angels have come down to witness his shahada, he has now been squeezed in the grave and then set free. And if anyone were to have been free from the squeezing of the grave, it would have been Sa'ad". This shows us as soon as the body is placed in the grave, there is a squeeze. And he is saying if anyone would have been saved from even this, it would have been Sa'ad. And the scholars report that Sa'ad ibn Mu'ad was a tall broad man, fair skinned and handsome, and he died a young tragic death at the age of 37.

Seerah of Prophet Muhammed 62 - Minor expeditions between Khandaq & Hudaybiyyah - Dr. Yasir Qadhi

We finished the battle of Khandaq/Ahzab, and we are now at the end of the 5th year of the Hijrah/beginning of the 6th year. The next major incident will be the incident of Hudaybiyyah which occurs at the end of the 6th year. Therefore we have around 7/8 months to cover in between. In these months a number of events happened, none of which were as important as Khandaq. These skirmishes and expiditons were not that important politically, but in each one of them certain things happened that are interesting for us to know. We will not discuss all minor events, but around 4/5.

We begin with the expiditon of Muhammad ibn Maslama to Al-Kurtaa. This was a minor expiditon, a sareeah, involving 30 sahabah dealing with the tribe of Banu Bakr in the month of Shawwal. The expiditon was a success, but on the way back something interesting and beautiful happened. The sahabah came across a small convey and something seemed strange about them. Most likely there were signs of them being a rich and noble group of people. And so the sahabah brought these people to the prophet PBUH, and he asked them "do you not know who your pisoner is?" They said "who?" He said "you have captured Thumama ibn Athaal". Thumama was the cheifton of the tribe of the Banu Hanifah. And they were one of the largest tribes in Arabia. He is a very senior figure and is the cheifton of a tribe that is equal in the size of the Quraysh. And he happened to be a convoy that was not guarded so he was captured by the sahabah. And Thumama of course supported the pagans against Islam, and he publically threatened to kill the prophet PBUH whenever he could. So the prophet PBUH made a dua to Allah that "Oh Allah allow me to have control over Thumama" and of course this incident is the the dua of the prophet PBUH being answered. That literally Thumama came to him as a prisoner of war. The companions did not recognise him, but the prophet PBUH immediately recognised him through Jibreel AS. The prophet PBUH commanded the sahabah to treat him well, and he was a prisoner in the masjid of the prophet PBUH. On that evening, the prophet PBUH told his wives to send his own food to Thumama. Now the prophet PBUHs food would not have been better than what the sahabah ate, but it was a symbolic suggestion - that the messenger would have told Thumama "this is from Muhammad the messenger of Allah".

The next day, the prophet PBUH went to Thumama and asked him "what do you have to say to me?" And Thumama said "Ya Muhammad, if you are going to kill me, you will kill someone whose blood is very heavy (meaning you will have a civil war), and if you are generous, you will be generous to someone who recognises your generosity and will repay you. And if you want money, ask for whatever you want and you have your price". This shows this guy is not begging for life. He has dignity, he has nobility - he is in all sense a royal. He was the cheifton after all of a huge tribe in Arabia. The prophet PBUH advised Thumama to accept Islam and Thumama did not say anything. The next day, the second morning the same thing happened. The prophet PBUH said "what do you have to say for yourself?" Thumama replied in the same way. And the prophet PBUH left him to be. The third day the same thing happened and Thumama gave the same response.

The reports do not mention this but what do you think is happening while he is in the masjid? He is hearing the Quran of the prophet PBUH, watching the salah of the sahabah, the Prophet's halaqaat and conversations with the sahaba etc - he is absorbing it all in for over 72 hours, and Thumama is just sitting at the back being ignored - but what is the wisdom of having him in the masjid? To show Thumama Islam and hopes he accept Islam. But he didn't and at the end of the third day the prophet PBUH told the sahabah to release Thumama. So they cut him off and let him go - after this, Thumama walked out of the masjid, took a bath somewhere and within 10 minutes walked back into the masjid and became a muslim. And then he said "Ya Muhammad" - even though he's a muslim, he is still addressing the prophet PBUH by his first name because he hasn't yet learnt the right ettiquites. So he said "Ya Muhammad I swear by Allah there was no face in the whole world that was more despised and hated to me than your face. But now walahi it is now the most beautiful and more beloved face to me. And I swear by Allah there was no religion I hated more than Islam, but now its the most beloved to me. And I swear by Allah there was no city I hated more than Madinah but now it is the most beloved to me". And he then explained how the sahabah captured him. It just so happened the muslims were coming back from an expiditon, and he was going to Mecca to complete umrah. And because of this he had very few guards and protection. Now that he is a muslim, Thumama asked the prophet PBUH "should I now go back and continue my umrah?" and the prophet PBUH said "yes go back". That evening the sahabah brought him his supper and meal again, and because the prophet PBUH told the sahabah to be generous to him, they brought him large trays of the most fancy foods they have. But this time he just ate a little bit and that was it. This was a man for the last three days had been consuming all of these varities of food, but now he is just eating a little bit! The prophet PBUH said "why are you amazed? A man ate in the morning with the stomach of a disbeliever; now he is eating at night with the stomach of a muslim. Verily a disbeliever eats with seven stomachs and a musim eats with one".

And according to Ibn Ishaaq the first person to enter Mecca with the proper talbiya was indeed Thumama. Of course the Quraysh knew the talbiya, but they added shirk to it, that "You have SOME partners oh Allah". So the first muslim to enter Mecca loudly with talbiya was Thumama and when the Quraysh heard him with this talbiya, they asked him "have you become a sabi'?" Note whenever the Quraysh thought someone left their Jaheleya religion, they thought he had become a sabi'. So they would make fun of the early muslims by calling them sabioon. So they asked Thumama "have you become a sabi'?" And Thumama said "No I am a muslim". At this some of the Quraysh surrounded him and unsheathed their swords, but the more senior members said "If you kill him, you will have to face the wrath of the whole tribe of the Banu Hanfiah". So they didn't harm him, but Thumama became so enraged at all of this "walahi not a single seed of grain will come to you from my tribe until the prophet PBUH commands me to do so". Note Thumama was in central Arabia and grain would come to them from up north. And he had command of the highways, so he got so angry he said "I swear by Allah not a single grain of wheat will reach you until the prophet PBUH commands me". So he did his tawaaf, went back and he fulfilled his promise. He cut off all the supplies of grain to the Quraysh, and for weeks and months their supplies dwindled. Eventually they

were forced to eat a substance called 'ilhiz'. And this is something that they resorted to at times of extreme drought because its something disgusting: it was a mixture of camels blood and camels hair. So the situation got so back they ate 'ilhiz' and Abu Suffyan had to swallow his pride and write a letter to the prophet PBUH and said "Ya Muhammad, you claim you are preaching to be good to your relatives, yet here you are letting us whither away". And so the prophet PBUH wrote a letter to Thumama and allowed the wheat supplies to resume.

Now before we move on some benefits from this story:

1. Look at how amazingly the dua of the prophet PBUH was answered. And indeed by and large the duas of the prophet PBUH was answered and this shows us the mikaam and status of his nabis.

2. Allah helps the believers in many different ways: Thumama was a gift from Allah out of nowhere. And since he was a chiefton, when he converted most of his tribe also converted so that was a huge increase in the number of believers.

3. We also see gentleness gets you what harshness does not: for three days Thumama was treated with the upmost respect. He was treated with dignity, he was given better food that the rest of the people, and so when he sees this his heart opened up to Islam. And the prophet PBUH gifted him his independance within 3 days after Thumama threatened to kill the prophet PBUH publically. From this we learn it is allowed for non muslims to enter the masjid. And in the seerah there are so many incidences of non muslims entering the masjid and staying there. The prophet PBUH allowed the christians of Najran to not only stay in the masjid, but worship there! These are people claiming Allah has a son but he still allowed it. This shows us as ibn Hajar says the permissability of non muslims entering masjids.

4. This hadith is the one of the fundamental evidences for showing if a non muslim converts to Islam, he should take a bath. And the scholars point out this was so well known that even Thumama knows he should take a bath before accepting Islam. It's a symbolic gesture to purify oneself, and also it's an act of ghusl to remove the state of janaaba.

5. If a non muslim embraces Islam, he should not stop his good deeds. Thumama wanted to do umrah and so the prophet PBUH allowed him to do straight after he converted.

6. We see the hypocrisy of the Quraysh in this incident, that after kicking out their families and tribesmen, now they are telling the prophet PBUH "you are teaching people to be good to relatives why aren't you good to us?" And the prophet PBUH was kind and tender in that he responded to there request.

7. We also see an interesting point: no doubt he was strict with the Quraysh, after all he had to gone to war with them. And on the battlefield they attempted to kill each other. And yet he dosen't want to starve their women and children. And walahi had he stopped the supply, this would have been understandable. Just a few months ago in Khandak the Quraysh

completely cut off food supplies to the muslims for a whole month. But the prophet PBUH didn't do the same - he allowed the supplies to resume.

As for Thumama, there was an infamous person from his tribe, the Banu Hanifah and that was Musaylama bin Khazab who claimed to be a prophet. And Thumama was fighting his own tribe during the battles of Riddah, therefore showing he completely embraced Islam. A number of things happened and eventually he died a shaheed.

The next incident is a small one but we should keep it in mind - and that was another assassination attempt on the life of the prophet PBUH. After the battle of Badr and battle of Uhud, Abu Suffyan is the defactor leader. Before it was Abu Talib, but he died. Then Abu Lahab, Waleed ibn Moughira etc but they all died. So by default Abu Suffyan was the most senior leader of the Quraysh. And this is why when the prophet PBUH conquered Mecca, he honoured Abu Suffyan to a high level by saying "whoever stays in the house of Abu Suffyan will be saved". And he gave Abu Suffyan 100 camels which is literally a fortune - all of this because Abu Suffyan converted but it was not easy. He fought Islam for such a long while that fully accepting it was hard in the beginning.

So in this story Abu Suffyan put a randsom on the prophet PBUH. And a bedouin comes and wants the bounty and so he plots to kill the prophet PBUH. Abu Suffyan supplies him with a camel, food and weapons and send him away to kill the prophet PBUH. And the bedouin invented a story that he wants to accept Islam and he enters Madinah within 6 days. He enters the masjid with this false story, and when he entered the prophet PBUH said "this is a man who has treachery written on him". SubhanAllah, as soon as he said this the sahaba tackled the man. And when they did this, a dagger drops from his belt. And so the prophet PBUH said "if you are truthful to me I shall let you go, otherwise...". So he told the prophet PBUH everything that happened (that Abu Suffyan sent him), and upon this the prophet PBUH let him go. In the end the beduoin accepted Islam.

And what is interesting is that, despite all of this, still Abu Suffyan was honoured to the level he was honoured. This story is a perfect stepping stone to the next story which is seen as an extremely controversial story, and that is the assassination of Sallam ibn Abu al-Huqayq. We already discussed the assassination of Ka'ab ibn Al Ashraf. And the story of Sallam is similar to Ka'abs - therefore all the points that were made for Ka'abs assassination are valid here. It was not collateral damage - it was targeted killing. And in modern times no one has a right to even say anything regarding this. We don't know the exact date, but it clearly happened after Ahzab and before Khaybar, most likely in the middle of 6H. Khaybar is going to come - and Sallam is one of the big shots of Khaybar. And he was one of the main funders of Khandak. He was a wealthy 'billionaire', and he was the one who financed the tribe of Gatafaan. Recall the bulk of the people of Ahzab were hired mercanaries - that is why when Allah sent His punishment they were the first to run away. They weren't there out of genuine desire - they just wanted the money. And who gave them the money? Number one on the list was Sallam. So the prophet PBUH decided to kill him for this, and indeed a message had to be sent.

So a number of people of the Khazraj themselves came up with the idea of assassinating Sallam. This was a very dangerous expidition - they will have to go to Khaybar themselves which was three days away, and Khaybar was heavily fortified. And we already mentioned the jews had thick fortified walls that muslims really did not know how to conquer. And we will see when the battle of Khaybar took place the prophet PBUH camped outside for a month not knowing what to do. It's just very difficult - even during the Banu Nadheer and Banu Qaynuqa seiges he camped outside. The architecture and thickness of walls were superior structures. So this expiditon would be a small group that manages to pinpoint Sallam and take him out. Why did the Khazraj volunteer? They felt that the Aws had beaten them by taking care of Ka'ab ibn Ashraf. So they felt the score was '0-1'. So they wanted to do something that shows the Khazraj was on a same/higher level of the Aws. So the prophet PBUH gave them permission to do this, but he said "do not kill any women or children". In those days there was no such things as 'civilians' - every adult male was apart of the army. Therefore there was no 'non fighting man' - every man of age was a military man back then. When he is telling them "don't kill women and children" he is basically saying "don't kill civilians" i.e. those who have nothing to do with the war.

So five people volunteered and their leader was Abdullah ibn Ateeq. And he was chosen because he could speak the language of the people of Khaybar very fluently. And this is obviously a neccesity for this type of expidition. And they immediately made there way to Khaybar. And they camped outside thinking of a way to get in, and Abdullah ibn Ateeq said "I have an idea". And so as it was in the past, they would always shut the doors of the cities at Magrib time. So he waited and waited until it was just before Magrib time. And he made his way close enough to the guard so the guard could see him, and he pretended he is urinating. The guard is about to shut the door and sees someone is urinating in the distance, he dosen't assume anything of it and so the guard shouted out "I am going to close the door hurry up!" And so Abdullah managed to get inside the city. When nightfall came, he reopened the gate and let the other sahaba in. So all five are in the fortress, and they find their way to the house of Sallam. Allah knows how they did this - but we assume the richest person has the central and largest house. So they made their way into the house, and they got rid of him. His wife saw them so she shouted out and tried to set off the alarm, one of the sahaba was about to kill her, but he remembered what the prophet PBUH said: "no women or no children". The room of Sallam was protected such that his room was connected to the lower floor via a ladder. So you have to climb the ladder to get in. And ibn Ateeq its said had feeble eyes, so when they were racing outsides, he sprained/broke his foot. So the other sahaba carried him outside and had to rush back to Madinah. SubhanAllah you can imagine the situation. Allah knows how they did it, and they escaped without a single casuality. When they came back to the prophet PBUH, he rubbed his hand on the foot, and by the permission of Allah it becomes perfectly healed.

In a nutshell, frankly those were different times and different norms. There was a war going on and this was something expected and understood. It was a part of the territory back then - we just talked about Abu Suffyan trying to kill the prophet PBUH. Its a two way street. No one is saying any muslim can start doing this to anyone. But can a khalifah use such a tactic in

our times? Well we don't even have a khalifah right now. The main scholars say the shariah is a spectrum that allow for some changes. If there are customs in place, the shariah allows us to adapt to those customs and protocols. As we speak there are drone talking place everywhere - for anyone to criticise something that happened 1400 years ago the best response it look at what your own people are doing now. This issue is not problematic at all. It is what it is, no civilian died and it was a specific kill.

The next incident is the gazwa of the Banu Lihyan. And recall the gazwa means the prophet PBUH is with the party. And this was among those tribes who tricked the sahaba to come to them and massacared them. It was one of the tribes that betrayed the trust of the prophet PBUH, and killed many muslims. And they were the one who killed Khubayb (the one who prayed two raka'at before he died). The problem with them was that they were in the hijaaz. So going to them is problematic because you are close to Mecca. The prophet PBUH took 300 sahabah and initially did not tell anyone where they were going. So he left Madinah heading north, but as was his tactic and he didn't a single person - he doubled back, and then the people realised they are going towards Mecca. And when they came close the prophet PBUH told them they will attack the Banu Lihyan. However the Banu Lihyan had their spies and saw the army coming, and thus they all fled. When they entered the cities it was empty, and the prophet PBUH remained there for two/three days to show who is the victor and frighten them. There was no actual battle/war - so why are we talking about it? Most likely in this gazwa Allah legislated Salaatul Qouhf.

The story is as follows: the Banu Lihyan sent an emmicary to the Quraysh to help them. So they sent a small force under the charge of Khalid bin Waleed. And there is no actual battle that takes place, but Khalid camps in front of the muslims, and the muslims in front of him. So they can see each other. And the time for Zuhr comes, and all the muslims get up and pray in Jama'a. And one of the Quraysh said "if only they were to do this again - this is the perfect time to attack". And so they tell Khalid its the perfect time for all of them to charge - and Khalid said "wait, they have another time coming out so we will do it Asr". And its understood when they are praying they take their sheilds, armour and swords off etc. So the muslims will be relatively defenceless. What happens? During Zuhr and Asr, Allah sends down surah nisa verse 102:

"And when you are among them and lead them in prayer, let a group of them stand [in prayer] with you and let them carry their arms. And when they have prostrated, let them be [in position] behind you and have the other group come forward which has not [yet] prayed and let them pray with you, taking precaution and carrying their arms. Those who disbelieve wish that you would neglect your weapons and your baggage so they could come down upon you in one [single] attack. But there is no blame upon you, if you are troubled by rain or are ill, for putting down your arms, but take precaution. Indeed, Allah has prepared for the disbelievers a humiliating punishment."

So the prophet PBUH prays one entire salah, but the people behind him split halfway. One group guards while another prays, and then they swap halfway during the salah. How this

happens and what is the fiqh? This is something heavily written about. Also according to one hadith, this was the time the prophet PBUH teaches the sahaba the dua of travel (safar).

The final story is an interesting story which is the sareeah of Zaid ibn Harithah to a place known as Al-Ees. The prophet PBUH sent Zaid (and this one of the last things he does as he will die in a few weeks), the one whom the prophet PBUH adopted, to Al-Ees with 170 people in Jumaadha of 6AH to intercept the caravan of the Quraysh as it is returning for Syria. And he sent Zaid to get this huge caravan, and lo and behold the caravan is captured in its entirety. So all of the camels, the wealth, the items come back, and the prisoners of war come back to Madinah. And the story is interesting because of one of the prisoners of war. The actual sareeah was very simply. So who was that prisoner? Abl Aas ibn Rabiya, the son in law of the prophet PBUH. The husband of Zainab bint Muhammad. Who is Abl Aas? He is a pure qurayshi from the Banu Abd-Shams; his mother is Haala and she is the older sister of Khadija. So Abl Aas is the son of Haala, so he is the cousin of Zainab. And Khadija had asked the prophet PBUH to marry Zainab to Abl Aas, her sisters son. And the report said "the prophet PBUH never refused anything for Khadija" subhanAllah. And this again shows the love of Khadija. So when she asked this, he acceped and Zainab married Abl Aas. How many daughters did the prophet PBUH have? Four. The order was: Zainab, Ruqqiyah, Umme Kulthoom and Fatimah. These are true ahlul bayt of the prophet PBUH. And most likely Fatimah was born in Islam, the other three before Islam.

So Zainabs married was decided. And Ruqqiyah and Umme Kalthoom had already been engaged to the sons of Abu Lahab. When the dawah began, Abu Lahab cancelled immediately. And the Quraysh put pressure on Abl Aas - that ask whatever you want, and name any women you want, but get rid of Zainab. So divorce her and we'll give you any women you want in marriage. But he refused and said "no one can substitute Zainab". So he loved her immensely and was not bribed. They remained married and when the prophet PBUH immigrated to Madinah, Zainab stayed in Mecca. And note Zainab had a daughter whose name was Umama, the one whom the prophet PBUH prayed while carrying in salah as reported in Bhukari. Zainab also had a son but died as an infant; but Umama lived a long life and she married Ali ibn Abi Talib after her aunty, Fatimah RA dies. And Umama marries Ali and they have some children aswell.

In any case, Zainab and Abl Aas were married. Abl Aas joined the Meccan side against the muslims in Badr and was taken as a prisoner of war. And his wife sent in randsom the neclace Khadijah gifted her, and this brought back so many memories to the prophet PBUH that he requested "if you think it is appropiate, let him go for the sake of Allah". But obviously the sahaba gave him away. After this, the prophet PBUH told Abl Aas to send him Zainab, and this was the start of that long story where Zainab tried to leave Mecca and the Quraysh didn't let her. So the prophet PBUH had a lot of respect for Abl Aas: he said "as for Abl Aas, he spoke to me and told the truth. And he promised me, and he fulfilled his promise". So Abl Aas was a firm man. So Abl Aas returns after Badr and sends Zainab to Madinah. At least two/three years go by, and lo and behold he is captured and he is now a PoW in Madinah.

The next morning at Fajr, the prophet PBUH stands up and says "Allahuakbar" to start salah. But from the womens side a loud voice comes: "Oh muslims I am Zainab bint Muhammad, and I have given Abl Aas my protection. So you give him your protection". So the entire congregation hears this cry from Zainab. And the prophet PBUH, after salah finishes he asked the sahaba "did you hear what I heard?" And they "Yes RasulAllah" and the prophet PBUH said "walahi I had no knowledge of what she was going to do". Then the prophet PBUH said the famous statement: "all of the muslims are the same when it comes to protection, the least of them can offer protection to anyone, so Zainab we have given protection to whom you have given protection". So this shows any muslim has a right to say 'this person is under my protection'. This is a standard principle of fiqh. The people who had captured him and his property, once again the same thing happened: twice the prophet PBUH had to tell them the same thing that "you know the status of Abl Aas, so if you wish return his money and his section of the caravan to him and that is more beloved to us. But if you want to keep it that is your right and the right Allah has given you". So the Ansar who had taken Abl Aas' portion of the caravan give it back to him. They say to him "Oh Abl Aas, you are the son of the prophet PBUH, isn't it time you accept Islam? We will give your money back and you can stay in Madinah." So they added this condition of money. Abl Aas responded: "what an evil suggestion - that I should change my faith, and be trecharous because of that?" And this was not a suggestion from the prophet PBUH. In any case the Ansar gave him all of the money back. And he went back to Mecca and returned every single penny to the people who gave him something. As soon as this happened, in front of the Quraysh he converted to Islam. So he didn't want to accept Islam in Madinah - someone might say "you did it for the money, for the life etc". He wanted to get rid off all his obligations and then embrace Islam publically to show his sincerity. And Abl Aas's great grandfather is Abd Shams, a giant of Quraysh. So you cannot harm a hair on Abl Aas' head. So he has the audacity and courage to announce his shahada in front of the kab'ah, and he then returns back to Madinah as a muslim.

This story could be problematic for two reasons:

1. When he is captured as a prisoner, clearly he isn't a muslim. And the prophet PBUH frees him basically on the presumption the two of them are still married. But he said to Zainab "this man is a mushrik (pagan) so he's not allowed for you". So is there a marraige at this time or not?

2. The real fiqh problem is, when he did return back to Madiah, the authentic hadith says "the prophet PBUH returned him to her without a maher (so new nikah)".

We all know in fiqh that when the wife converts to Islam and the husband does not, the marriage contract is invalid. If the husband accepts Islam within the iddat of the wife (the correct position is one month). If however a husband embraces Islam and the wife is either jew or christian, then this marriage contract is valid. If the wife is a pagan then it becomes invalid. So technically we will advise a women if she converts and a husband does not, that shari wise "he is not your husband anymore". According to the madhab - if he converts within the iddat period (1 month), then there is no issue. If however he dosen't, then the marriage

is null and void. And if he later on converts to Islam and wants her back but the one month period is over, the majority of scholars say a new nikah must be done.

How do the scholars reconcile this? Most scholars say a new nikah must be done regardless of this hadith. But some scholars, and Ibn Tammiyah is one of them who champions this view: he said, and the evidence of this hadith suggest this, that such a women is in a "unique situation". He says after the iddat is over, she can remarry any new muslim. If however her husband embraces Islam, and she has not married she can take back her ex-husband if he becomes muslim. So the ex-husband becomes allowed for her without a nikah, with a contract if they both agree. So a trick question is "what women is there who can marry without a nikah?" The answer is this women. And of course the conditions are that the ex-husband must convert to Islam and the women must not remarry. Indeed when Abl Aas converts and comes back to Madinah, the prophet PBUH allowed him and Zainab to resume marriage life without a new nikah. Another fiqh point is that, if a non muslim couple converts simultaneously, by unanimous concensus of all scholars they do not need to redo their nikah in an Islamic way. If they both convert and they were married in however their society deems them to me married, then their marriage contract automatically becomes and islamic contact. As ibn Hajar say, in the lifetime of the prophet PBUH, thousands of couples converted, and never once did they 'remarry islamically' - it was just automatically accepted. So marriages of the non muslims when they convert are still valid. This is very clear from the seerah.

The final mini story involves fiqh of food. Its called sareeah-tul Kabat. The prophet PBUH sent another large caravan to intercept the Quraysh - we don't have any other details but most likely it was when the caravan was going up to Syria. So he sent a large expiditon of 300 men to intervene and block the caravan, however they were not successful and the Quraysh evaded them. Because of this when the muslims tried to chase them, their supplies dwindled and they ran very low. Their leader was Abu Ubayda Amr - when their supplies became critical, Abu Ubayda commanded the army to give any food they have. So all the food was collected and he rationed a portion for each person. Until finally they had one date per person per day. Even that ran out, and Jaabir ibn Abdullah narrates that they would put the date seeds in their mouth and suck on it during the day. And they would drink water with the date seed so they get some type of taste. And they were forced to eat 'Kabat' which is the dried withered leaves of thorn bushes, just to survive. And eventually they made their way to the shore called Yumbo which was relatively close to Madinah. And lo and behold they found a massive whale, and the hadith describe it as being simply unbelievably large. In Bhukari its mentioned 13/14 sahabah sat in the eye socket of the whale. And they took one of the bones of the whale, and they planted it on the beach, and Abu Ubayda chose the largest camel and he sat on the camel, and he managed to right underneath the bone without lowering his head. You can see how huge the whale is. And it's clear Allah gifted them this. They rejoiced so much they camped one whole month because of the whale - they were about to die of starvation but then Allah gave them this whale, and during the month they actually gained fat. For a whole month 300 people ate from this whale.

Finally they decide to go back, packed their bags with left over meat and then go back to Madinah. And they asked the prophet PBUH if what they did was allowed i.e. eating a dead animal. And the prophet PBUH said "do you have any meat left?" They said "bring it to me". So the one and only time the prophet PBUH ate sea-food was this time. Why did he eat it? To show it is completely halal to eat sea-food. This also shows it does not require slaughter or even being caught. The sahaba did not catch the whale, it was dead already. In terms of fiqh, all madhabs except Hanafi say everything from the sea is permissable to eat. A whale is technically not a fish, its a mammal, but the prophet PBUH still ate from it. And he said "two dead animals are allowed for us: locusts and the whale". He intentionally gave us the biggest creature for the sea, so clearly all the smaller ones are allowed. And Allah said in the Quran "the catch and the food of the ocean is allowed for you". So both alive and dead are both halal. Hanafi madhab says just is not allowed.

We also point out that during this time Allah revealed the legislation of hijaab (end of 5th year/beginning of 6th year). And the prophet PBUH married Zainab bint Jahsh around this time too. This is one of the most contraversial stories in the whole seerah. Number one has to be Zainab. According to some authorities, our prophet PBUH sent 14 sareeahs and participated in two gazwas in between Khandak and Hudaybiyyah.

Seerah of Prophet Muhammed 63 - Between the Battle of Khandaq & Hudaybiyya - Part 1 - Dr. Yasir Qadhi

We move to one of the most significant and interesting lessons in the seerah of the prophet PBUH. It is the pre cursor to the conquest of Mecca, and Allah calls this incident a 'clear victory'. And this ayat in Surah Fateh, the 'fateh' which means victory, came down during this incident therefore it is this incident that is the clear victory, and this incident is none other than the treaty of Hudaybiyya.

The treaty of Hudaybiyya is especially relevant to muslims living in the west. There is a mark of signficance for us and we will see why. In a nutshell, the treaty demonstrates at time politicial alliances/agreements forces us to allow other states to do injustice, and all that we can do is turn to Allah for help. This treaty shows that sometimes we only have the option to make dua to Allah to help. As we will see, clearly injustice happened and the prophet PBUH because of the agreement he had, he could not defend those paticular muslims and he had to sacrifice a few for the benefit of the ummah. And of course Allah took care of all.

The first issue: what do we call it? Some call it the 'treaty of Hudaybiyya' and others 'the gazwa of Hudaybiyya'. Most of the later more modern writers reference it as the former. However the sahaba referenced it as the latter. This is interesting because there was no gazwa. Recall a gazwa is when the prophet PBUH fought/took part in some sort of battle. Yet most of them call this event 'gazwa tul Hudaybiyya'. One sahabi called it a gazwa explicitly. So why gazwa? Beacuse the fighting didn't actually take place, but the prophet PBUH and the sahaba came a hairs width close to fighting. They had the determiation and resolve to fight they might as well have fought (but no fighting happened). Also this incident is so significant politically that it is more appropiate to call it a gazwa and a conquest.

What was the cause? Sometime during the 6th year of the Hijrah, the prophet PBUH saw a dream of doing tawaaf, wearing ihraam and then shaving his head i.e. all the stages of umrah. He interperrated this as Allah telling him to go and do umrah. The Quran itself references this: "Verily the dream that you saw, Allah will cause it to be true in the future". Also in the hadith of Bhukari that Umar RA came up to the prophet PBUH and said "Ya RasulAllah did you not tell us we would be doing tawaaf and shaving our head?" So this is reference clearly to his dream. So the prophet PBUH tells the sahaba what he saw; the Islamic political area has become relatively large so the prophet PBUH announces his intention to do umrah to a large group of people.

All of the historians agree when this took place: he left Madinah on the 1st Dhul Qa'da 6H. He had made the announcement to the Ansar, muhajiroon and surrounding tribes. We can imagine the sahaba have not seen Mecca for 6 years, and the excitement and anticipation would have been so high for them. Along with this the nervousness of 'whats going to happen when we get there?!'. When the news reached the sahaba they immediately prepared: as for the bedouins, the people around Madinah, they refused to participate. The Quran references this that:.

Those who remained behind of the bedouins will say to you, "Our properties and our families occupied us, so ask forgiveness for us." They say with their tongues what is not within their hearts. Say, "Then who could prevent Allah at all if He intended for you harm or intended for you benefit? Rather, ever is Allah , with what you do, Acquainted.

"Those who remained behind from the bedouins said "Our properties, money and families prevented us, so ask Allah to forgive us". They say with their tongues what is not in their hearts. You though the prophet PBUH and the believers will never return back alive, and you thought the worst thoughts, and you were a wretched people."

SubhanAllah Allah exposed them in the Quran. And in the books of seerah its reported they said "this man wants us to go to the very nation who came here to kill us, surely this won't happen. Let us just tell him a excuse". And subhanAllah their laziness and fear prevented them from upgrading themselves from having the highest level. The sahaba have ranks remember: the first highest is the promised 10. Second highest are the badris. And the third highest are the people of Hudaybiyya. We see here a causal relationship: those who were brave and eager to go, Allah blessed them with such an immense blessing that the prophet PBUH said "no one on Earth is more pious and righteous than this group" referring to the sahaba who came with him to Mecca. And this is well known: the more tawaqul you have in Allah, the more Allah blesses you.

In the end 1400 muslims leave Mecca. We see here that the muslim nation is growing steadily. At badr there was 300 men; Uhud there was 700; Khandak we estimated 1000 and now we have 1400 men who are going out for umrah. This clearly shows the muslims are numbering in the thousands. They left Madinah for Mecca and there are a number of reports. Here the books differ: were they armed for battle or not? There seems to be both opinions. One book mentioned they were only wearing defensive swords; others say fighting swords which are sharper swords for actual battle. One way to reconcile is that they were not wearing these weapons and armour, but they had them in case they needed them. Obviously they are not wearing it because they are in ihraam - and you cannot wear these things in the state of ihraam. So those who said 'they had arms' means they had them in the caravaan. And this makes sense: the prophet PBUH would not walk in blindly. Indeed the whole seerah shows us the maticulous cautions which the prophet PBUH took when he approached anything.

Another interesting thing: the prophet PBUH left Madinah on 1st Dhul Qa'da. What is interesting about this? The sacred months start from this month. Recall the Quraysh used to swap back and forth the sacred months as they pleased. And Allah said "this is the essence of blasphemy" i.e. playing around with the sacred pre ordained sacred months of Allah. It just so happened when the prophet PBUH did hajj, the 12 months were in perfect order. At that time the prophet PBUH said "On this year the months have reverted to their original order when Allah created the heavens and the Earth, so let there be no more changing around". And this was one of the reasons they couldn't have a calender: from that year the months has been set in stone. So the sacred months are Dhul Qa'da, Dhul Hijjah, Muharram and Rajab.

The prophet PBUH left Mecca on the beginning of the sacred month - so he is delaying his depature until it begins. This is clearly intended - he wants to send the clearest message possible to the Quraysh that "I have no desire for war. I am going peacefully to Mecca".

Now this was a huge gamble/risk. Technically the Quraysh are supposed to allow everyone to come to Mecca in the sacred months. Ibn Abbass himself said in the sacred months in the haram a person would see his father's murderer but he could not do anything. This is the law of Jaheleya the Quraysh prided themselves on. Once the sacred months were announced there should not be any fighting. And recall when the sahaba killed someone on the first day of a sacred month. And the Quraysh made a big deal out of it - at this Allah revealed "they ask you about fighting in the sacred months? Fighting in the sacred months is a 'kabeer'." This means anyone who engages in offensive war during these months is a major sin. Allah is saying there must be 1/3 of the year where everyone must be at peace: for economical, political etc reasons and other wisdoms known to Him. And therefore the prophet PBUH leaves on the first day of a sacred month to send a peace message to the Quraysh, and they technically they should let him enter since they've never in their history refused entry. This would be the very first time they would disobey the law of Ibrahim - knowing its the sacred month, still they don't allow the pilgrams access to the ka'bah.

So the prophet PBUH reaches the miqaat of Madinah, Dhul Hulayfa, and it is the sunnah to pray two raka'at there before mocing towards Mecca. They are prayed because of the valleys of the Dhul Hulayfa, not because of ihraam. Rather, the prophet PBUH prayed there because he said it's a sacred valley. So the prophet PBUH prayed two raka'at and put on his ihraam. After this he consecrated the animals - this is a practice instituted by Ibrahim AS and it was very common up until recent history. Its a sunnah almost entirely lost by the ummah today. In one report the prophet PBUH took 70 camels with him; during the hajj he takes 100 - and this shows whenever he does something he wants to do it better and with more volume. So what does concesecrating the camels mean? In arabic its called 'ihlaal' which means to decorate the camels with signs, decorations etc. This is to designate that this animal is for the poor people, and it will be sacrificed for the sake of Allah. And seeing these animals was a sign of imaan - once you had consecrated an animal you shouldn't use it unless you have to. Allah says with regards to the camels "whoever shows honour to the symbols of Allah comes from the taqwah of the heart". So when you go for hajj/umrah, you are supposed to consecrate the animals to show they are for Allah.

So the prophet PBUH consecrated all 70 camels, and towards the end of the story he shows these animals to some of the emissaries who came from the Quraysh. And this softened their hearts and they say "all of these animal for Allah?! It is not allowed to stop these people from entering Mecca". So it was at Dhul Hulayfa the prophet PBUH consecrated the animals, and he also sent a sahabi Busl ibn Safwan al Kazaai to go to Mecca and find out what the Quraysh are doing. Again and again we find the caution of the prophet PBUH. His tawaqul is perfect - but he does everything in his power to make sure the plan is perfect. Tawaqul means you do everything you can. And who did he send? A sahabi that no one knows; he is neither an ansari or muhajir so he won't be recognised. He's from the Kuza'a which was a neutral tribe - this is

pure wisdom. So the prophet PBUH told him to find out the reaction of the Quraysh. This also shows us the prophet PBUH was expecting oppisition, and unlike the other expiditions he didn't try to double-back - this was a common tactic. But when it came to Hudaybiyya he went straight to Mecca to demonstrate he has nothing to hide and he dosen't have another agenda except to do umrah peacefully.

As he was proceeding, news reached him that there was a group of riders in an area called Gaikhar and the prophet PBUH thought this might be the Quraysh, so he sent a small group to verify who they were. It turns out it was a false alarm but the incident happened that the books of fiqh always discuss. And every book of hadith also mentions this incident including Bhukari, Muslim etc. In this mini expidition (and this also shows the prophet PBUH has guards around the army: he has conveys and lookouts and scouts around the group to inform the prophet PBUH of anything happening). On the way back from this mini expidition, there were a group of sahaba and amongst them was Abu Kutada al Ansari. For some reason that the books don't mention, he was not in ihraam, while everyone else was. It's also mentioned he was put in charge of the sacrificial animals. What happens? On the way back the sahaba see a herd of zebras/gazelles. This shows in the time of the prophet PBUH there were wild animals such as zebras in Arabia, there are no more. The term for zebra is 'himaar al wahshi', and the shariah has allowed zebras to be hunted but has forbidden donkeys. The prophet PBUH explicitly said this after Badr. So the sahaba saw a flock of zebras and none of them moved. They didn't even tell Abu Kutada there are zebras over there because its haraam for them to hunt while in the state of ihraam. Abu Kutada is not in ihraam - so what do you do if there's a group, some in ihraam and some not? Can those not in ihraam hunt for those IN ihraam? This is irrelevant for us, but once upon a time it was a crucial fiqh issue. So Abu Kutada saw the zebras and he didn't have his bow and arrow with him, it was in the bag. So while on his horse he told a sahabi to hand him his bow and arrow. But they refused to do so - they said "we are in the state of ihraam". So he jumped off the horse, got his own bow and arrow, jumped back and then started galloping towards the zebras and slaughtered one of them. He then comes back with zebra meat but the sahaba said "we cannot touch or eat from this". And so they returned back to the camp and asked the prophet PBUH "was this meat allowed for us to eat?" The prophet PBUH asked them "did any of you motion to him where the zebras were? Did any of you help him in hunting the zebras". They said "no". So he said "eat from it and any extra meat bring it to me".

Thus the fiqh here is very clear: if someone in non-ihraam hunts by himself an animal then its allowed for those in ihraam to eat. Scholars say even 'nudging' someone and winking 'there's an animal over there' is not allowed because this is helping. Even just pointing or handing him a bow and arrow - this constitutes as 'helping'. But if the one not in ihraam hunts by himself and gifts the meat to those in ihraam, it becomes halal. And again and again we find the cautiosness of the sahaba: no doubt they wanted that meat. No doubt it's a delicacy. For sure they haven't eatan meat for a while. They only must have been eating dates and water. There is this exotic delicious meat but they do nothing to capture it. When it is presented to them on a table, still they say no. SubhanAllah what imaan is this. And how laxed we are especially about food or drink. We just say "who cares insh'aAllah Allah will forgive". And the sahaba

know the big sin of eating sin: the prophet PBUH said "the one who eats haraam his dua won't be answered". Thus the outside side of Islam is he who 'eats from what is allowed' - that is a muslim. So we find here the remarkable example of the sahabi - they did not think of eating until they asked the prophet PBUH.

Back to the story: Busl ibn Safwan al Kazaai who went to Mecca and pretended he's a regular pilgrim to find out what the Quraysh are planning returns to the prophet PBUH. At this time the prophet PBUH had reached a place called 'Asfaan' around midway between Mecca and Madinah. Busl informs the prophet PBUH the Quraysh have armed themsevles and worn their 'leapord skins' which was a sign of war. They even took their women and children with them to show their strength. And he said they sent Khalid ibn Waleed to camp near Kumayn - which is a plane right outside Mecca. So he is camped there to block the muslims and prevent them from entering. When the prophet PBUH heard this he said "woe to Quraysh - they have been consumed by war. What would they lose if they let me and the other people. If the other arabs attack me and win they will get the result they want. If I win over them, the honour will be theres". He is a qurayshi thus if he wins automatically the Quraysh will bask in that victory. The prophet PBUH then said "for by Allah I will continue to fight them with what Allah has sent me until He gives me victory or this neck of mine is cut off". And subhanAllah we sense her the anguish and pain: "why do my own people hate me so much?" This clealy shows us what is in his heart. He loves his own people dearly, he is saying "why are they doing this to me?! Its a win-win if they leave me be, and its a lose-lose if they fight me". INdeed whoever wins out of the Quraysh and muslims, it's still a loss since they are killing one another and they are family. This also shows clearly the prophet PBUH did not enjoy war. He did not want to fight or shed blood - this is a clear indication: our prophet PBUH only fought out of necessity.

So when the prophet PBUH heard this he stopped the caravan and addressed the entire group. He started by praising Allah and doing the normal khutbah tul Hajjah. And then he explained: the Quraysh have sent out an expidition, Khalid ibn Waleed is camped at such a place. "We should attack the surrounding tribes that have also sent men with the Quraysh". Then he said "what do you think we should do?" At this Abu Bukr RA stood up and said "Ya RasulAllah you only left your house intending the house of Allah. You didn't want any war or battle - this was not your intention. So let us go straight to the kab'ah and we will only fight if they fight us". So this was his opinion. The prophet PBUH liked this plan and said "let us go forth in the name of Allah swt". This shows us again and again the concept of shura in Islam. And again this is the sign of a true leader. If a leader just says "obey me because I am the leader" the people will not truly follow: but shura creates genuine trust and enthusiasm. Also the prophet PBUH clearly changed his opinion: he had a position but he changed it to Abu Bukrs. This shows us the ijtihad of the prophet PBUH is from himself. He has his own ijithad and Allah allows this. But he changed his ijtihad when he saw Abu Bukrs opinion. It's said at Asfan he prayed salaatul Qahf because he was afraid the Quraysh might attack them. Here there is a big contraversy: was this the first time salaatul Qahf was prayed or not? One opinion is it was prayed now. Frankly it's a trivial issue but many scholars say the first time it was prayed now on the way to Mecca at Asfaan - this is the majority opinion.

Since Khalid blocked the path, they had to find an alternative route. So the prophet PBUH asked "who came take amongst such and such a path?" He knows there is another path, but he didn't know exactly where it was. This shows there were well-known highways that everyone travelled on. Well known pathways all caravans took, and on the way there would be mini-shops or people camping. So the prophet PBUH said "who can take us down the other path?" and a sahabi said "I can guide you there". So the prophet PBUH made him the guide and in order to get to the other highway, they had to pass through an entire valley of thorns and volanic rock. It caused them to bleed and their feet to become sore, so much so the prophet PBUH encouraged them by saying "this valley for you is like the door was for the Bani Israel". What door was that? The prophet PBUH said "no one shall pass through this valley except that all of his sins will be forgiven". It was so difficult and hard the prophet PBUH promised him this. And this gave them immense motivation to go through the valley. However the prophet PBUH made one exception: "..except the man with the red camel". The sahaba were puzzled and were wondering who this man is. Right at the back of the group someone shouts out "I've lost a red camel has anyone seen it?" So this must be the man. The sahaba went up to him and asked "why don't you come with us, let us go to the prophet PBUH and perhaps he will include you in forgiveness". It turns out this man was a bedouin with nifaaq (hypocrisy) in his heart, and his response shows this. He said "for me to search for my red camel is more beloved to me than to go to your companion and have my sins forgiven". So Jibreel AS told him this man won't be forgiven and indeed it was true.

Also, this shows not everyone who was physically with the sahaba WAS an actual sahabi. Allah says in the Quran "amongst the beduoins there are many who have hypocrisy". Why is this problematic? Because the other 'non sunni' group JUMP at these texts and say "Allah is clearly saying there are munafiqun around the prophet PBUH". And they are referring to Abu Bukr RA, Umar RA etc. What a stupid position to hold. Allah clearly says "those who around you of the bedouins are munafiq". As for the major sahaba, there is no doubt the Quran and sunnah has praised them to extreme levels directly and indirectly. We don't take a generic verse and use it to negate specific evidences that Abu Bukr RA is Jannah, Umar RA is in Jannah, Uthman RA in Jannah etc. That Umar is this and Abu Bukr is that etc. These are clear cut authentic evidences. You cannot take a generic verse and use it to trump explicit verses. And there is no question if anyone accuses such sahaba of hypocrisy, then they themselves (shias) are hypocrites. This is the reality. You cannot accuse Abu Bukr RA, Umar RA, Aisha RA and Uthman RA of having evil except the evil is in your own heart.

So they spent the entire day walking through this valley, and by the time they exited the night has just began to fall. And they reached the plane known as Hudaybiyya. Now they reached Hudaybiyya. So this valley of thorns was between them and Hudaybiyya which led directly to the road which the prophet PBUH wanted to get to. From Hudaybiyya to Mecca there is a direct and easy road - it's not the road from Madinah, its on the way from Jeddah to Mecca which is west. So he went across all the way because he dosen't want war. So the night begins to fall and as soon as they enter Hudaybiyya, this is when the prophet PBUHs camel refuses to move and in fact sits down. And of course no one was in front of the prophet PBUH, he was

leading the pack. So when the prophet PBUHs camel sat down, the rest of the sahaba had to stop. And so the sahaba started yelling at the camel "Hal Hal" meaning 'stand and go'. This was the natural call of the camel. And the camel did not move - so they began getting angry at the camel, and they said "Kaswaa has become stubborn" and the prophet PBUH said "Kaswaa has not become stubborn, and neither is it in her nature. Rather, the one who stopped the elephant has also stopped her (ALLAH)". At this point in time, they ran out of water, and they complained to the prophet PBUH about this. Indeed they were not expecting to go away from the main road which had stations of purchasing water.

By the way what is Hudaybiyya? It seems as if the name comes from the arabic term 'Hadbaa' which means 'hunchback'. Apparently there was a tree in these planes going down like a hunchback. And there was a well next to this tree. So they called this whole land 'Hudaybiyya'. In our times its called "As Shumaysi". It is 20km outside of Mecca on the road from Jeddah to Mecca. And that's the distance they would do in a few hours so it was one journey away from Mecca.

From this we gain some benefits:

1. First and foremost, the name of the prophet PBUHs camel. This shows us if we know the name of his camel, we know far more important things. We know even the number of white hairs in his beard (14). The detail with which the seerah has been preserved is amazing. So the prophet PBUHs sword, sheild, camel etc all have been preserved.

2. When they criticised the camel, the prophet PBUH defended the honour of the camel. SubhanAllah. If the honour of a camel deserves to be protected, how about the honour of a muslim? "Neither has she become stubborn nor is it in her nature!"

3. The beautiful linkage the prophet PBUH said: "the One who stopped the camel is He who stopped the camel". Look at how eleqouent that is. In both cases they are animals, and in both cases the kab'ah is being honoured. And just like there was a wisdom stopping the elephants, so to there is a wisdom to stop Kaswa.

So where the camel stopped they set up camp and they went to the well of Hudaybiyya, and lo and behold the water had almost dried out. There was just a little bit left so they complained to the prophet PBUH "we don't have any water, our animals are thirsty etc". So the prophet PBUH went to the well, sat on it and he told some of the sahaba went into the well, and the prophet PBUH handed them some of his arrows. Then he gargled some water, threw it back into the bucket and lowered it. The sahaba said the water then began to gush out and the ones in the well had to rush out so they don't drown. SubhanAllah. The entire camp of 1400 people drank and continued to drink from that well. Their animals drank to their fill and this was yet another miracle of the prophet PBUH. Now that he realised negotiations will begin, the prophet PBUH made an announcement: "Walahi the Quraysh will not ask of me any condition that the signs of Allah are respected except that I will give them". Notice

how keen he is not to fight. Anything they ask he will agree as long as it's not haraam. This is a prelude to some very harsh conditions which even Umar RA could not understand.

Khalid ibn Waleed obviously knows where they are via scouts, so Khalid returned to Mecca and the Quraysh decided on the right tactic, and sent an emissary out to meet the muslims.

Seerah of Prophet Muhammed 64 - The Treaty of Hudaybiyya - Part 2 - Dr. Yasir Qadhi - Sept 2013

We continue with the treaty of Hudaybiyya. And we discussed the incident of Hudaybiyya, how the prophet PBUH entered into the area, and that Allah caused the prophet PBUHs camel to camp at the plane of Hudaybiyya. The prophet PBUH realised Allah wanted them to stop, so they set up their camp.

During the course of the next few days many things happen, and the standard problem of the whole seerah is that we have tid-bits of various incidences, but how do you peice it together? What is the correct chronological order of events? We have lots of small narrations but peicing them together is difficult. One sahabi gives us one incident, another gives us other incidences etc. One of the jobs of modern scholars is to piece it together because the chronology is something we have to do.

One thing is that the Quraysh tried to suprise attack the muslims who are camped in Hudaybiyya. When did this happen? Nothing is mentioned so we have no idea. It might have happened right at the end or right at the beginning. We mention it seperately because it's one incident - the rest will the sending of emissaries back and forth between the Quraysh and the prophet PBUH. So the Quraysh launched a suprise attack; this is reported in Sahih Muslim. 80 people from the Quraysh launched a suprise attack from the mountain area of Tan'eem and they suprise attacked right around salaatul Fajr hoping to catch them unprepared. However the muslims were well prepared; they had scouts and envoys, so the muslims knew they were coming. Thus instead of suprise attacking the muslims, the plan backfired and the muslims surrounded them, and forced them to surrender without causing any bloodshed. They brought them to the prophet PBUH, and the prophet PBUH forgave all of them and sent them back to the Mecca. This is an amazing story that clearly demonstrates the prophet PBUH has NO interest in bloodshed. He has the full right to kill these people - if the whole 80 people had been decimated, every legal system in the world would say it's fully justified. Yet not a single drop of blood is shed and they are returned to Mecca. Allah mentions this in the Quran, surah Fateh verse 24. And note all of Fateh is a reference to Hudaybiyya. It's not the conquest of Mecca. #Fateh' means any conquest - but surahtul Fateh has nothing to do with the conquest. It was revealed in its entirety right after Madinah. So "we have given you a great victory" is Hudaybiyya. Verse 24 says: "He is the One who stopped their hands from reaching you, and your hands from reaching them in the valleys of Mecca even after you had victory over them". Imagine 80 people fully armed attacking people who were all sleeping - 100s of sahaba would have died but Allah protected them. And similarly Allah said He stopped the muslims from killing a single person. And this is crucial. Why? If the prophet PBUH even killed one of them there would never have been a Hudaybiyya. And it was the biggest victory Allah gave after the conquest of Mecca. So this shows the prophet PBUHs intentions which were fully for peace.

Now we will discuss at length the negotiations and emmisaries which went back and forth. Many scholars have tried to reconstruct who went first etc because we simply don't know.

The following viewpoint is just one theory. The first person who appears to be an emmisary is neither qurayshi nor madani. He is from the tribe of Kuza'a which was generally sympathetic to Islam but was neutral overall and hadn't embraced Islam. One of the leaders of Kuza'a volunteered to be an emmisary since he was a neutral party. He is a noble arab and does not want any civil war, so he was an emmisary at this time (eventually he accepts Islam but right now he isn't a muslim). So he offers the prophet PBUH "Ya Muhammad I have just come from the other side of Hudaybiyya and I've left the sons of Amr ibn Luhay armed to the tee". Who is Amr ibn Luhay? The great great grandfathers of Quraysh. "And they are waiting to fight you and prevent you from entering Mecca". Meaning he is trying to tell the prophet PBUH to calm down. The prophet PBUH said "we have not come to fight; rather we've come to show honour to the house of umrah." And he says the same phrase he said to the muslims, and he will say again and again to every emmisary who comes. "Indeed war has damaged the Quraysh, and they have been hurt by it. If they wish we can negotiate and be peaceful. If they wish, I will show them what we are made of, and my neck will be chopped off until Allah decides the matter" meaning it's up to them. And then he said "If they want I can give them some time and leave the city for us" i.e. for a short time the Quraysh go out, the muslims can go in, perform the umrah and then leave. This suggestion the Quraysh accepted but their condition was NEXT year, not this year. So the prophet PBUH is saying "if it's akward I understand, I will give them a few days and they can leave Mecca. We will enter, do the umrah and leave. If they refuse, I swear by Allah I will fight them until my neck off and Allahs decree be done".

So Budail said he will inform the Quraysh about the prophet PBUHs position. As of yet the Quraysh do not officially know why they are here. So Budail told the Quraysh "I have spoken to this man and I've heard him say something. If you wish I can repeat it for you." Ibn Ishaaq says the foolish amongst them said "we have no reason to listen to you, you've nothing new to tell us". But the ones of intellagance said "let him speak". And so Budail informed him of the prophet PBUHs peaceful intentions, that "war is a lose-lose, let's be in peace, let me visit the kab'ah and we will return to Madniah, and if you refuse I will fight you to death". Notice over here it's always the ignorant and closed minded who don't even want to hear what the other side of the story is. It dosen't matter how reasonable or rational something is, they've decided already what Islam is. This is the foolish amongst them. The people of wisdom are open minded and control their emotions. And also this shows us the evils of arrogance: the foolish don't even care about the prophet PBUHs reason for coming. They don't even want to listen! All they want is war and bloodshed. And arrogance is so foolish it blinds you. And indeed this is the case of Iblees too. So Budail summarised the message of the prophet PBUH and then he gave his own advice: "you are being hasty with this man, he has not come to fight, he has come to visit this house honouring its sanctity". So Budail understands the prophet PBUHs message, and he is sowing the seeds of doubt into the Quraysh. Budail is the first person and many more side with the prophet PBUH. The Quraysh responded "By Allah we will never let him enter Mecca and the Arabs will say he had the better hand over us". And sadly the Quraysh stuck with this to the very end. Why? Its all a matter of pride and honour - that "my pride will be harmed if the Arabs hear the prophet PBUH entered Mecca". And in the end they got this condition. So the matter of Budail ended and no negotiations were done.

Therefore what began after this was another exchange of messages, but this time the emissaries are directly from either side. It appears the first person to go from the Quraysh was Uruwa ibn Masud, from the tribe of Taqif. Its based in Ta'if, and Ta'if was the sister city of Mecca. There was a little bit of tension but there's alliances against the prophet PBUH and Islam. So Uruwa stands and says "Am I not a father to you? Don't you know my loyalties lie with you?" He is beginning this way to get the approval of the Quraysh to be an official emissary. And they keep on saying "No no we know who you are". Then Uruwa mentions his resume and blessings, that "did I not help you here, cause some bloodshed to be averted etc". And he's presenting all this to make them realise that he will look after their best interests. And so they praised him until finally he said "Budail has come to us with some news, let me go back and see what I can negotiate". So Uruwa ibn Masud becomes the first real emissary the Quraysh send to negotiate and see what can be done.

The prophet PBUH tells him the exact same thing he told Budail: the exact same paragraph. That "why don't the Quraysh let us be, we are just like the normal people let us do tawaaf and we will go back". And the exact same conditions he offers and its very reasonable. He is appealing to the emotions of the Quraysh: "why the bloodshed, enough is enough, I'm just coming for peace, let me go like all others and if you feel akward I'll give you some time, you leave the city, we'll enter, do tawaaf and then go back." So the same plan is given to Uruwa and Uruwa says "what is really the matter with you? You say you call to Allah, but then you come with people whom we don't know. And you break the ties of kinship (meaning the Aws and Khazraj etc). We don't know who these peple are. And you break the sanctity of the haram and you intend to spill blood". Its as if he didn't hear anything the prophet PBUH said. He already has something in his mind: so the prophet PBUH refutes everything "I've only come to fulfill the ties of kinship not to break them, and I've come to better the religion of my people, and I've come to make their lives a better life". Look at what he is smearing the prophet PBUH with - breaking the ties of kinship, bringing forth a new religion and breaking the haram sanctity.

In reality, in all of these smears, there is a kernal of truth that has been layered with lies. From their perspective they genuinely believe all of this: the prophet PBUH is bringing something new so HE is breaking the ties. HIS religion is the strange religion and he is bringing new people. Why are we mentioning this? Because every single smear and attack against Islam and the prophet PBUH, deep down inside has perverted truth. There's a mixture of truth and alot of falsehood. It's the sunnah of Allah that mankind with bad intention take this small truth and coat it with lies. It's because of this kernal of truth that even the worst allegation people believe in it. For example being a magician - did not our prophet PBUH have miracles? They also accused him of being a poet - and what is the most beautiful poetry? The Qur'an. So theres a kernal of truth but its put with so many lies. Thus we as muslims need to have the perception and wisdom to see through the kernal of truth. Imagine if all you see is voilence coming from muslim lands, you will think Islam is voilent. But of course it isn't - thus we need to understand the kernal of truth people speak with and then respond back. So the prophet PBUH responds back: "I am fulfilling ties, I want good for my people etc". This is the same reality to this day: that Islam suppresses women etc. Look at the culture around us - who is

the one exploiting women? We protect and honour them but just because we do, that protection becomes exploitation. So we need to understand peoples perspectives.

So Uruwa responded: "Oh Muhammad if you were to remove the matter of your people, have you ever heard of an arab who destroyed his own tribe before you?" Meaning you and the Quraysh are at such odds you might even cause their destruction. "And if its the other (meaning if they fight you and win)" So he's trying to reason with him from a jaheleya perspective, that you will kill your own tribe if you win, is that what you want? And if its the other, then "By Allah I don't see around me men I recognise, rather they seem to be a mixture of bandits who will run away and leave you at the earliest chance possible". What's he saying? He is suggesting the sahaba will not be loyal because they are all of different tribes. From Uruwas perspective, its unbelieavable this mixture of arabs are behind the prophet PBUH. The way he's viewed the world is just division by tribe. It's a gang mentality, that you are with your tribe no matter what the cost or who does what. So now for the first time in his life he is seeing a group of people together but nothing unites them from his perspective. He dosen't understand the unity of Islam. Its completey blind to him. Right now he has no imaan at all - all he can see are people 'disunited'. He is saying "why will Aws guard your back?" Indeed the bulk of the 1400 were non Qurayshi.

So he's saying "they aren't even men I don't recognise any of them". When Uruwa said this, he heard a vile curse and its very vile and vulgar. And it came from the last sahabi you would ever expect: when Uruwa said "I don't see any men around you - who are these people? The minute you start fighting they will abandon you" he heard a loud shot. And he heard a voice say a very vulgar phrase. Uruwa said "who is that?!" Abu Bukr said "Ibn Abi Qahafa". Uruwa says that "walahi had it not been for a favour you did to me and I hadn't yet paid you back, I would respond with a similar remark". The vulgar thing has to do with a private part of a female, Al-Lat is the God mentioned and 'omsos' (arabic phrase) means to suck on - so you can peice the phrase together. So Abu Bukr utters this extremely vile curse to Al-Lat, and why? Because Al-Lat was the God of Taqif which was where Uruwa was from. And it was the most famous of the vicinity of Taqif. So Uruwa is the cheifton and guardian of Al-Lat. So Abu Bukr utters those words and then he says "do you really think we will abandon him? That's what you think?" What we find is amazing: his anger goes to 0 to 100 in 0.1 seconds. Instantly - why? Because this man has accused the muslims of abandoning the prophet PBUH. And he becomes so angry that the most gently, shy, kind etc loses his anger and temper and he curses a vile curse. This shows us the imaan of Abu Bukr - he wasn't angry he was insulted. He was angry the prophet PBUH is being insulted that his own people will leave him. And he felt such anger he uttered a phrase that is very inappropiate. This shows us there are very rare exceptions that sometimes being vulgar gets the point across. And the prophet PBUH did not rebuke Abu Bukr - his anger just got the better of him, and sometimes being vulgar has some benefit (but only once in a blue moon). Also Uruwa had a debt, so Abu Bukr gave him the money to pay that debt off - so Uruwa says "you still have a favour I haven't repaid, had it not been for that I would have responded in kind" i.e. he is saying the repayment of the favour is that he won't insult Abu Bukr. Uruwa dosen't realise what he is saying, he thinks he is being sympathetic to the prophet PBUH that "Muhammad come to your senses look around you!

These people won't fight for you" but he dosen't know what Islam or imaan is - nor the anger muslims feel when the prophet PBUH is insulted.

Uruwa continued to try and convince the prophet PBUH to give up and it was the custom of the people of those times that when two leaders met they would hold on to each others beards as a gesture of brotherlyness and being equals. And he did this a few times, but every time he did it the andle of a sword would strike him on his hand. And the hitting got harder and harder until finally he heard a voice which said "get your hand away from the beard of the prophet PBUH before the hand is cut off". And he said "who is this voice?" And it turns out it is his own blood nephew Mughira ibn Shu'ba, a takafi. He is his brothers son. And Mughira has a story too - in his early days he was a 'playboy' and bandit. He got involved with the wrong company and became one of the thugs and he began partcipating in robbery etc. Until one day he participated in pure highway robbery where he used to kill people and steal all their goods. And so he was apart of this group, and one time he did this highway robbery to another tribe. That tribe however declared war against the Taqif, so the Taqif, had to pay alot of blood money to calm down the situation. At this Mughira and all his companians had to rush away from Taqif; and Mughira eventually heard of Islam, converted and came to Madinah. So he's turned over a completely new life. So the prophet PBUH told him many years ago "as for your Islam we will accept it so you can join us; but as for your money that you stole we will not accept it". This shows us the wisdom of the prophet PBUH: he had haraam money so the prophet PBUH did not accept it. This shows us the fairness of Islam - in Islam the lives of non muslims are sacred and indeed many people claim the prophet PBUH was a robber but who did he attack? Only the caravans of the Quraysh - never of neutral tribes. So this incident of Mughira shows us the prophet PBUH and the sahabah were not only NOT highway robbers, they refused any money from highway robbery. There are many hadith from Mughria, he is a famous companion, and when his own uncle is putting his hand on the prophet PBUH he said "get your hand away". After all Uruwa is the cheifton of Taqif so the other sahaba were wary but Mughira had the one who had the courage to do this.

So Uruwa said "who said that?!" And Mughira said "It is Mughira ibn Shu'ba" i.e. Uruwas own nephew. And Uruwa responds back "Oh traitor, are you still not basking in your deciet?" i.e. you've ruined our reputation and you are still living like an evil traitor. This shows us again the prophet PBUHs fairness but Mughira could not respond because it was a valid point: the tribe of Taqif had to pay alot of money to avoid war with the tribe that Mughira killed in jaheleya days. So negotiations broke down and he returned to the Quraysh and his description of the sahaba is one of the most amazing descriptions in the whole seerah. Why? He describes the sahaba as an outsider. Indeed at the time he is an outsider, later on he will become a muslim. This is the first exposure to Islam for himself. So we hear descriptions of the sahaba now that no other sahaba has said. What does he say? Uruwa says "Oh people, I have visited the kings, and entered the palace of Rome, and Kisra of Persia, and Najashi of Abyssinia". Because he's the cheifton of Taqif he has the honour of going to all these kings palaces. He is a true noble man - he can say he's been to all of these leaders. "Walahi, by Allah, I've never seen any king being shown respect the way that the companion of Muhammad show respect to him. No one has that amount of honour - walahi he didn't even spit except that one of the companions

caught that spit before it touched the ground and rubbed it on his face and body. And never did he wash himself except that it is as if they were fighting one another to catch the drops of water coming from him." Now subhanAllah none of the sahaba told us this. Why? Because they took it for granted - it was natural for them, and there was an element of modesty. But here we have Uruwa ibn Masud as an outsider whose never seen such a bizzare scene in his life. What king has people that when he spits the people catch that spit? Walahi this is not normal. And Uruwa continues, that "if he wanted to command them something, he only needed to raise his face and look and they would race to do it. When he spoke, they all lowered their heads and voices, and none of them would look at them directly out of respect". SubhanAllah. It is an amazing situation and description. And the prophet PBUH did not command them to do this - but they had such an immense respect they aren't even looking at his eyes. This reminds us of that famous hadith of Amr ibn Al As, who was one of the last sahaba to accept Islam. He said "walahi there was nothing more beloved to me than to stare at the prophet PBUH but I could never raise my head and look at him out of respect for him". SubhanAllah. He loves to look at him but at the same time he can't look at him so he's battling with himself.

What happens to Uruwa in one hour? What was he saying at the beginning? "Who are these people?! They will abandon you at the first sign of a sword!" Then in ONE hour what happens? Look - "walahi I've never seen any group like them! Neither Najashi nor Kisra nor this nor that. They can't even look at him or.." Just one hour of looking at the sahaba with the prophet PBUH is enough to convert Uruwa into a believer of the sahaba. Think about this. He dosen't see beyond Islam, but after one hour he tells the Quraysh what we've said. And he says "Know, if you wish the sword, they will give what you wish". Look again the change - he's telling the prophet PBUH first that the sahaba will adandon him. Now when he goes back to the Quraysh without the prophet PBUH opening his mouth to defend the sahaba; to see his own nephew take a sword and poke him; to see Abu Bukr utter such a vile phrase; he comes back a convert not yet to Islam but a convert in the ultimate imaan of the sahaba. so he says "I've seen a group who don't care what happens to them if their companion is harmed. They will do everything to protect him, even the women amongst them will never hand him over whatever the cost". Look at how powerful this is - he says "Take my advice, you will not be able to win over him." Even though quantity wise the Quraysh are triple. Then he says "besides he is a man who has come to this house wishing to honour it, with sacrifical animals, but instead he is being deprived and prevented". Immediate change of sides. Look at what he was saying when he left Mecca, after one hour meeting the prophet PBUH, his heart is now with the prophet PBUH. SubhanAllah this comes only from raw imaan - when people see and sense the imaan of a group they will respect it. Our main weapon is not arms, it's our belief in Allah. If we have that, the rest will fall into place. This clearly shows this. The prophet PBUH never intelectually responded - all that was shown was Islam and the muslims.

At this the Quraysh got angry, and they said "If only someone else besides you had said this" meaning 'we thought better of you!'. And they accepted what he said but still insisted "we will not allow him this year". So once again their arrogance and stubborness is being shown, and they stick to this right to the end. And here we find so many benefits: walahi a kaafir,

pagan idol worshipper recognises the status of the sahaba. What do we say to those who claim to be muslim but do not recognise the miqaam and status of the sahaba? A pagan is saying he is so impressed and that he's never seen a group of people like these before. Yet, and it is shameful and sad that there are people who do not respect the sahaba, and yet they claim to be worshipping Allah. Also we see the prophet PBUH is waging a type of psychological battle, and clearly he is winning. Anyone who comes to see him goes back convinced. Therefore the battle is not just verbal or physical, there is a psychological side, and one of the best ways to win this battle is simply to stick to your pricinples. Be firm in what you believe and people will respect you for that firmness. Unfortunately we are too embarassed to stand up for Islam. We also witness the long term thinking, strategy and diplomacy of the prophet PBUH. His ways of dividing the Quraysh up so bit by bit people will break away from the Qurayshi posiiton. This is the long term strategy.

After the conquest of Mecca, Uruwa accepted Islam in the 9th year of the Hijrah. And we will discuss his story inshaAllah when we get to the story of Taqif. He was one of the first elders of Taqif to accept Islam and Taqif was perhaps THE most difficult tribe. After all they did what did in Ta'if, and it was the most stubborn tribe right to the end. Even when they accepted Islam, they gave the most bizzare conditions: "Ya RasulAllah its cold in Ta'if, we don't want to do wudu (literally). We don't want to do jihad with you; how about zakat we don't want to give our money to you?" This is Taqif - even when they converted they had all these conditions and issues. And Uruwa eventually accepted Islam, and he travelled to Madinah to embrace Islam at the hands of the prophet PBUH and the prophet PBUH told him "I'm scard for you - when you go back what might happen to you". And Uruwa was very confident. He said "Ya RasulAllah, if I am sleeping they would never wake me" i.e. they respect him so much. Well they respected him before Islam. Now he's a muslim its a different story. So he felt so confident despite the prophet PBUH knowing his people. The prophet PBUH was more respected amongst the Quraysh than Uruwa was amongst the Taqif, yet look what happened. But he insisted so the prophet PBUH let him go back home. And Uruwa returns to his people and starts preaching Islam, but he starts hearing vile and vulgar phrases that he would never imagine. And so he goes back to his house, saddened and distressed, and spends the night. The next morning its Fajr time so he goes on his roof, gives the azaan and starts praying. But when someone saw him praying, someone got their bow and arrow out and killed him. And its said the arrow pushed him back so he fell right down into the valley. When the news reached the prophet PBUH he said "Uruwa is like the one of 'Ya Sin'" meaning surah Ya Sin. So he is like that person who called his people to Allah, and in response they killed him.

In any case, this is Uruwa but at this stage he isn't a muslim. Clearly at this stage Islam first entered his heart when he saw the respect the sahaba had for the prophet PBUH. And he realised its not human - something divine and special is happening here. That Allah has given a level of respect to the prophet PBUH that the kings don't even get. And walahi its so true: every politican, even in power, the people respect him only for his chair and what he can offer. Whereas we love and respect the prophet PBUH for who they are, not what they gave.

So Uruwa goes back and he sides with the prophet PBUH, so Taqif cuts off now. Taqif will not participate with the Quraysh. And bit by bit the size of the Quraysh is being cut off. Here the prophet PBUH felt the need to send someone from his side and he chose Kiraash ibn Umaya from the tribe of Kuza'a, not from the Quraysh, Aws or Khazraj so he is not ansari or muhajir. So perhaps the prophet PBUH chose him because he was from a neutral tribe. So he is sending him so the Quraysh don't get riled up - clearly they will have some things against Abu Bukr, Umar etc as they are fellow qurayshis. So the prophet PBUH sends Karaashi ibn Umayyah and to demonstrate he wanted peace, he sent Kiraash on one of his own camels by the name of 'At Ta'lab'. And in those days people knew each others camels, so the Quraysh knew this camel was the prophet PBUHs. So by sending his own personal camel the prophet PBUH is sending a peace message. When the Quraysh saw the camel, their tensions riled up and a mob gathered, they cut a ligament off the camels leg and they are about to kill Kiraash until finally another person from Kuza'a calms them down who was in Mecca. He says "this is a Kuza'ai etc" and the Quraysh send him back without any discussions taking place.

Now its the Qurayshs turn. And they send someone called Al Hulays ibn Alkama from the tribe of Kinana. It was the largest tribe in the surrounding areas outside of Mecca, the ahabish which was the name given to tribes around Mecca. The biggest of them is Kinana, so Al Hulays volunteers. Again other tribes are getting involved: its a major issue. There is not only tension from the past, but there is a theological issue that the Quraysh are preventing a group from entering Mecca and this is a very big deal because they aren't allowed to do this. So Al Hulays volunteers and the Quraysh agree to send him. When Al Hulays approaches the prophet PBUH recognises from a far away distance, and the prophet PBUH says "this is Al Hulays ibn Alkama from Kinana and his people show respect, and consider sacred the sacrificial animals". So this paticular tribe valued the decorations of animals. So the prophet PBUH said "show him our sacrifical animals". As Hulays is walking towards the prophet PBUH, the sahaba take out hundreds and hundreds of camels that were decorated for sacrifice. Remember the prophet PBUH alone had 70, the sahaba had many more. And these are just the camels - on top of this there were sheeps, goats etc. All of them are decorated with markings, ribbons and strings etc all demonstrating its a camel dedicated for the sake of Allah, and the poor people of Mecca. So Al Hulays is coming, and before he even gets to the camp, the sahaba bring out 100s of camels, and they bring them to the valley he is entering, and he sees the entire valley full of camels that have been decorated for the poor of Mecca. And he sees the muslims in ihraam doing the talbiya, and Al Hulays dosen't even enter the camp of the muslims. He turns around and goes to the Quraysh and says "subhanAllah it is NOT allowed for preventing these animals to reach their destination, and to prevent the pilgrams from visiting the house of Allah". Without even speaking to the prophet PBUH he is converted over.

Again we see the wisdom and diplomacy of the prophet PBUH. Its psychological warfare - he sees Hulays and recognises his soft spot. And that is showing him the camels, showing the sahaba in ihraam doing talbiya etc. And also because of the difficult journey the sahaba went through, not only were the sahaba hungry but the camels were tired and hungry. And this is dangerous because these camels if they don't get to the kab'ah the meat will be gone to waste - you could see the camels thinning up, so Hulays feels a sense of great anger against the

Quraysh. When they heard him switch sides, they insulted him and said "who are you - you are just an ignorant bedouin, our mistake was to send you". SubhanAllah as soon as he said this, Al Hulays swore by Allah none of the ahabish will support the Quraysh. And thats a massive loss. SubhanAllah we see here the truth always win. Its clear black and white - the muslim had 110% truth, they just want to do umrah. And the Quraysh are clearly wrong. And thus honest people can see this - even though they are pagans, they realise what the Quraysh is doing is wrong. And its mentioned Hulays was considered to be a wise man, a person of intellegance. So when they insult him and say "you're just a bedouin" its 100% racism that "who are you? We shouldnt have even sent you" so he swears by Allah none of his people will be on their side. So bit by bit people are leaving the Quraysh, and eventually it will only be them left.

Also we see over here that every community has its righteous people. This is a point that unfortunately a minority of muslims in their over-zealousness become so narrow-minded about, that they truly think if you're not a muslim you don't have any good in you. This is ridiculous. If you are not a muslim, they no doubt your theology is wrong, but does this mean you cannot be honest, or truthful or stand up for justice? In the whole seerah we have so many examples of idol worshippers standing up for what is true. And the prophet PBUH appreciated and acknowledged this. And its similar in our times. Alot of non muslims stand up for the rights and values of justice, and even Islam. So many american non muslim people helped prevent anti-shariah bills being passed. Every society has good and bad, and the muslims takes advantage of this. We also see that its apart of prophetic wisdom to use psychological factors that appeal to every group. And no doubt we do not change what Islam says: if some people say its 'unethical' to kill animals for food, we draw the line here and point out this is where the boundary of Islam stops. It is sunnah to eat meat and alhamdhulillah for this. No doubt we don't change the shariah, but if there's a trend going on in society is there anything wrong with talking about it within Islam? This is clearly what the prophet PBUH did to Hulays.

So now its back to the prophet PBUH and he decides to send a Qurayshi. Who? The prophet PBUH chooses Umar ibn Al Khattab. Why? Because of his strength and bravery. Because whoever is sent will be walking into real danger. However Abu Bukr is there, Ali is there, Uthman is there so these sahabah could have been chosen - why Umar? Perhaps because he was physically the most strongest and bravest. And this is the very first time an official emissary has come from the prophet PBUHs side back into Mecca. SubhanAllah. 6 years have gone by and no muslim has sent foot in Mecca as an emissary. Yes there has been prisoners of war, but no muslim has walked into the lions den. That requires true courange. And who better than he who announced his Islam publically and then said "whoever wants his mother to cry for him tonight, let him meet me tonight for I am leaving for Madinah".

And Umar RA says "Ya RasulAllah my animosity to the Quraysh is well known, and I fear they will kill me. And I don't have anyone from my tribe to protect me (i.e. people from the Bani Adi). So if you want me to go I will go, but Uthman ibn Affan has more nobility in their eyes than I do". Remember, in the eyes of the Quraysh what protects you? Its not physical strength

- it is lineage and nobility. No one will ever accuse Umar RA of being a coward, but he is suggesting perhaps Uthman RA is the better choice. By the way Utham was the closest in lineage to the prophet PBUH. Abu Bukr and Umar were literally 6th and 8th cousins however Uthman is from Banu Abd Shams. Hashim and Abd Shams are brothers, therefore its only two/three generations back. And who is Banu Abd Shams? Abu Suffyan. He is Banu Abd Shams and he is a second cousin to Uthman, and thats very close for the arabs. And Abu Suffyan is the undisputed leader of Mecca so he will have more sympathy towards Uthman RA. So, Umars idea is accepted by the prophet PBUH and again it shows: the prophet PBUH made itjihad, and he saw a better position and he took it. So the prophet PBUH sent Uthman ibn Affan RA.

Seerah of Prophet Muhammed 65 - The Treaty of Hudaybiyya - Part 3 - Dr. Yasir Qadhi - Sept 2013

We mentioned the prophet PBUH and the Quraysh had a back and forth until finally the prophet PBUH decided to send Umar RA. And he most likely chose him because of his very strong physical presence, he was intimidating and he had the courage to walk into Mecca. But Umar said as we mentioned "Ya RasulAllah I fear the Quraysh might not accept me as my aminosity is well known, and I don't have anyone from the tribe of Bani Adi to protect me. If you wish I will go, but if you wish send someone more noble than I, that is Uthman ibn Affan". This shows us the true fiqh of Umar RA. There is no one more fearless than Umar - this is very well known. Had it been an issue of ego, he would be at the front "let me go, so what whatever happens etc". But he is looking at the bigger picture: he is worried his animosity with the Quraysh will cause the Quraysh not to have a solid treaty with the muslims. So he is sacrificing his ego for the sake of the muslims. No one can accuse him of backing down - but they know who he is, they know what he's done at Badr, Uhud etc. So he is saying "they might even kill me so the purpose of sending me will be pointless. So send someone they genuinely look up to and that is Uthman ibn Affan". And the main thing Uthman is the great grandson of the Banu Abd Shams, and he was closest to the prophet PBUH (except for Ali RA). Abu Bukr and Umar was 6 and 8 generations apart. Uthman is Banu Ummayah, and they are relatively close to the Banu Hashim. Not only that, the Banu Ummayah have people of power still alive and that is Abu Suffyan. So Umar RA sacrificed his own spotlight - this is not cowardice. To claim it is is purely ridiculous. His entire life demonstrates how immensely brave he was. And the prophet PBUH agreed and sent Uthman ibn Affan RA.

As Uthman entered Mecca, there were protectors blocking the roads to Mecca. So when he comes in he crosses a road called Baldah and the group there stopped him, mocked him and told him to go back. So he was about to go back, but in that group there was his own cousin: Abaan ibn Saeed ibn Al Aas. And Uthman was Uthman ibn Affan ibn Al Aas ibn Ummayah thus they are first cousins. When Abaan saw how the people were treating his own cousin, he got off his own horse, took it to Uthman and he said "you ride and I will protect you in Mecca". And these were the ways the jahelya arabs gave 'visas'. You needed someone to say THEY will be your protectors. You needed someone to say "you are under my amaan (protection)" and this is what Abaan did for Uthman. And he led him into Mecca and he took Uthman ibn Affan to meet the leaders of the Quraysh.

Uthman met with Abu Suffyan, and remember they are direct cousins from the Banu Ummayah tribe. Abu Suffyan and Affan are first cousins, which is why in the civil war when Uthman RA was killed, Muawiyah said "you have to avenge the death of Uthan". So to reitreate, Abu Suffyan and Uthman are uncle/nephew first cousins. So he meets his uncle Abu Suffyan and the other leaders, but none of them allow the muslims to come this year. Each one of them says the exact same phrase "Let not the arabs say we were forced to let them in". Also the prophet PBUH told Uthman that if he is able to get into Mecca, he should meet all the muslim converts who were in dire situations and trapped, and tell them Allah is aware of their situation, and He will make a way out for them soon. So Uthman met these muslims

who were in chains and this shows us, there were a group of muslims still trapped in Mecca, not out of personal choice but by force of toture and persecution. So in the whole negotiations, it took much longer than expected. We can imagine it took multiple hours, even the better part of a whole day. And that is way beyond what anyone was expecting, and no news was coming out. So it is understandable how and why some of the sahaba panicked. And small rumours got bigger and bigger, until it becomes a solid fact. The details we don't know: but its self evident, someone must have said "what if he's been killed?" As its passed along people are saying "most likely he's dead" and as it passes further it becomes "for sure he is dead". Until finally there was this dread amongst the muslims, therefore the news was accepted as a fact that he is dead. Surely if he were alive he would have come back by now. When the rumours spread to the prophet PBUH, he said "we will not leave until we exact revenge upon them and we fight them" i.e. its simply too much. Look at the circumstance: the Quraysh are at least 3x greater in number. The muslims are tired, hungry and thirsty whereas the Quraysh are full rested. Additionally the animals of the muslims are tired. The Quraysh are fresh and rested in their houses with unlimited food, water, armour etc. The muslims, everything is limited and running out. Most importantly, they weren't prepared for battle. They had no war preparations. This was only an umrah trip.

When the prophet PBUH is calling them for a battle, this really is almost certain death. You are outnumbered, outflanked etc. There's no chance to win. And this is why this oath is so important in our religion that Allah and His messenger have both praised immensely. A crier was sent to all the muslims that Jibreel AS has come down to the prophet PBUH and he is calling you to give the alliegance to him. Of course Allah knows full well Uthman is perfectly fine. This is a test for the believers to see if they would give their oath. So the crier went out, and the prophet PBUH is calling all the muslims for an oath and pledge to fight the Quraysh to the death. The pledge was "fight the Quraysh and do not turn back". So you cannot flee backwards, if you die in battle you die. And this oath was eventually called 'Baya tul Ridwan'. And 'Ridwan' means pleasure - why? Because Allah revealed in Surah Fateh verse 18:

"Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with an imminent conquest"

The prophet PBUH was sitting under a tree at the time, and the prophet PBUH took an oath of allegiance from all the people except for one person who was a hypocrite, and when the call came out he hid behind his camel. Some say this is the same person who was the owner of the red camel. And when all of the sahaba finished the bayaa (oath), the prophet PBUH in front of everyone, took his left and put it in his right hand and said "this is for Uthman". So he took the oath on behalf of Uthman ibn Affan. So this is the 'Bayaatul Ridwan'. And obviously it shows us the bravery of the sahaba: they were unarmed, defenceless, travelling, not having proper weapons, willing to fight people that are fully rested, healthy, firm and 3x their number. Yet they are still willing to fight to the death. And that is why, the people who swore alliegance to the prophet PBUH on 'Bayatul Ridwan' are given a status that is second only to Badr. Only to Badr as a whole group. SubhanAllah. Of course above Badr are individuals i.e.

the promised 10. But generally as a group Badr is at the top, and then the sahaba of Bayaatul Ridwan are right below them. There are many ayat and hadith to show this. And there many references in surah Fath. And Allah mentions in the Quran that "Allah is pleased with them" and He says "Allah knows what was in their hearts" and this is the highest testification. None of them were cowards: Allah knew their hearts were ready to fight for His sake, so Allah revealed the 'sakeena' i.e. peace. And Allah says His own hand is above their hand. SubhanAllah. So what happens is the sahabas hand would grab the prophet PBUHs hand and swear an oath. So Allah is saying His own hand was above their hand when they made the oath. What a praise for these sahaba. What a praise and blessing, and what a great honour they had. They took the oath of alliegance from the prophet PBUH but Allahs hand was above theirs too.

And the prophet PBUH said "you are the best people on Earth". And in one hadith he said "no one who has given the Bayaatul Ridwan should ever enter the fire of hell". And this is in sahih Muslim. Therefore Allah gave these people glad tidings, that Allah will give them a major victory. And we will discuss this victory was the battle of Khaybar. Remember surah Fath has nothing to do with the Fath-Mecca (conquest of Mecca). It was revealed before. In surah Fath, Allah says he will give the muslims 'ganeema' and a major victory. And indeed in a short while the muslims will win the battle of Khaybar, and the ganeema from this battle was the greatest financial income in the history of Islam to date. It changed the financial situation of the entire ummah. And Allah says THAT is the ganeema that will happen. This shows us again a direct correlation: when you stand up for Allah, He will give you much more. We've seen this constantly throughout the seerah. In Badr, Allah says He will give the muslims one of two things (victory or caravan) and they ended up getting both. And here aswell, at a point where they are facing death, they pledged alliegance and Allah says He is "well pleased with them". And only Hunayn was a bigger financial boost during the seerah than Khaybar - it was a massive financial income boost. Also, we see the great blessings of Uthman ibn Affan. They had such an honour. All the sahaba had such a great honour that they gave allieagance in the hand of the prophet PBUH - but Uthman had an even higher honour because the prophet PBUH represented Uthman with his own body and hand. How much more noble do you want? The prophet PBUH is saying "since he is not here, let ME stand in his place". SubhanAllah. Here you have RasulAllah testifying for Uthman. How can anybody utter one word against this man?

Walahi any one who utters one words against this man, there is nifaaq in his heart. Anyone who has anything about Uthman cannot have genuine love for the prophet PBUH. If you insult Uthman, you insult the prophet PBUH. Because he took Uthmans place himself. Imagine this. And subhanAllah the bitterness of Uthman is nothing new: the khawarij critcised and killed him. And in Bhukari its narrated one of the kharijites saw a large gathering around an old man in Mecca so he said "who is he?" and they told him "this is Abdullah ibn Umar". So he made his way through the crowd and said "Oh ibn Umar, I have some questions to ask you" and it their methadology to be rude and harsh and fanatic. "I ask you by Allah did Uthman turn his back and run away at Uhud?" Right now Uthman is the khalifa, so he is trying to find faults within Uthman. Eventually him and his group will kill Uthman. Ibn Umar says "You ask me by

Allah I answer yes". The man said "was Uthman absent at Badr?" Ibn Umar said "You ask me by Allah I answer yes". And the man said "was he missing at Bayaatul Ridwan?" Ibn Umar said "You ask me by Allah I answer yes". So the man said "Allahuabkar!" and he turned around and walked away. Ibn Umar siad "come back here". As for your first question "yes Uthman fled Uhud, but Allah testified in Surah Al Imraan that Allah has forgiven them, so I testify he is forgiven. As for your second question, he was married to Ruqqiyyah bint Muhammad (who eventually died and the prophet PBUH commanded him to stay in Madinah, and he got a share of the ganeema thus he is a badari. And as for your third question, Ridwan only occured because of Uthman! And the prophet PBUH used his own hand to take the oath on behalf of Uthman, so go back now with all of this to your people". And this shows us the blessings of Uthman ibn Affan RA. And there are so many hadith, the prophet PBUH said "should I not be ashamed and shy of he whom the angels are shy of?" This is in Bhukari and Muslim. That even the angels are shy of him - he's such a humble and noble person. SubhanAllah. That is mindblowing. Anyone who therefore criticises Uthman is a jahil.

1400 sahaba participated in Bayaatul Ridwan, and all of the famous sahaba are here. Thus this is one of the most explicit evidences, among million others, that the sahaba are worthy of our ultimate respect. This is the cornerstone of sunni Islam. What does Ahlul Sunnah wal Jama'a mean? Its the group who follow the sunnah and the jama'at which are the sahaba. This is what seperates us from all other groups who don't respect the sahaba. And literally the Quran, sunnah, common sense, logic etc all tell you the sahaba have the highest status. And if you ridicule the sahaba you have no religion left. Who gave you the Quran? Who gave you the sunnah except the sahaba? You have no knowledge of Islam were it not for the sahaba. And one of the famous imams said "if you were to ask the jews who are the most righteous people. They will the 70 who accompanied Moses on the mountain of Toor. And if you ask the christians, they will say the 12 disciples of Jesus. And if you ask the other group who is the worst and vile scum? They will say those who accompanied the prophet PBUH". Walahi it dosen't even make logical sense. By common sense Allah will choose the best people to be around the prophet PBUH. Anyone who disagrees will be dealt with by Allah. Even if you reject hadith what will you do with Surah Fath? Allah is saying HE is pleased with them. Where do we get 'Radi-Allahu anhu' from?! The Quran. Abu Bukr was there, Umar was there, Uthman, Ali etc. How can anyone criticise them?

As for which tree it was, its said Jaabir ibn Abdullah, who was still a young man 19/20, and he lives a very long life (78 when he dies), eventually he becomes blind and he says "If only I could see I would show you exactly that tree we sat under". The tree is signifcant because Allah mentions it in the Quran and the prophet PBUH sat under it for a long time. At the same time the majority of the sahaba couldn't really recognise it. Simply because all trees look the same. Its narrated in Bhukari that one of the companions said "when we got there we tried to find the tree but we couldn't agree which one it was". Its also narrated that within a decade after the death of the prophet PBUH, they began decorating the tree and built a masjid there. And one of tabi-tabioon saw this masjid in the middle of nowhere outside of Mecca, so he asked the people "what is this masjid?" And the people said "this is the tree wherein the prophet PBUH took the Bayaatul Ridwan". So he went back to Mecca and there was the

student of Ibn Abbas, Saeed ibn Musayid, who was very knowledgable. And he said "my father were of those who took Bayaatul Ridwan, and he couldn't figure out what tree it was. Are you telling me these people know better than the sahaba?" And its authentically narrated Umar RA news reached him the bedouins had built a msajid there, some of them were rubbing their backs on it for some blessings etc. So he chastised them and commanded the tree they were renovating be chopped down.

This shows the whole issue of renovating places, icons or objects that some people believe are sacred. We have a tension between ignorant, or superstitous or emotional practices on the one side, and authentic, academic, knowledge based Islam on the other. And this tension is there to this day. There is a tension between the emotional side. Even if the prophet PBUH DID sit under this tree, what will you do? Prostrate to it? This was the fiqh and thinking of Umar. This generation were simply rubbing their backs and building a masjid. If this is happening while Umar was alive, what do you think will happen in the next 100-1000 years? Walahi it would now be an idol that is worshipped besides Allah. In fact what is an idol other than taking a holy place/person and making them bigger and bigger? And all you need to do is look at the bulk of places in Pakistan, India etc. And one finds the grave of a righteous person and people are doing sajdah to the grave, tawaaf around the grave, making dua to the grave. This is unbelievable. And what is the grave of any person with the very tree mentioned in the Quran and where the prophet PBUH sat there for several hours. And this shows us the difference between emotion and academic Islam. Our religion is not based upon feelings. Its based upon what the prophet PBUH and Allah told us. As for his droppings of wudu etc. this is allowed. But not where he sat under a tree. The sahaba understood this difference. And it shows us this tension between mystical Islam and academic Islam existed before, and still now. And who followed this mystical Islam? The ignorant bedouins, while the more intellegant sahaba said "what are you doing?" This shows us aswell if we visit any site of early Islam, we go for historical reasons, NOT for baraqah etc. But rather to take lessons of it, and remember "this is where Badr took place" etc. You go so you are overwhelmed and feel a sense of awe. And who can accuse Umar RA of insulting the prophet PBUH? This is what people say in response but walahi their renovation is not something the prophet PBUH would approve off.

The news of the treaty of Ridwan reached Mecca, so the Quraysh panicked and sent Uthman back. When Uthman came back, and the muslims heard he is coming, some of them said "how lucky he is, he must have gone inside and done the tawaaf" i.e. at least he got to do it. Here the muslims were waiting for at least 4/5 days at Hudaybiyya. But the prophet PBUH said "I don't think he will do the tawaaf, how can he do it when we haven't?" Meaning the prophet PBUHs realised Uthmans adhab and respect would never allow him to do it. But the other muslims said "why not? Why wouldn't he do it if he was protected in Mecca?" And subhanAllah we see here how eager the sahaba are to do tawaaf and umrah. They've been kicked out of Mecca, they haven't seen the kab'ah for 6 years and they are missing the tawaaf so much, and are feeling jealous that "Uthman has done it and not us". Look at this. SubhanAllah. They wanted to respect the house of Allah. And when they saw him return they surrounded him and said "have you satisfied yourself with the kab'ah?" To which Uthman

replied "what an evil thought you had off me, did you think I would do tawaaf while the prophet PBUH is here? Walahi if I stayed in Mecca for one year I would not do tawaaf until the prophet PBUH did it before me". Here again we have the defence of the prophet PBUH for Uthman. And again it shows us the respect the sahaba and especially Uthman gave to the prophet PBUH.

According to al Bayhaqee when the news reached the Quraysh they trembled with fear. And what does that show? A small group of muslims, unprepared, tired etc but they have imaan. And they can cause the mighty tribe of the Quraysh to tremble. And this was why they decided 'we need to negotiate'. And so they sent an official delegation. Initially they sent someone by the name of Mikras ibn Hafs and it appears this was just a quick sending. They didn't think things through, and when the prophet PBUH saw Mikras, he said to the sahaba he is an evil man. And when Mikras apporached he and the prophet PBUH began negotiating but there was no agreements. Mikras were given completely unacceptable conditions. In the distance, another delegation was coming forth that was genuine and it was a final delegation that would solve the problems. The senior and main person was Suhail ibn Amr. When the prophet PBUH saw Suhail, he said "Suhail has come, Allah has made things easy for you now". SubhanAllah he is saying through Suhail ease and opening will be reached.

Here we see another theological point: good omens. The prophet PBUH said "there is no such thing as superstitions or bad omens". And "believing in omens is a type of shirk". So the prophet PBUH said its all shirk. Then he said "BUT I like positive optimism". So they asked "what do you mean?" And he said "a good word or a good phrase someone hears". What is this? A good omen is to read in two conditions:

1. A positive sign/message

2. The message is linked to Allah

If these two conditions are met, a good omen is recommended and apart of our religion. And a good omen is nothing other than being optimistic in Allah. An example of such an omen we can understand; if one of us is making dua on a cloudy day, and after finishing we look up and the skies have cleared and we see a beautiful rainbow. If we say "this is a sign from Allah that my dua will be answered" there is nothing wrong with this, and in fact its good. Why? Because, shouldn't we already be thinking Allah will give us what we want? Anything that boosts that optimism is mustahab (recommended). So anything we read as a positive sign that makes out heart brighter and happiness is a good omen and allowed. Its ok and its good as we learn for the prophet PBUH. One of the examples from the seerah is when Suhail come. 'Suhail' comes from a root word which means 'to make things easy'. Thus when Suhail came the prophet PBUH said "Suhail has come, Allah has made things easy for you". So he derived a positive omen from this that the matter will be made easy, and thats exactly what happened. And there are other examples: there is a name in arabic called 'waajid' which means 'the one who finds'. So one of the sahaba said "imagine you lose something and you are trying to find it, then somebody calls out to his friend 'ya waajid, ya waajid' and you hear that - you should

take this as a good sign and say "I will be THE waajid"." So its a sign from Allah. So saying 'inshaAllah my dua will be answered' etc - this is allowed and is a positive optimistic omen. Bad luck from a cat crossing a path? This is foolish and stupid.

So Suhail comes. And who is he? Suhail firstly is the highest level delegate sent to the prophet PBUH during Hudaybiyya. And he is one of those who is a member of the Quraysh parliment called the 'Nadi'. He is a member of that group, so he is a senior politican. This is a man with superior authority. And he is clearly a high profile members of the Quraysh; when he was captured as a prisoner of war, the prophet PBUH housed him in his house. And where in the history of humanity did a leader house prisoners in his house? Truly this can be said only for the prophet PBUH. And the prophet PBUH housed the elite members of the Quraysh; one of them was Suhail ibn Amr. And one of wives of the prophet PBUH rushed back home and sees Suhail ibn Amrs tied to his neck, and she kind of slipped. She said "why are you embarrasing us as being a prisoner of war? It would have been more befitting if you died!" In other words seeing someone as noble as Suhail made her slip, and she said "you are humiliating US by being a prisoner!" And the prophet PBUH turned to her and said "are you taking sides agianst Allah and His messenger?!" It just a slip - but she was so shocked because of the great status of Suhail. And in fact he was called 'kateeb ul Quraysh' because he was a powerful orator, and when it came to debates and negotiations, he was the main man.

And this is why he is being chosen to negotiate with the prophet PBUH at Hudaybiyya. And also this is why, when Umar RA saw Suhail captured, he said "Ya RasulAllah let me cut his tongue off so he dosen't speak against us again". And the prophet PBUH said "I am a prophet and we have not been commanded to mutilate people". So he forbade him; but then he turned to Umar RA and said "perhaps one day he will say something that will please you". And this shows us that this mentality that if you aren't a muslim you are an evil to the core - this is walahi so stupid and foolish. Only those who have no clue about reality spout this black and white world view. No doubt Suhail is a kaafir at this time, and he is an enemy against Allah and His messenger. And he participated in Badr, Uhud and Khandaq. Yet deep down there was goodness in him, and the prophet PBUH recognised this, but Umar RA did not. And imagine what must he have said that got Umar RA so angry "let me just cut his tongue off". But the prophet PBUH saw in him good, and indeed Suhail eventually converted. He did however convert during the conquest of Mecca, so right at the end. Thus there is no doubt the status of Suhail is not the status of the earlier converts; Suhail is not a muhajir, yet the books of seerah mention out all of the converts that converted after the conquest, the most worship minded was Suhail. The most salah, the most fasting, the most zakat etc.

And when the prophet PBUH died, Suhail was still in Mecca, and the people in Mecca by and large were all converts after the conquest. As we will see none of the muhajir lived in Mecca after the conquest; they had to go back to Madinah. So who is living in Mecca? All the people who converted 1.5 years ago. Abu Suffyan, Suhail etc. And so many of them flirted with the idea of leaving Islam. So much so the sahabi governer of Mecca feared for his life and went into hiding, because commotions began and mobs gathered after the news of the prophet PBUHs death. Whose the one who calmed them down? Suhail ibn Amr. He stood in front of

the kab'ah and gave them a fiery lecture. And he warned and admonished them, and he said "Oh people of Mecca, do not be the last group to convert, and the first to renegate and apostisise". SubhanAllah. How elegant is this speach. And he played a major role in bringing them back to Islam, and he was the one who brought the gorverner out of hiding. Its also mentioned when Suhail, Abu Suffyan etc visited Umar RA in Madinah, they saw a line. And in that line are Bilal, Suhaib Ar Rumi, ibn Masud etc - all the people they once considered to be low. And Suhail and Abu Suffyan had to wait in line while all of these sahaba went before them. At this Abu Suffyan says to Suhail "I have never seen a day like this before. We are here!" And realise who these people are. This is the kings of Quraysh, the MPs of Quraysh. And who is Bilal and other people? And they are muslims but still there is some jaheleya so Abu Suffyan says "I've never seen a day like this. We are here and these slaves have been given precedence over us". Look at what Suhail says. And this shows the imaan of Suhail. Even in Hudaybiyya we see how harsh he was with the conditions, but deep down inside there was good. And when the prophet PBUH managed to get to that good, it overwhelmed him. What did Suhail say to Abu Suffyan? "I can see the anger in your faces, but if you wish to be angry, then be angry at yourselves. For they were called to Islam and we too were called Islam; they raced forward and we lagged behind. And the blessings they obtained in racing forward are far more than the honour of them entering the door of Umar before us now". In the eyes of Allah accepting Islam first was a much greater blessing: so he is saying "be jealous at THAT good they have, rather the honour they have of entering Umars door". And Suhail joined the army to fight the Romans in Syria, and he died a shaheed in Syria. Again an amazing story - out of the converts of the conquest, Suhail was the most righteous.

However, right now he is still a bitter enemy, and the Quraysh have sent him to negotiate a treaty with the prophet PBUH. And they clearly told him: make sure he does not enter Mecca this year "for let not the arabs say he had the better hand over us". And Suhail had two sons who were muslims. And the both of them had given Suhail and his family much troube and dishonour. His elder son, Abdullah ibn Suhail ibn Amr, was a secret convert and there were tensions between him and his father. So he didn't go public with his conversion as he realised it would cause big problems. And so he basically kept him Islam secret. When Badr happens, he sees an opportunity to get to Madinah. How? In the very army he is meant to fight in. So Abdullah volunteers, and he walks literally with them under their noses as apart of the army. And when they camp for the first time, Abdullah takes his horse and sneaks away. And he joins the ranks of the muslims and fights against the Quraysh. Can you imagine the shame and criticisms Suhail had to deal with in Mecca? How embarrased he must have been. He became a prisoner of war and his own son is on the side of the muslims. And this called Suhail so much anguish and pain; guess what - when Abdullah runs over to Madinah, his younger brother Abu Jandal ibn Suhail also converts and clearly expresses irritation he can't go to Madinah either. And it was clear to Suhail that Abu Jandal is a muslim. So Abu Jandals Islam is certain - so Suhail locks up Abu Jandal and tells the servants to toture him, thrown him in the dungeon, deprive him of food and water etc. And he is chained since Badr right the way up to the present day i.e. Hudaybiyya. That is 4.5 solid years of being chained up. Toturing him, telling him to worship the idols etc. And he refuses to let Abu Jandal go to Madinah, so he has been locked up for all this time.

Suhail then comes as the official deleget, and the prophet PBUH and Suhail agree to write a treaty. And this is the famous story that the prophet PBUH called for a scribe, and Ali ibn Abi Talib was the scribe. So Ali RA began writing down, and the prophet PBUH dictated. This shows us the assertiveness of the prophet PBUH. He isn't a meak leader - everytime he says something first. This shows us Suhail might have been the 'kateeb' of the Quraysh, but the prophet PBUH is even more eloquent. So the prophet PBUH said "let us start writing: 'Bismillah irahmaan araheem'". Suhail says "as for this phrase I've never heard it, and I don't know who 'Ar-Rehman' is, let us write it the way we are accustomed 'BismikAllah hom'". Again its a matter of ego and pride. And remember what the prophet PBUH said very publically so the muslims understand what is at stake: "by Allah no condition will the Quraysh ask of me, which respects the sign of Allah, except I will give them that condition" i.e. all to avoid bloodshed. Don't forget they are in the haram, in ihraam during the sacred months, so fighting would be a major sin. So the prophet PBUH agreed, and again the prophet PBUH took charge: "this is what Muhammad, RasulAllah has agreed to with Suhair ibn Amr". And he writes the words 'RasulAllah'. But by the time Suhail hears this, he says "as for you being RasulAllah, walahi if we believed this, neither would we prevent you from the kab'ah, nor would we have fought you. Rather write it the way your people knew you: Muhammad ibn Abdullah". Again its major ego - Suhail wants the prophet PBUH to know 'we won't let you get away with anything'. And the prophet PBUH said "walahi I am RasulAllah, even if you deny it, so write down 'Muhammad ibn Abdullah'". And Ali RA said "I will not delete 'RasulAllah'" - Ali RAs own anger got the better of him. So its said in one version, the prophet PBUH took it and scrapped it out with his own hands. This shows us the humility of the prophet PBUH and the imaan of Ali RA. Amazingly by disobeying the prophet PBUH he is honouring him. And the prophet PBUH understands Alis dilemma so he rubbed it off himself.

And the prophet PBUH said "the Quraysh will let the muslims do umrah". Notice again he is no coward - every time he is the one foward. But Suhail says "as for this year, NO, we cannot do this, rather that will be for next year". Khalas that is is - there is no compromise on this. And this was the main thing the prophet PBUH wanted, to do umrah, but Suhail did not allow it. He improvised and said "yes you can do it, but NOT this year, only next". And then Suhail put forth conditions: "not a single man from us, renegades or defects over to you even if he be on your religion except that you hand him back to us". Suhail especially has been harmed: his son is on the other side, and his own son is chained up. So he wants this condition because they have lost alot of people from defecting over to Madinah. And the muslims said "subhanAllah what an unfair condition! How can we return any muslim back to you?!" And a commotion began; and Ali RA did not write it. There is tension and talks that "how can we agree to this?". Then Allah willed one of the most interesting and clearly melodramatic epsiodes of the seerah. There is no denying this is the will of Allah, that something happens that is so melodramatic and so difficult to stomach, this was a test for all of the muslims. Recall Abu Jandal is still chained up, but he's been chained for 4.5 years. So he must have figured out a way to get out. But even if he does escape where would he go? He dosen't have a horse or camel - how would he leave Mecca? On top of that, he would be in chains and people would see him. What would he do? He has no money, no ride, the people of Mecca all

know him. Now he's heard for the last three or four days the muslims are camped outside. However he did, he manages to escape - he still has his chains and he flees hoping to be protected by the muslims. And while they are discussing this very thing - they hear the dangling of the chains, and in the distance they hear Abu Jandal crying out "Ya muslimeen I found you yes!" Yet he dosen't know his own father is sitting there. Nor does he know what is being discussed: the very condition being discussed is his freedom. And Suhail turns to the prophet PBUH and says "this is the first one that this condition will be applied on".

Seerah of Prophet Muhammed 66 - The Treaty of Hudaybiyya - Part 4 - Dr. Yasir Qadhi - Sept 2013

So we began the writing of the treaty and it was clear the Quraysh had the non-negoitable condition that the prophet PBUH and sahaba could not do umrah this year. The rest they left to Suhail; as we said, Suhail ibn Amr had his own personal agenda too. He already lost one son to the muslims, the other son was in his basement and in the kudr of Allah his son. And Suhail said "not a single man will come to you from us except that he is returned". So before this condition is written down, a number of sahaba reject and they say "subhanAllah how can we return one of ours to the mushrikoon when he has chosen us as his protection?" And realise if this condition was applied 6 years ago there would be no Islam. And note every one of the muhajir in the Madinah, this condition would have applied to them. So they feel personally - every few days people migrate and flee from persecution and get protection in Madinah. However implementing this condition would mean this would cut off completely and there would not be a surge of Islam. And no doubt its a big factor. There's the issue of quantity and quality for the ummah - also, the moral issue of helping fellow muslims who want protection. So the muslims find this condition to be very harsh, and they are objecting to Suhail. The very fact they are objecting while its being said shows how emotional they were. Technically its not their place to be getting involved. And a number remarked "how can we return a muslim to the pagans when he has come to us?" But Suhail insists "no this is the condition". And subhanAllah by the kudr of Allah right when they are discussing this decision Suhails own captive son, Abu Jadnal, comes to the army of the muslims.

His chains are still tied to his hands, the toture marks are clearly visible, his upper chest is clearly exposed - he was deprived for 4 years plus. When he hears the muslims are outside the city, he realises now "this is my chance - I can escape right to the army". As we explained what are you going to do after you escape? How can you get to Madinah? But the muslims were right outside Mecca so this was his golden opportunity. So he throws himself upon the muslims and he calls out "oh muslims help me, oh muslims save me". And Suhail sees his own son in the distance and he recognises this is Abu Jandal. Of course Abu Jandal dosen't know his own father is sitting there. Nor does he know what is being discussed: the very condition being discussed is his freedom. And Suhail turns to the prophet PBUH and says "this is the first one that this condition will be applied on". So he is saying "He is the first one you shall return to us as per this condition". And the prophet PBUH said "we haven't written down this condition yet, we are still discussing them". But Suhail said "if you don't agree to this then the treaty will be over". And obviously this is Suhails son - so he is saying "if you refuse I will not agree with anything ever after this". The prophet PBUH said "gift him to me, then we'll start the condition after. Just one gift". And Suhail said "No". And the prophet PBUH pleads multiple times, and in our entire reading of the seerah there is no other place where the prophet PBUH plead this many times. He plead multiple times "just make an exception, gift him to me etc". But of course Suhail is his father and he said "no - this is the condition take it or leave it".

This went back and forth until finally Mikras, Suhails companion, said "Ok we will guarantee his safety i.e. he won't be totured". So Mikras said this to break the deadlock, and Abu Jandal is watching the entire proceedings. His father on one side, the prophet PBUH on the other. And its clear that the negotiations are against him. Abu Jandal cries out "oh muslims will you return me to the pagans while I come to you as a muslim?" Put yourself in his shoes. For three, four years he is hoping to make his way to Madinah. He is constantly dreaming "when will I get safety, when will I get to Madinah?!" And subhanAllah look at how he was tested. He freed himself, made to the muslims but now he is being turned away. So he is begging for his life "don't you see what they've done to me?" And the narrator in Ibn Hishaam said the marks of toture were very clear. The whips, lashes, chains, blood etc all very clear. And the prophet PBUH addressed him directly: "Be patient Abu Jandal, for Allah will make a exit out for you". And we see here how persistant the prophet PBUH was, but when he could not get it, he at the very least gave Abu Jandal a direct consolation.

When Umar RA saw this happening, he stood up and walked towards Abu Jandal and he said to him "be patient oh Abu Jandal, and realise that their blood is not worth anything". And he said this he is pointing with his eyes to his sword. That "look, here's the sword, use it against them (Suhail and Mikras)". Umar is saying here "we can't do anything. But if you were to get rid off them, that's your business and we won't get involved". So he gave him this opportunity - that "here's the sword, take it and do something with it". But at the end of the day Suhail is his father, and so he did not do this. And Abu Jandal was therefore put back in his chains and returned to Mecca. But as Mikras said he was not totured thereafter. And other conditions were placed. Let us list them from the start:

1) No umrah this year for "not let the arabs say you had the upper hand". But umrah was allowed next year - and this was a big blow for eagerness of the muslims. They had been marching for a week, plus being camped for days outside.

2) When umrah takes place next year, the Quraysh will vacate the city for three days and the muslims can complete their umrah.

3) Not a single man from the Quraysh can renegade or defects over to the muslims even if he be on Islam except that he is handed back. So if any muslim rejects the people of Mecca and goes to Madinah he will be returned.

4) If any muslim came to Mecca after having rejected Islam and becoming a pagan again, he shall NOT be returned. So it's clearly a one way street.

5) There would be a peace for 10 years. For 10 years neither side will fight, and both sides said the common Arabic phrase "no armour and no swords".

6) Both of the two sides can engage with treaties with any other entity. And if any tribe entered with the muslims, all of these conditions are applied to that tribe, and same for the

Quraysh. So there is now this sense of political seperation. There is a full right for each camp to negotiate with any other group

So the conditions were very harsh - especially the first four which was almost a slap in the face of the muslims. We mentioned it was Ali RA who wrote the contract, except for one phrase 'RasulAllah'. And both sides had their witnesses. On the side of the muslims was Abu Bukr, Umar, Uthman and Ali i.e. all of the four rightly guided khalifs. On the side of the Quraysh there was Suhail, Mikras and a few more.

Before we move on: whatever negatives that we will feel at this point in time, the one biggest positive that is clearly occuring, is that for the very first time the muslims are being treated as an independant, powerful entity. Yes we feel anger at the conditions, and the sahabas anger was far more than ours, obviously a million times more. But for the first time the muslims and Quraysh are on the same political table. Because you don't write a treaty except with an equal. This shows the muslims have been upgraded to a status and honour of being a seperate political entity. So much so, notice on one side you have a religious identity: muslims. On another side, you have a tribal identity: Quraysh. And we see here the clear beginnings of the divide between Islam (truth) and Paganism (falsehood). That in Islam your religion ties you together, whereas in all other societies there are things that trump your religion. So even though they are two different entities, the muslims was a religious entity. And regarding the 6th clause: the entire Arabian Peninsula is being divided into two. Islam and Kufr. It is the pre cursor to the conquest of Mecca and the conquest of entire Arabia. In the beginnings of Islam it was just Banu Hashim vs Quraysh i.e. something relatively small. Slowly but surely the entire Arab race is being dragged in. Until finally and this is amazing, within a few years there will be no more arabs who worship idols. SubhanAllah. Think about this - how they were and what happened. So this is the camp being divided. On the one side Islam, on the other side paganism, idoletry, tribalism, jaheleya etc. So people have to decide to be muslim or not.

So Suhail returns back happy and content. At this Umar RA was the one verbalised what was in the minds of many muslims. And he came up to the prophet PBUH and asked him a series of rhetorical questions.

1. "Are you not the messenger of Allah?"

2. "Are we not upon the truth and the enemies upon the misguidance?"

3. "Then how can we accept the lower hand, the humiliation and being disgraced in Islam?"

Put yourself in his shoes and the shoes of the sahaba. The majority of the sahaba are feeling very angry at the Quraysh. They must be thinking: "How could they have done this to us - and why did we accept? We came in peace, we've been waiting here for weeks. We are tired, hungry, away from home - we just want to go to the kab'ah but we've been stopped. On top of that now there are all these other conditions. We have to return every muslim back to them?! And we can allow people from us go to them?" And the prophet PBUH replied to all

of this: "I am the messenger of Allah, and I will not disobey Him, and He will help me". Meaning this was what the prophet PBUH was commanded to do. And he is saying he dosen't know where this is leading or why Allah wanted it to happen. But, "Allah has told me to accept the conditions, and I will not disobey Him. And He will help me". And this is a solid response: that Allah will help him. So Umar RA cannot argue. So Umar RA backtracks and attempts a new line of reasoning. He said "Ya RasulAllah didn't you tell us we would be doing tawaaf around the kab'ah? You told us but we are not doing it now". The prophet PBUH said "Indeed I told you, but did I say we will do it this year?" Umar RA said "No". So the prophet PBUH said "So you'll do it next year - my vision will come true, Allah didn't tell me what year, I assumed its this year but we now know its next year".

Here we say Umar RAs anger is for the religion of Islam. He is angry because he feels the muslims have been short changed. His anger is coming for Islam - however its clear he made an error and mistake. Because the prophet PBUH represents Islam completely, and Umar RA does not. And emotions make a man do things they regret. This is why when a man came to the prophet PBUH and said "advise me". The prophet PBUH said "don't get angry". And the prophet PBUH repeated 3x. Because in anger a man does what he regrets. Even though the base of this anger was Islam and imaan, he genuienly felt the religion of Islam was humiliated, but he went beyond his bounds and he himself realises this. But not yet - he needs someone else to put him in his place. And what man is there to do this, except Abu Bukr RA. So he goes to Abu Bukr after the prophet PBUH, and this again shows us the rank of Abu Bukr. Out of all of the sahaba even Umar knew only Abu Bukr was second to the prophet PBUH. And Umar RA asked Abu Bukr the exact same three questions he asked the prophet PBUH. And Abu Bukr replied "Ya Rajul" and that is a very harsh thing to say. That "Oh man!" "Hey". "YOU". so he said "Oh Rajul, watch out, he IS the messenger of Allah, and he will not disobey His Lord, so you hang on the stirup of his saddle otherwise there is no hope for you". And we clearly see Abu Bukr has analysed everything, and yet he has no issues accepting whats happened. That Abu Bukr, even though he is angry and hurt, he understands Allah knows best. So he said the exact same things to Umar "yes indeed he said we will do tawaaf, but he didn't say this year, so we'll come back and do it next year". And this shows us that without the prophet PBUH teling Abu Bukr, Abu Bukr said the same things as the prophet PBUH.

We also see a side of Abu Bukr that is overlooked: our image of Abu Bukr is an extra polite, crying, humble and soft man. This is valid - but there is a harsh side that comes out to protect his messenger and Islam. And later on when the prophet PBUH passes away Umar RA cannot fathom it - he cannot imagine a world without the prophet PBUH; it is Abu Bukr that puts him in his place. It is Abu Bukr that quotes him the verse. Nobody has the audacity to speak to Umar, except Abu Bukr. SubhanAllah. When push comes to shove, nobody beats Abu Bukr aswell, including Umar. And Umar RA later on said "after this I continue to performed good deeds hoping Allah will forgive me for what I've done". And its said he freed so many slaves, fasted so many days, prayed so many nights i.e. meaning he realised he done more than what was allowed. And he said "I continued to do things until I feel I had made it up". And he later remarked during his khilafa that "on the day of Hudaybiyya, the prophet PBUH put a condiiton

on us, that if any other leader put it on me I would never have accepted this". He cannot understand except that it came from the prophet PBUH.

Also its important to note Umar RA was not alone. Yes he was the only one who went direct to the prophet PBUH, but the fustration and anger was common among the sahaba. We another sahabi, Sahil ibn Hanif, many years later in the battle of Sifeen when the muslims were lined up to fight other muslims, he is trying to calm them down. And he says "Oh people always find your own opinions blameworthy over the Quran and Sunnah". "Verily I remember myself on the day of Abu Jandal.." Notice he didn't even call it Hudaybiyya. Can you imagine the trauma and shock he had to endure. The sahaba would rather have died in battle defending Abu Jandal that willingly hand it back. This is their imaan. So the whole day is "the day of Abu Jandal". And he says "If I could have rejected the command of the prophet PBUH I would have done so". This is an amazing quote. Sahil ibn Hanif is a great sahabi. And he confesses something to an open group - because the battle of Sifeen was very traumatic. And there was alot of tensions in both camp, so Sahil wanted to calm them down: "Just obey Allah and His messenger, accuse your own opinions first" i.e. he is trying to prevent the fighting. Walahi this quote needs to memorised by everyone, especially now when everyone thinks their opinion holds more weight than the Quran and Sunnah. Walahi it is kufr to deny authentic hadith - this type of attitude is common in the ummah that, when we are quoted a hadith or a verse in the Quran we think "oh no we know better". This is not Islam - rather Islam is "we hear and we obey". And this is what Sahil is saying - accuse your own opinions, because "I was about to reject the command of the prophet PBUH, and if I could have done it I would have". Of course later on he himself realised Hudaybiyya was a victory, but at the time all he could see was "we have lost and accepted humiliation". So many sahaba felt this way.

No doubt we also see a very important lesson in making up ones mistakes. Umar RA made a mistake and he made it up by doing good deeds. Thus the best way to come closer to Allah and make up our bad sins is to increase our good deeds. And this is why REAL tawbah should bring about extra actions and a change in lifestyle. Allah says "excepts who repents and believes AND does righteous deeds". This is what Umar RA himself understood - he made a mistake so he did alot of good deeds to compensate. Also, no doubt what Umar RA did was beyond what was appropiate. The non-sunni group use this type of stuff and say about Umar what they say. But this is ludicrous: his anger isn't coming from his own ego, its not personal, its not "I'm not going to listen you" like Abdullah ibn Ubay said at Uhud - that is nifaaq and kufr, but rather as for Umar, there is no doubt he went beyond the boundaries. His emotions and anger got the better of him. But the mistake was a mistake of emotion stemmed from imaan, not of arrogance. Similarly to the man who made a mistake when he found his camel in the middle of the desert. Secondly, where does the emotion come from? For the love and sake of Islam. We need to take this into account, and the prophet PBUH and sahaba all understood this, so they let it be. And Umar RA himself made up for it - so the non-sunni groups have no grounds. The main point is that objecting to, and arguing with, the leader is something the shariah allows. So bringing another point of view and trying to see your viewpoint is allowed. You can criticise and give other positions to the rulers. Of course you cannot make fun of Allah and His messenger - there is a line there. But you have the freedom

to argue a point. Umar RA was arguing with three/four tactics. And if this is being done with the prophet PBUH, how about normal people? So no doubt if its a legitimate khalifah and he insists then you should follow, but you have the right to object and give a new viewpoint.

So now that this was done, the prophet PBUH told all the sahaba "stand up, shave your heads and let us return". This was such an anti-climatic moment. The sahaba had to wrap up their bags after having been built up that "inshaAllah we will go to the kab'ah, Suhail will make things easy for us etc". And the sahaba were so depressed that the only time in the whole seerah, nobody had the heart to implement what the prophet PBUH said. This really shows us how traumitised they were. One humiliation after another. And then finally "shave your hair and lets go". SubhanAllah. By the way, this is a new part of the shariah: that if you cannot go to the kab'ah, you get out of your ihraam, shave your head and return. It's now a standard part of our shariah - if any of us are prevented to go to the kab'ah (political or economical etc), this is what you do. Wherever you are stuck, then you will shave there, sacrifice your camels there, get out of ihraam right then and there and make it up later on. Now this ruling was new and indeed it was the first time in the history of the seerah they are applying such a ruling. So not only is it anti-climatic, not only is it humuliation, now they are faced with a bizzare ruling. Indeed these animals were meant for the kab'ah, and they thought "our ihraam cannot be removed until we do tawaaf". Now they're being told "don't worry about it - it's done, shave your hair, sacrifice your camel, get out of ihraam and lets go home". So what happened is the entire congregation just sat there and did not move. Of course when no single person is being commanded and all of them sit there, there is a Wcomplacency with the mob. So the prophet PBUH repeated himself a second time, yet nobody moved. He repeated it a third time and nobody moved.

Clearly the tension is great, and the prophet PBUH returns back to his tent. And Umme Salama in his tent, and the prophet PBUH is visibly agitated and he tells her "I commanded them to shave their heads, but not one of them follow me". Umme Salama then said "do you wish they follow you?" He said "yes". So she said "why don't you show them you are doing it, when they see you doing it they will follow you". SubhanAllah basic human psychology. And the prophet PBUH took this advice, went outside, called for his barber and began to shave his hair off in front of everyone. When the sahaba saw the prophet PBUH shaving his hair off and they realised this really is it now, they started fighting one another to shave each others heads. SubhanAllah. So everyone is fighting to shave their hair off, and its here aswell the prophet PBUH made dua for shaving ones head, that the prophet PBUH said "may Allah have mercy for those who shave their head".. and some sahaba said "and those who cut". So the prophet PBUH repeated "may Allah have mercy for those who shave their head" three times, and on the fourth time he added "and those who cut". From this we derive clearly that shaving is much more rewarded than trimming. So the animals were sacrificed and it is said the meat was still sent to Mecca. And its also said the first camel which the prophet PBUH sent was Abu Jahals camel that he captured during Badr. It was a well known expensive camel, and they recognised it was Abu Jahals. And this was painful for the Quraysh. So nonetheless the prophet PBUH shaved his hair, sacrificed the camels and made his way back to Madinah.

On the way back, Umar RA feels greatly troubled by what he has done. When he calms down he realises he needs to apologise and make up to the prophet PBUH. So he rides up to the camel of the prophet PBUH and tries to engage in conversation. He says 'salaam' but there's no response. He says 'salaam' for a second time, and no response. Says 'salaam' for the third time, and this is the maximum you are meant to say, and again there was no response. So Umar RA thought the worst that "I am now finished". And he said to himself "Let Umars mother mourn the loss of her son". And he thought that because of what he did, he has lost any chance of mercy and it appears that his fears were confirmed by a rider who says to him "the prophet PBUH is calling you". So he is thinking "this is it I am going to end" - he rides up to the prophet PBUH and he sees the prophet PBUHs face beaming with joy. Just light coming out of it. And the prophet PBUH started reciting the famous verses of Surah Fath that:

1. Indeed, We have given you, [O Muhammad], a clear conquest

2. That Allah may forgive for you what preceded of your sin and what will follow and complete His favor upon you and guide you to a straight path

3. And [that] Allah may aid you with a mighty victory.

And subhanAllah the entire surah was revealed right then and there. The beginning of the surah summarises: "we have surely given you a CLEAR victory". And Umar RA said "is this a victory?!" And the prophet PBUH said "By Allah it is a victory". So Umar RA began shouting "allahu Akbar" and started racing up and down saying "Allah has given us the biggest victory". And the prophet PBUH said "Allah has sent down a surah that is more beloved to me than everything on this Earth". And Surah Fath of course predicts many things, but one of the main themes of the surah is praising the sahaba. And Allah praises them with one of the most poetic examples: he compares them to a beautiful tree that has been planted by a farmer, and the farmer is happy with the tree, and the farmer here is the prophet PBUH and he is happy with what the sahaba have done. Indeed no doubt it was a difficult test. But in the end when push comes to shove they followed through. Imagine how much they went through yet they still obeyed. And so Allah praises the sahaba throughout Fath and He promises them a large victory which was the battle of Khaybar. And Surah Fath changed the muslims' attitudes from depression to thanking Allah. And in this there is a very controversial theological point. The fact that the sahabas psychology changed instantly at the revelation of Surah Fath, most notably Umar RA, this clearly demonstrates they realised the humanity of the prophet PBUH, and the infalibity of Allahs wahi. Because the whole point was they were worried that "maybe this is your ijitihad" - they weren't certain this is all because of Allah. Thats why there were feeling "this isn't the best". Until Allah confirms it, and this is a very controversial point that the prophet PBUH was allowed ijtihad by Allah, and that ijtihad is binding on the ummah regardless of whatever it is - but the sahaba felt that even though we will follow it, maybe there could have been a better option etc. But Allah says "no this was the greatest victory". The change of psycholofy clearly demonstrates that ijitihad of the prophet PBUH is something Allah allowed. And if He wanted to change it He would send wahi, if not Allah would be silent.

So the sahaba returned to Madinah. They stayed at Hudaybiyya for 20 days, and the entire trip lasted a month and a half. SubhanAllah what a difficult trip. And when they returned back the first incident occured that will test this treaty and that is of Abu Baseer. He is someone who lives in Mecca, and his tribe, Kuza'a, is associated with Mecca. He is the first muhajir after Hudabiyya, and he comes, but the prophet PBUH does not say anything. After two or three days, the Kuza'a tribe sends an emissary and says to the prophet PBUH "hand us back Abu Baseer in accordance to the treaty". So the prophet PBUH calls Abu Baseer and says to him "these two men have come to take you, and you came knowing the treaty we signed, and I won't be trecharous so return to your people". Now, notice here Abu Baseer and everyone knows the treaty. But he must feel "come on you won't really do it". So he leaves Mecca and comes to Madinah. And notice when he comes the prophet PBUH does not turn him away, why? Because he is following the letter and not the spirit of the contract. The letter did not say "YOU have to return the person". The enforcement of the contract is not up to the prophet PBUH. Its open - so the Quraysh come for their people. And when they come the prophet PBUH gave them back. So if they had not come, its not the prophet PBUHs job to enforce. So Abu Baseer lived for a few days in Madinah, and when his tribe came the prophet PBUH had to give him back. And Abu Buseer says the same thing Abu Jandal says, that "are you going to return me after Allah has saved me?". And he was told "Allah will make a way out for you".

So Abu Baseer was handed back, and the story goes when he was with their company, he started chatting with them and became friendly with them. And Abu Baseer starts praising one of the mans swords: "I've never such a beautiful sword". So the man starts bragging and saying "I went to this battle, killed so and so etc". So Abu Baseer says "oh great etc" and made the mans ego bigger. Then Abu Baseer says "let me see it!" And of course the man hands him the sword naively - instantly, Abu Baseer chops off his head, turns to the other man but he just runs and screams and races back to Madinah. And he makes it back to Madinah before Abu Baseer made it back. And its barely been two hours since the prophet PBUH handed Abu Baseer over, and this Qurayshi comes yelling and screaming into the masjid "my companion has been killed and I am next so protect me!". And after a while Abu Baseer came and said "Ya RasulAllah you fulfilled your responsiblities but Allah allowed me to escape!" And the prophet PBUH didn't address him directly, he turned to the air and said "woe to his mother" meaning he won't be alive any longer. By turning away the indication is given that 'before anyone else comes you better get out of my sight. You cannot live here beacuse the treaty clearly says no one can live here'. And so the prophet PBUH hinted 'I can't help you' and so Abu Baseer understood this, and he instantly fled and ran away. And he eventually set up a small place to live in close to Jeddah, and he sent a message out that "I'm over here at such and such a place". At this Abu Jandal hears off this, manages to escape and meets up with Abu Baseer. So the news spreads that "you can't go to Madinah so come over to us". And so 10, 15, 60, 80 people eventually congregate and they form a full settlement.

And what will they do now they are 80 strong? Attack the caravans of the Quraysh. And they made it their livelihood and this is fully justified. The Quraysh did not let them live in Mecca in peace, they didn't let them go to Madinah, so now they will attack back. And notice aswell the treaty said there will be peace for 10 years: but this group is not being allowed to sign a

treaty with the prophet PBUH, by the orders of the Quraysh. So they aren't on the side of the prophet PBUH officialy, so the treaty dosen't apply to them. Thus they make it their livelihood that every caravan that went to Syria would be attacked. And the situation became so bad because it was impossible to protect a caravan on 90 camels against fighting men that lived in a desert. The Quraysh had no idea where they would attack from. So within a year and half, the Quraysh sent a delegation to Madinah begging the prophet PBUH to take the 80 people and put them in Madinah. He begged the prophet PBUH by the rights of kinship that "if you really are our blood, have mercy and take these people and keep them with you in Madinah". And so the prophet PBUH sent a messenger to Abu Baseer and told him to bring all his people back. Abu Baseer however died out of sickness before he reached Madinah, but the rest of the sahaba went to Madinah and settled there. And here we see a first sign of the 'victory' of Hudaybiyya. And we see here again Allah is the best of all planners. And look at the wisdom of Allah: the pagans have to beg the prophet PBUH to take back the very people they stopped in the first place. And the very person who set it all off, Abu Jandal, he is the one who led the camp back into Madinah.

Also an amazing lesson is the imaan of Abu Jandal in paticular, and then Abu Baseer. Can you think off a test more difficult than being rejected for political reasons by the very prophet you believe in? Abu Jadnal was totured for four years, and he finally saw the muslims and the prophet PBUH, and yet the prophet PBUH said "I can't help you". Can you imagine how their imaan was shook to the core? Look at how weak our imaan is compared to Abu Jandal. The very messenger he trusts tells him "I can't do anything". Abu Jandal remained firm and what happens out of nowhere he returns to Madinah leading an entire caravan with lots of ganeema from the Quraysh. SubhanAllah. He who puts his trust in Allah, Allah will always fulfill that trust. And Abu Baseer shows this too. Twice he comes to Madinah yet still the prophet PBUH says 'I can't help you'. Abu Baseer can't go back to Mecca, he can't go back to Madinah, and every other city has a treaty either with the Quraysh or the muslims. There is no neutral land! What does he do? He finds his own settlement and village. One person all alone. And can you imagine how long he was alone for, how he survived etc. Put yourself in his shoes: no wife, no family and no society. But then Abu Jandal heres where he is and he manages to meet up with Abu Baseer. Both of them are legands and instantly one, two, ten, 70, 80 build in one place. This is what happens when you have ultimate taqwah in Allah.

After Abu Baseer another immigrant came but this was Umme Kulthoom bint Uqbah ibn Muayt. And Ubqab was the one who threw the camels intenstines on the prophet PBUH. He had a daughter, Umme Kulthoom who converted to Islam at around this time. And she flees persectuion and she finds her way to Madinah. Now this is very sensitive. Its one thing to return a man to be totured, but to return a women? This is very painful. Even the prophet PBUH did not know to do. And then Allah Surah Mumtahinah, verse 10:

"O you who have believed, when the believing women come to you as emigrants, examine them. Allah is most knowing as to their faith. And if you know them to be believers, then do not return them to the disbelievers; they are not lawful [wives] for them, nor are they lawful [husbands] for them. But give the disbelievers what they have spent. And there is no blame

upon you if you marry them when you have given them their due compensation. And hold not to marriage bonds with disbelieving women, but ask for what you have spent and let them ask for what they have spent. That is the judgement of Allah ; He judges between you. And Allah is Knowing and Wise."

So you must first test the women and if they are genuine converts, "don't return them to the kuffar". And Umme Kulthoom was married to Zaid ibn Harithah, but any other women with mahr has to return that mahr. Now why was it allowed to have the women stay? Because once again the prophet PBUH is following the letter of the law. It was Suhail who said "no MAN shall come to you except you return HIM to us". Its understand 'man' here applies to a person, male or female. And so no doubt it includes women but it dosen't say so. So Allah confirms this and says "you did not agree to sending women back, only men". And thus Allah made the decree it will not apply to women, and therefore women were allowed to immigrate.

One last thing occured on the way back of Hudaybiyya. After a long day of heavy marching, and it was the sunnah of the prophet PBUH to march as much as he could at night time. In a hadith the prophet PBUH says "land shortens at night" meaning you can cover much more distance at night. So the prophet PBUH travelled as much as he could, until finally when everyone is exhausted the sahaba all settle down, and the prophet PBUH says "who shall protect us and wake us for Fajr?" And Bilal RA volunteers to be the guard, protector and the alarm clock. But everyone is dead tired, and the first to wake up was the prophet PBUH Abu Bukr or Umar when they felt the rays of sun on their head. So this was around 8:00 in the morning. Imagine how tired they were. For a group that never ever sleeps past the crack of dawn - they are programmed to wake up at dawn, not just because of Fajr but their livelihood. The entire 1400, not a single one woke up until the heat of the sun got to them. And Abu Bukr or Umar start saying "Allahu Akbar!" - of course they never had the audacity to wake the prophet PBUH up by shaking him. So the prophet PBUH woke up, and lo and behold Bilal RA is still asleep. They all surround Bilal RA and he is still asleep. Obviously he tried his best, but sleep got the better off him. And he was the last to fall asleep so he is the last to wake up. So he wakes up and everyone is staring at him, and so he said "Ya RasulAllah I tried but the One who took my soul took my soul". So the prophet PBUH said "let us get away from this place" and they prayed Fajr a little bit further away.

Did this happen twice or once? We already mentioned this story in a previous epsiode - some scholars say it happened twice in the life of the prophet PBUH, others only once. And note the only salah to be missed by the prophet PBUH is Fajr which was this time. Only Asr was missed during Khandak, not out of laziness but war. And the prophet PBUH made Asr up before he prayed Magrib which is what we do now (make up first and then pray the current). Here its no doubt a blessing in disguide: the once salah humanity oversleeps is Fajr. In the entire 23 years of the prophet PBUH, once OR maybe twice max he missed Fajr. Both of them never once at home. He only missed them after something like this - a long day of camping and oversleeping. In this there is some consolation that its human once in a blue moon to miss Fajr. Of course there is no comparison, we have beds, heaters, alarm clocks etc. But the

point is if Allah wanted Jibreel AS could have woken him up. But there is a wisdom here and that is that, even the best of us, once a while if something happens, the alarm clock dosen't go off, we don't wake up etc and we miss Fajr, we ask forgiveness and make it up right away.

Seerah of Prophet Muhammed 67 - The Treaty of Hudaybiyya - Part 5 - Dr. Yasir Qadhi - Oct 2013

As we mentioned surah Fath came down in its entirety while the prophet PBUH is going back to Mecca. And this was a very rare thing. Surah Baqarah took 9 years to come down; other surahs came down over time. But Fath came down in one whole go. We will discuss the main ayat:

1. Indeed, We have given you, [O Muhammad], a clear conquest

2. That Allah may forgive for you what preceded of your sin and what will follow and complete His favor upon you and guide you to a straight path

3. And [that] Allah may aid you with a mighty victory.

So Allah is saying this treaty and incident is another way of showing honour and forigiving sins of the prophet PBUH. Also any honour or blessing given forgives sins.

4. It is He who sent down tranquillity into the hearts of the believers that they would increase in faith along with their [present] faith. And to Allah belong the soldiers of the heavens and the earth, and ever is Allah Knowing and Wise.

5. [And] that He may admit the believing men and the believing women to gardens beneath which rivers flow to abide therein eternally and remove from them their misdeeds - and ever is that, in the sight of Allah , a great attainment -

So Allah has given the conquest to forigve the prophet PBUHs sins and cause the believers to enter Jannah.

6. And [that] He may punish the hypocrite men and hypocrite women, and the polytheist men and polytheist women - those who assume about Allah an assumption of evil nature. Upon them is a misfortune of evil nature; and Allah has become angry with them and has cursed them and prepared for them Hell, and evil it is as a destination.

7. And to Allah belong the soldiers of the heavens and the earth. And ever is Allah Exalted in Might and Wise.

8. Indeed, We have sent you as a witness and a bringer of good tidings and a warner

9. That you [people] may believe in Allah and His Messenger and honor him and respect the Prophet and exalt Allah morning and afternoon.

10. Indeed, those who pledge allegiance to you, [O Muhammad] - they are actually pledging allegiance to Allah . The hand of Allah is over their hands. So he who breaks his word only

breaks it to the detriment of himself. And he who fulfills that which he has promised Allah - He will give him a great reward.

So Allah is saying the hand of Allah is over the sahabas hands when they gave the bayaatul Ridwan.

11. Those who remained behind of the bedouins will say to you, "Our properties and our families occupied us, so ask forgiveness for us." They say with their tongues what is not within their hearts. Say, "Then who could prevent Allah at all if He intended for you harm or intended for you benefit? Rather, ever is Allah , with what you do, Acquainted.

Here the munfaiqun are referenced and their excuses are mentioned clearly.

12. But you thought that the Messenger and the believers would never return to their families, ever, and that was made pleasing in your hearts. And you assumed an assumption of evil and became a people ruined."

So Allah exposes their excuse. Of course there is so many miracles: before the prophet PBUH returns to Madinah Allah tells the prophet PBUH what the bedouins will tell him. And the bedouins had not even heard Surah Fath yet, but when the prophet PBUH asked them they literally quoted Surah Fath. They give an excuse that "we're busy, harvest season etc". They in fact thought the Quraysh would kill the prophet PBUH which was very evil.

13. And whoever has not believed in Allah and His Messenger - then indeed, We have prepared for the disbelievers a Blaze.

14. And to Allah belongs the dominion of the heavens and the earth. He forgives whom He wills and punishes whom He wills. And ever is Allah Forgiving and Merciful.

15. Those who remained behind will say when you set out toward the war booty to take it, "Let us follow you." They wish to change the words of Allah . Say, "Never will you follow us. Thus did Allah say before." So they will say, "Rather, you envy us." But [in fact] they were not understanding except a little.

16. Say to those who remained behind of the bedouins, "You will be called to [face] a people of great military might; you may fight them, or they will submit. So if you obey, Allah will give you a good reward; but if you turn away as you turned away before, He will punish you with a painful punishment."

17. There is not upon the blind any guilt or upon the lame any guilt or upon the ill any guilt [for remaining behind]. And whoever obeys Allah and His Messenger - He will admit him to gardens beneath which rivers flow; but whoever turns away - He will punish him with a painful punishment.

18. Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with an imminent conquest

This is the highest level of praise here. Allah exposed the hearts of the hypocrites as He knows whats in their hearts, but this verse is affirming the believers were genuine. And Allah promises the believers a "near victory" and as will see it is the conquest of Khaybar, and in it the muslims will get the greatest booty ever recieved up until now.

19. And much war booty which they will take. And ever is Allah Exalted in Might and Wise.

20. Allah has promised you much booty that you will take [in the future] and has hastened for you this [victory] and withheld the hands of people from you - that it may be a sign for the believers and [that] He may guide you to a straight path.

21. And [He promises] other [victories] that you were [so far] unable to [realize] which Allah has already encompassed. And ever is Allah , over all things, competent.

22. And if those [Makkans] who disbelieve had fought you, they would have turned their backs [in flight]. Then they would not find a protector or a helper.

And subhanAllah Allah is saying even if there was a war, the muslims would have remained and the Quraysh would have fled. And this is another phrase of great praise for the muhajir and Ansar. And we see here Allah knows past, present and future, but He also knows the future that didn't happen - if it did, HOW it would have happened Allah knows. SubhanAllah. This is also of the knowledge of Allah. Allah is predicting something here that didn't happen. There was no battle. Yet Allah says "if you would have fought them they would have fled".

23. [This is] the established way of Allah which has occurred before. And never will you find in the way of Allah any change.

24. And it is He who withheld their hands from you and your hands from them within [the area of] Makkah after He caused you to overcome them. And ever is Allah of what you do, Seeing.

25. They are the ones who disbelieved and obstructed you from al-Masjid al-Haram while the offering was prevented from reaching its place of sacrifice. And if not for believing men and believing women whom you did not know - that you might trample them and there would befall you because of them dishonor without [your] knowledge - [you would have been permitted to enter Makkah]. [This was so] that Allah might admit to His mercy whom He willed. If they had been apart [from them], We would have punished those who disbelieved among them with painful punishment

Allah is criticising the Quraysh here that they prevented the muslims from entering Mecca. He also is saying in Mecca there are many muslims who are persecuted and hiding their faiths. And if there was a battle, they would be forced to be on the side of the Quraysh, and so the muslims could have killed them which would led to a large amount of grief.

26. When those who disbelieved had put into their hearts chauvinism - the chauvinism of the time of ignorance. But Allah sent down His tranquillity upon His Messenger and upon the believers and imposed upon them the word of righteousness, and they were more deserving of it and worthy of it. And ever is Allah , of all things, Knowing.

27. Certainly has Allah showed to His Messenger the vision in truth. You will surely enter al-Masjid al-Haram, if Allah wills, in safety, with your heads shaved and [hair] shortened, not fearing [anyone]. He knew what you did not know and has arranged before that a conquest near [at hand].

In the final verse Allah reaffirms the vision and dream, that surely Allah has shown the prophet PBUH a true dream. And the muslims WILL enter Mecca. And Allah says they will get a victory in the future; some scholars say this was either Khaybar or the conquest of Mecca (or other victories as we'll see).

28. It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion. And sufficient is Allah as Witness.

29. Muhammad is the Messenger of Allah ; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.

The final verse has the phrase 'Muhammad is the Messenger of Allah' and this phrase only occurs twice in the whole Quran. The rest of the verse is a praise for the muhajir and Ansar. Those who are 'WITH' him. Again there is immense praise for the sahaba here. And the last verse of Surah Fath is one of only two verses in the Quran in which ever single letter of the Arabic alphabet occurs.

For the rest of today we will do the main benefits of Hudaybiyya:

I. Benefits for the seerah
II. Theological benefits
III. Fiqh benefits
IV. Modern Political thought benefits

I. Seerah benefits:

1. Of the greatest benefit is that is forced the Quraysh to treat the muslims like an equal party. For the first time the Quraysh and the prophet PBUH complete a treaty as equals. Therefore this demonstrates the muslims aren't only gaining, eventually they will gain an upper hand. Many of the Quraysh realise the tide is turning, and this realisation made them so paranoid they said "whatever happens you won't enter this year, 'let not the Arabs say you had the upper hand over us'". This in fact shows the muslims DID have the upper hand but there is this stubborn and arrogance. In this we notice their insecurity and as the tables are turning, some of them embraced Islam. And very soon we will come to the last converts before the conquest of Mecca: Khalid ibn Waleed, Uthman ibn Abi Talha and Amr ibn Al As. It was the treaty of Hudaybiyya which was the last straw - they realised without doubt Islam is the truth. And these group of people needed to see signs before embracing Islam and Hudaybiyya was that final sign.

2. This peice brought about for the muslims a comfort and security they never felt before. Badr, Uhud, Khandak etc. These are all fresh and recent. And there was always a fear of 'when will they attack again?'. But now this treaty is in place, it brings about a sense of peace and calm. And this allows the muslims to concentrate on other issues. First and foremost, the issue of the remaining jewish tribes which were in Khaybar. There was a big thorn to the muslims from the Banu Nadheer and Banu Qaynuqa living in Khaybar - and why couldn't the muslims deal with them before? Khaybar was a fortress. And it will require alot of work - who has the time and energy to dedicate on it when the Quraysh are a threat?

3. This peace allowed for the first time for the prophet PBUH to act globally. Now that the local threat is eliminated, for the very first time he starts writing letters to international leaders. Hudaybiyya took place in the 7th Hijrah and the letters started in the 8th Hijrah.

4. It showed the muslim ummah is a truely political independant entity. The prophet PBUH is writing letters to the leaders as a political leader.

5. Perhaps the best seerah blessing was that it allowed for the first time muslims and pagans to interact without fear of any bloodshed. Throughout the Arabian penesillia, it allowed muslims and pagans to engage in buying, selling, mixing with one another etc. And this allowed the message of Islam to spread peacefully which led to many people converting. Thus Hudaybiyya was a jihad of peace and dawah, and it was far more effective than any jihad of war. You will never convert people by the sword. But you will with peace and talking.

Ibn Shihab al-Zuhri, the most famous scholars of the tabioon, died 124H and clearly he is one of the main architects of our fiqh, usool, seerah etc. We don't know much about him but we owe almost everything to him. Al Zuhri said there was no victory given to Islam before Hudaybiyya than Hudaybiyya. Why? He says "the people were all at peace with one another, so they would mix and talk about Islam, and so not a single intellgant person heard about

Islam except that he entered it. And in the next two years after Hudaybiyya, the number of muslims doubled or even more than this". SubhanAllah in just two years the number of converts doubles from the 19 years of preaching pre-Hudaybiyya. Think about that. And ibn Hisham quotes al Zuhri and then he says "the proof of Al Zuhri's statement is that in Bayaatul Ridwan there were 1400 people, two years later in the conquest of MEcca there are 10,000 people". So all you have to do is look at the numbers: the bulk of muslims participated in bayaatul Ridwan. Just two years later 1400 became 10,000. Where did these 8,600 come from? The two years in between of peaceful free dawah.

6. The sahaba present during Hudaybiyya were given of the highest blessing and status. As we said the prophet PBUH said to the sahaba "you are the best people on Earth" and he said "no one who gave me the bayaa will ever enter the fire of hell".

7. Hudaybiyya was a direct line to the conquest of Mecca. It was this treaty which allowed the prophet PBUH to engage in a military expidition when the Quraysh broke the treaty. Thus without Hudaybiyya there would be NO conquest of Mecca.

So it was the most clearest and greatest victory without a doubt.

II. Theological benefits:

1. Ibn al-Qayyim writes, and note Ibn al-Qayyim was one of the greatest masters at extracting benefits from the seerah. Hardly anyone has done this type of analysis, which is to really THINK about the seerah and then extract points of benefits. So Ibn al-Qayyim says "of the benefits from Hudaybiyya, the permissability of standing guard for a person of importance". Typically this is not allowed: our prophet PBUH has forbidden a muslim ruler to sit while everyone stands in his presence. So the general rule is you don't stand up as a token of respect. But in Hudaybiyya when the emissaries came Abu Bukr all stood up with their swords ready. Even though it was never the habit of the prophet PBUH to have armed bodyguards, at Hudaybiyya it took place to show the Quraysh the muslims respect their leader at the most. To show them the protocol they were accustomed to. If the sahaba had all been sitting down, the emissaries of the Quraysh would have understood "you don't care about your leader". So in this case it was allowed.

2. The issue of Al-Fa'l which was optimism and good omens. Reading in something positive, and the two conditions for it being legitimate was:

i) a positive sign/message (no such thing as bad luck)
ii) the message is linked to Allah so you say 'it's from Allah'

And the prophet PBUH when Suhail came he said "now Allah is sending the ease" so from Suhails name which means easiness he derived a positive omen.

3. At one point in time it rained very hard during the 20 days camp of Hudaybiyya. So one or two of the muslims remarked "it rained because of such-and-such a star". The prophet PBUH after Asr salah said "do you know what Allah said last night?" Allah said "some of my believers have woken up believing in me, and others have woken up believing in the stars and rejecting me". So those who said "its rained because of the stars" have rejected Allah. Alot of theology here but briefly, we see the superstitous customs of Arabs of attributing rain to stars or seasons etc is clearly haraam. In our times we have similar types of things. There is no doubt when the sahaba said this they did not mean it in their hearts. So when you say something without meaning it, it's minor shirk. When you say it and mean it it is major sick. Therefore we must ascribe everything to Allah. We cannot say "I was sick but the doctor cured me". We don't say "that house was under fire but the fireman saved the house". This is inappropiate and minor shirk. We say "I was sick but Allah cured me through the efforts of the doctor". We link it with Allah. We don't like it to secondary causes. We believe of course in causality but we don't ascribe blessings except to Allah. This is proven in this hadith. You never say "it rained because of the star".

4. The issue of the remnants of the prophet PBUH wudu, spit, hair etc to seek blessings. We clearly see from hadith this was something that is clearly allowed and no-one can deny this. Its clearly allowed the sahaba could seek blessings from the prophet PBUH in this way, but only for him and no-one else. No other person is of this level, that we kiss someones hand and try to get blessings. This is wrong and haraam. Also there is an authentic hadith wherein the prophet PBUH said "why are you doing this?" They said "because we wish to get blessings". The prophet PBUH said "whoever wishes Allah and His messenger love him, let him be truthful in his speech, trustworthy in his promises and let him not irritate his neighbours". So the prophet PBUH is not forbidding the sahaba to get blessings from remnants of wudu etc but he is saying to get even more blessings speak truthfully, be trustworthy etc.

5. Of the greatest benefits is the issue of kudr. And that is that, sometimes things happens and we don't understand what happens. On the surface it appears nothing but wrong, chaos, evil and harm. Yet Allah knows and we do not know. Indeed one of the fundamentals of kudr is to put your faith in Allah. And you expect the best from Allah. Allah says "It is possible you hate something but Allah will bring alot of good from that thing you hate". This is the perfect example. Even the prophet PBUH did not know what to say to Umar RA. All he says is "Allah will help me". Indeed at face value it seems as a complete humiliation, but it turned out to be the single greatest victory ever.

6. From the incident we learn to never ever assume we know better than the Quran and Sunnah. Umar RA and Suhail ibn Hanif both of them said "accuse your own opinion before you accuse the religion". SubhanAllah. Umar RA said "I saw myself almost rejecting Islam" meaning he is worried on that day he might have gone into kuffar. Therefore you NEVER say "I think" or "My opinion is" when Allah and His messenger have spoken. When there is clear cut explicit verses/hadiths our opinion dosen't matter. When the Quran and sunnah is explicit, we obey.

7. Very interesting tangent: a huge controversy erupted in Andaloos over the question 'did the prophet PBUH read or write or not?' One of the great maliki scholars Al Baji in Andaloos claimed the prophet PBUH can read and write. And this spread amongst the masses, and other scholars got involved and they said "anyone who claims the prophet PBUH can read or write is a KAFIR". Why? In the Quran it says the prophet PBUH was "an unlettered prophet". So there was a literal court case brought against Abu Waleed al Baji, the most famous scholar of his time, and the Sultan had to get involved, and he basically said "look all of the scholars are accusing you of being a kaafir". Al Baji said "I have clear evidences he can read and write". Sultan said "what?" Al Baji said "number one evidence, hadith in Bhukari, incident of Hudaybiyya that when Ali RA refused to erase 'RasulAllah', one version in Bhukari literally says the prophet PBUH took the kitaab, he didn't know how to write and he wrote 'Muhammad ibn Abdullah'". So this version in Bhukari says "he didn't know how to read or write, but HE WROTE". The scholars said in response how about the verse in the Quran? He said that verse describes the prophet PBUH in the early stage i.e. when he didn't know how to read or write. But later on he learnt. Then they said "you never wrote with your right hand". And he said "this ayah is in evidence for me and against you". Why? Because it says "from before the revelation of the Quran, you didn't recite a book or write" which means AFTER the Quran was revealed the prophet PBUH DID KNOW how to read and write.

And the other scholars could NOT defeat him. And in the end the case was dismissed because he had legitimate Quranic and Sunnah evidences against them. They could not say it was kuffar. And this shows it is up to the scholars of theology especially to know what is kuffar and not. In the end the case was dismissed and he held this position until he died. But it remained a minority position, and later scholars wrote entire volumes on this issue to refute him. The majority opinion remains that the prophet PBUH was unlettered. As for the version in Bhukari there are two interpretations: first is that he wrote his name only, and the evidence for this is that most people who can't read and write can at least write their name. The second stronger opinion, sticking to the Quran when it says the prophet PBUH was an 'unlettered prophet' and when it says 'you never wrote with your hand'. Even though it says this phrase in the past, it dosen't mean it became true in the future. In Usool al Fiqh this is 'mafool al macaalaf' and its not a very strong 'istidlaal'. So they say the prophet PBUH did not write but he commanded someone to write. When we say for example 'the governer rebuilt the highway' we mean the governer COMMANDED the rebuilding of the highway. It's allowed to speak in this type of language when the leader is involved. So its clear the prophet PBUH commanded someone to write.

III. Fiqh Benefits:

1. The most obvious blatant fiqh benefit is the permisability of engaging in peace treaties with an otherwise completely evil enemy. The Quraysh were not neutral about freedom and democracy, they were the worst enemy the ummah has ever seen. Why? Nobody has ever opposed the prophet PBUH except for the Quraysh. Anytime a group of people oppose muslims now, they are not opposing the prophet PBUH - but the only people who opposed

the one man whom Allah sent was the prophet PBUH. Even when an enemy attacks an Islamic state because of religion, they are not attacking the prophet PBUH himself directly. However the Quraysh attacked him, expelled him, persecuted him etc. What greater injustice is this. Yet still the prophet PBUH engaged with them and had a peace treaty with them. Thus even the most vile and crookest and evil people can be engaged with in peace treaty. Imam Shafi' says the maximum is 10 years of peace but you keep on renewing if you want. Abu Hanifah said "10 years was just what the prophet PBUH did, there is no limit". And this is the stronger position, just because the prophet PBUH said 10, it isn't the maximum. And some modern scholars Al Kardawi and others say in light of current circumstances, we can extrapolate there can be permenant peace if that is the way the world is expected to be.

2. Even though vulgarity and cursing is haraam, there are some very specific scenarios where it becomes allowed. Abu Bukrs cure was so extremely vulgar but the fact that someone as shy, humble, full of adhab etc utters such a curse to get a point across to someone who just insulted Islam and the prophet PBUH, shows there are minor exceptions to the rule because the prophet PBUH didn't criticise Abu Bukr afterwards.

3. The one who cannot continue Hajj or Umrah must stop where he is, shaves his hair, sacrifices the animal and removes his ihraam.

4. The ruling for ihraam is that you can get out of it for a legitimate reason. A sahabi, Ka'ab ibn Ujrah, suffered from a major medical issue which was that he was infested with lice. And he was highly sick and irritated, and when the prophet PBUH saw him he said "why didn't you tell me it was this bad? Shave your hair off and then give a fidyaa". So in ihraam if you have a medical issue because of which you must wear other clothes, its completely legit. They must do it and then they give a fidyaa (feeding people etc). So any legit reason for breaking the ihraam is allowed.

5. Ibn al Qiyyam mentions the permissibility of seeking the help of a pagan if you trust him. According to ibn Al Qiyyam the first envoy the prophet PBUH sent (Bishar) was a pagan; others say he was a new convert to Islam. In our seerah we took the line he is a muslim however ibn al Qiyyam felt it he was not. But we know even if this evidence is not strong its allowed to seek help from trustworthy non muslims from the hijrah etc.

6. The permissibility of being literal about a treaty even if you contradict the spirit of the treaty. One example is that of women migrating. The treaty said "no MAN shall come" so in this case the prophet PBUH stuck by the letter and retained any women who seeked protection in Madinah. Also the prophet PBUH was not told its his job to send the people who came to him back. So much so when Abu Baseer came back again, the prophet PBUH just spoke to the air and said "if only there was someone to help him" i.e. he allowed him the opportunity to leave. So the prophet PBUH wasn't obliged to hand over muslims who came to him back to the Quraysh; this was not in the treaty.

7. We mentioned it rained severely, and on the day it rained Maghrib and Isha was not prayed in Jama'a. On this day the muazzin changed the azan and to this day we are meant to change the azaan when muslims cannot enter the masjid. We change "hasten to salah" to "pray in your homes". The sahaba said "pray in your tents" in the azaan. Similarly the sahaba prayed in their tents and not in Jama'a. This shows in times of difficulty (winds, snow etc) it is better not to pray in Jama'a.

8. If one oversleeps Fajr, in a lifetime it happened once to the prophet PBUH (or maybe twice), never once in Mecca or Madinah. And in this there is mercy in Allah - it is something that once in a while happens so we should ask Allah for forgiveness and pray as soon as we can.

IV. Modern Political thought benefits

The sheikhs first ever lectures on seerah was Hudaybiyya and the slander of Aisha RA. These two were the most intruging. Especially the treaty of Hudaybiyya because it is very relevant (RE 9/11). Because the fact is we are living in difficult times, and there are so many internal and external problems. The people are far from Islam, the rulers are who they are and to make matters worse non-muslim governments are harming the ummah with political and economic policies etc. So many things going on - the creation of Isreal, the persecution of Palestine, large loans to countries and then interest and cheap exportation of goods etc. This is blatant criminal behaviour but this is the reality. Militarily with drones and the invasion of Iraq, Afghanistan etc. These policies are affecting muslims so much so it is the belief the west is engaging in an all out war against Islam. This is a belief many people hold. This in turn has caused people to react in many different ways. Many people around the world hate America for what they've done. And indeed its not only muslim lands. So all of this has caused alot of people to react in different ways. Some of them verbally, others physical i.e. Al Kaedia. Many of them say its haraam for us to remain in the west, to be paying taxes etc. Why? Because its not faithful to Allah - you are funding the killing of muslims. Much can be said but for now, the sheikh says in his analysis if the lands that had oil in them were bhuddists, it would not have changed American forgein policy that much. That is, its not a war against Islam as a whole. Yes it helps they label the muslims as the brown "other". But in essence what America is doing is in its own interest: economically and politically, not to directly attack Islam. The point is that western muslims are accused of doing that which is haraam.

What does Hudaybiyya do? It shows us it is allowed for different portions of the ummah to have different treaties and alliances with those who are pure enimies of Allah and His messenger. How much more so when there is no khalifa, when the current countries might not be fighting for religion. They aren't even religious people! By and large American foreign policy dosen't stem from the Bible. It stems from their love of power and money. Its clear to see. Putting this together, from Hudaybiyya we learn it is allowed to have treaties with some political entities even if that entity is harming or even killing some muslims. Can you imagine the personal pain and anguish of the prophet PBUH, as he sees Abu Jandal himself with blood and chains saying "you will return me to them when I seek protection from you?!" This is why Umar RA lost it that "how can we return him?" But this sacrifice needed to be made to achieve

the greater good of the treaty. Indeed Allah called it a great victory, but it clearly did not appear this way initially. In our times we don't have Abu Jandal but we have the prisoners of Gunatonoma bay. On top of this, the hundreds of thousands who have been killed by drones, invasions, wars etc. And our heart bleeds for them - and we are very angry but no doubt at the end of the day, it is still allowed to engage in treaties for the sake of good. What is that good? In light of current circumstances of the world, we living in the west are afforded the opportunity to worship Allah, and do dawah etc in ways even if we were in muslim lands we could not do.

As we speak there are at least 50 million muslims living in western democracies. Just discussing the main European powerhouses at least 50 million. What will we say to them? That they must leave? Where will they go? What land will take them? On top of this, the sheikh does not view western governments to be waging war against Islam. They just do it for greed and power. But its not just muslims, this is the reality of an empire. The point being, western muslims need to decide: do they wish to enter a treaty with the governments in return for rights and privalleges? Indeed even more so those born in the west, where are they mean to go? So the treaty of Hudaybiyya teaches us it is allowed for muslims to have different political treaties. What might be allowed for one group might be haraam for another. So for western muslims to be living in this land with a visa and passport - this is their treaty. And whats the conditions? You must be a law abiding citizen. If you have a passport, the laws become binding even if you see Abu Jandal. Someone will say Hudaybiyya was unique to the prophet PBUH. But this attitude destroys the whole seerah. The general rule is anything the prophet PBUH does is something he does for us. Thus the concept of making treaties we extract, and further Abu Jandal and Abu Baseer could do things which the prophet PBUH could not do (i.e. raid caravans). So it is allowed for scholars to make itjihad, and its allowed for them to extrapolate from Hudaybiyya. Yes, if we say a person with a visa and passport cannot do certain things, that does not mean other muslims cannot. As for muslims living in foreign lands, if they defend their land against an invasion this is allowed. But if you hold a passport, you cannot go against your own 'treaty' which is an agreement with the government to obey the laws.

And those people who are fanatics, generally speaking they don't have scholars amongst them. By and large mainstream scholars of all sunni movements, they are opposed to this type of military action and fanaticism. And they never talk about issues of fiqh, spirituality etc, its always jihad jihad jihad. And jihad is a very deep topic, to master it you must master all the other fields first. But these militant people don't go to these proper scholars, they listen to self-taught people who claim they are scholars. Another point of criticism is that, they follow opinions from which they construct a position that frankly, a basic understanding of the Quran and seerah is enough to refute. You don't need to be a scholar to know suicide bombing is haraam - that blowing up a shia mosque is haraam - or someone going into a shopping mall and killing kids is haraam. And anytime you try to reason with these fanatics they say "oh but they did this" - all the people they kill are innocents! If they fight back against the real people attacking them this is fine! But responding by killing innocent men, women and children - no good comes from this. Just further destruction and chaos. What was accomplished?! This is

why the treaty of Hudaybiyya is so important. It truly tells us not to act with emotion when we see Abu Jandal and Abu Baseer. Walahi our hearts bleed for the prisoners of Guantanamo Bay; the inhumanity is just sad and pathetic. They treat dogs better than out brother in Guantanamo Bay - we know this. But what can we do? Make dua to Allah, make our own lives better, protest in the right way etc. But for the benefit of the ummah we must be rational. What will be accomplished by pricking a pin in the tyrant? What is the backlash? Allah will take care. And as people with passports we cannot lie against the treaty.

Seerah of Prophet Muhammed 68 - The Battle of Khaybar Part 1 - Dr. Yasir Qadhi 9th Oct 2013

Before we begin the battle of Khaybar, we will recap the situation of the jewish tribes. Why? The battle of Khaybar represents the final expulsion of jewish tribes in central Arabia at the time, and alot of muslims always get confused so we will quickly recap about previous incidents.

How did they get to Arabia in the first place? One theory is they came from Yemen, another theory is they were sent by Musa AS himself looking for the final prophet. Another theory is they were there from the jewish diaspera i.e. the expulsion of Jews from Jerusulam and there are considered to be three diasperas, two major and one minor. The first took place is 587BC when the Nabyokat Naza destroyed the temple of Soloman and he exiled the jews from Jeresulam. This was when most of the jews went to Iran, and some say it was here jews went to Arabia but this seems far too early (1000 years before the prophet PBUHs birth). The second diaspera took place at 70CE under the emporer Titas. Once again the temple of Soloman was destroyed and the jews scattered and its most likely here they made their way down to south of Yemen. There was a minor diaspera in 135CE under the emporer Hadyrian similar to the 70CE one. So most likely the jews went to Iran first in 587BC, and then in 70CE the jews went down to Yemen. Either some of them settled in Arabia for some time. Or another theory which makes more sense is that a group of yemeni jews went back up north to Yathrib. And this explains many things - why there were arab in culture, language and tribes. It was not typical for jews to be divided into tribes whereas in Yathrib they were i.e. Banu Nadheer, Banu Qanuqa etc. And it is not of the character of the jewish nation to be divided like this - it's an arab thing. Most likely after the second diaspera, large groups of jews settled in Yemen. And we have historical evidence Yemeni jews have been in Yemen for around 2000 years.

And we all know Yemen was a civilisation far more advanced than Arabia at the time of the prophet PBUH. It had a kingdom, writing, history etc. We have records from yemeni kings who inacted treaties with the jews, and they date back 1700 years. So the jewish presence in Yemen is very ancient. There are no jews in Yemen anymore because in 1948 there was a huge airlifting which America helped to do financially, where they airlifted the yemeni jews to the modern nation of Isreal. There's only a handful of yemeni jews left in Yemen. So in any case, it appears the jews of central Arabia came from Yemen in 70CE, and then at some time which we don't know (there is no mention of them in non Islamic sources) maybe 100-150 years before the prophet PBUH settled in Yathrib. Not 500-600 years before the coming of the prophet PBUH. Why? Because if you look at the quantity of the tribes at Yathrib, it makes sense that they date back this far. Generally speaking a tribe can't be too big or else it will split. The jews in Yathrib had only three major tribes, a size of around 6000 in total. Going back we can extrapolate they were there for around 200 years before the coming of the prophet PBUH. This also explains why the Aws and Khazraj were comfortable with the jews from Yathrib. Because they are also from Yemen so perhaps they knew them from before and

trusted each other. Or the Aws and Khazraj settled first and then jews from Yemen came down to Yathrib and allianced.

The first tribe to be expelled was the Banu Qaynuqa. They were expelled right after Badr in Shawwal of the second year of the Hijrah. Why? Because they gave threats to the prophet PBUH that "if you fought real men you would have won". The second tribe was the Banu Nadheer because they tried to assassinate the prophet PBUH by throwing a rock on him. So they were expelled. And the final tribe was the Banu Quraydha who was executed for treason. So with this expulsion there was no jewish tribes in Madinah. However the two tribes who had been expelled before migrated to Khaybar. And it was the closest jewish tribe to Madinah; especially the leaders of them Huyay ibn Akhtab and Salam ibn Abul Huqayq were very open and hostile enimies. We know in the battle of the trench the jews of Khaybar helped some of the fighters from the battle of the trench to convice the Banu Quraydha to break the treaty with the prophet PBUH. And they helped with their arms, weapons etc. Therefore as soon as Hudaybiyya was finalised, now he can worry about the one potential threat in his local vicinity left: the people of Khaybar.

What is Khaybar? It is a lucious city north of Madinah. And it sits at the top of a huge underground river. Khaybar and Madinah both sit on top of these large currents. And Khaybar actually has far more fertile land than Madinah - it has much more land, but the quantity of people living there is fewer than Madinah. So Khaybar the name goes back one of the Amalkytes, or a jewish name for a fortress (Kayabeer is hebrew for fortress) or it comes from an arabic word kabira which means fertile. And Khaybar was one of the largest dates producing land in the whole of Arabia. And it was populated only by jewish tribes. And they had done what they had done in every other land, which is to build their unique fortresses. This again shows us the jews of Yathrib and Khaybar come from Yemen where there was the knowledge of building dams, fortresses etc. The arabs had not mastered this art and the jews kept this building of fortresses a complete secret. One or two arabs tried to imitate them but it was second rate. And Khaybar was known to have the biggest and most magnificent fortresses in Arabia. The entire city was living inside completely walled fortresses and thus it was impenetrable for the muslims who didn't have any major weapons at the time. This was one of the big issues. Therefore the muslims realised this would be a very difficult battle.

As we said the main reason to attack Khaybar was to pre-emptively attack. Why? Because Khaybar were evil and treacherous and they would do anything to get their land back in Madinah. So it was a pre-emptive attack so the people of Khaybar does not launch an attack on Madinah. And this is frankly how things worked. Khaybar had no treaty with Madinah, and in those days every single land has to be prepared for attack. Why do you think the jews had huge fortresses anyway? It was survival of the fittest, and the rule of the land was that you can attack other tribes. People who say 'oh look at this..' we simply say this is how every group did it. That was the law in those times. Since there is no treaty with the people of Khaybar, they are completely legitimate targets.

So the prophet PBUH announced he is going to Khaybar, and he took with him around 1700 men. When did it take place? Slight difference of opinion. Ibn Ishaaq says it took place in Muharram 7H. Al Waaqidi says Safar 7H and this makes sense since it began in Muharram and ended in Safar. Imam Malik and az Zuhri say Muharram 6H, but this goes back to their calculation of the hijrah of the first year being 0H, so in reality when they say 6AH they mean 7AH. So the majority position is Muharram - this shows us the muslims barely rested for two weeks after Hudaybiyya and immediately the prophet PBUH is thinking of Khaybar. It is the only real threat left in central Arabia. And all the books of hadith left in high spirits (Bhukari and Muslim). They say when the muslims were marching, they were so enthusiastic they were shouting and screaming "Allahu Akbar" but the prophet PBUH said "oh people be gentle with yourselves, for verily the One you are calling out to is not deaf, He can hear you and see you and is nearer to you than your jugular vein". And the prophet PBUH marched and Khaybar was around 230km away, and the prophet PBUH reached there in less than two days. And he did not stop until he was right outside Khaybar.

Note Khaybar wasn't a real city - it was just a bunch of fortresses. How many? The books say many - at least 8 or 9. Most likely 15, and each of its fortresses had its own mini camp. And Khaybar was divided into two halves i.e. in one half there was 6-8 fortresses, and on the other side was 6-8 fortresses. Khaybar is a large land; many acres of green lush land. It had land on which dates are being harvested. Within this land, the land had basically two halves - on one half there were many 6-8 fortresses, on the other half which was a few hours of marching away there 6-8 fortresses. And when the prophet PBUH came to KHaybar, it was a complete suprise for the people of Khaybar. They never expected it. Bhukari says the prophet PBUH intentionally camped away from Khaybar at night so they started marching to Khaybar before Fajr to completely suprise them. And when they finally came within the distance of the first fortress, they saw the people exiting with their clothes, tools and axes etc to harvest the dates, but when they saw the muslims they rushed back running saying "Muhammad and his army has arrived!" The very fact they say this shows, even though they are suprised, they knew it was going to happen and somewhat expected it. So they yelled out "Muhammad has arrived" and they ran inside, shut the doors and sealed them. Here is when the prophet PBUH uttered his famous lines mentioned in every book of seerah and hadith "Allah is the greatest. Khaybar has been destroyed. And whenever we arrive at the border of a people, then what an evil warning it is for those who have been warned".

The books of seerah mention a bunch of incidents and as usual we peice them together. So what happens? All of the individual tribes have locked themselves up. And the prophet PBUH and the sahaba conquer one fortress at a time. This actually was partly cause for their downfall. Why? They never thought "what if an army comes straight to our land, we won't be able to help one another! And each group will have to face the entire army on their own". And this is exactly what happened. Each single group and mini fortress had to face up to 2000 men alone. It was a gaping whole in the construction of the fortresses and that is they could not unite against a large army. And the prophet PBUH kept on targetting one fortress after an other. One fortress was Abu Nizar, another was called As-Sahb. One of the largest fortress Na'im took over 10 days to conquer. And the muslims threw arrows and constant firing for 10

days straight. Abu Bukr RA took charge for a few days, then Umar RA etc. For 10 days they fought and one of the famous sahaba died a shaheed when the people of the fortress threw a large log back. The muslims never experianced this before, and did not quite know how to set up to defend. And one of the sahabi came too close to the fortress and they threw a large log on him - Mahmood RA and this was very demoralising for the sahaba.

So for 10 days straight the muslims fought this one fortress Na'im, and on the 10th night the prophet PBUH made an announcement and said "tomorrow as Fajr I will hand the banner to someone whom Allah and His messenger love. And Allah will grant us victory as his hands". And Umar RA said "never in my life did I wish to become a leader like I did on that night". Because this is a great honour, and in the morning the prophet PBUH prayed Fajr, turned around and said "where is Ali ibn Abi Talib?" And so they said "he has some problem with his eyes (i.e. infection) so he remained in his tent". So the prophet PBUH said "bring him to me". When Ali RA came, the prophet PBUH spat into his eyes and he became cured. And he then handed the banner to Ali RA and said "Go forth bismillah! And keep on going and do NOT turn back". And this was a great blessing for Ali ibn Abi Talib and he came forth with the banner but then he paused because he wanted to ask a question. But the prophet PBUH had told him "go forth and don't turn back!" so he paused where he was and instead of turning around he shouted at the top of his lungs "Ya RasulAllah what conditions should I give them?!" SubhanAllah he dosen't want to turn around because that would be disobeying. So he shouts out "what are the conditions?" And so the prophet PBUH said "fight them until they testify I am the Messenger of Allah; if they do so, their lives will be protected". And this shows us the ultimate goal of these types of expidition is not killing nor is it conquest of land. It was inviting people to the prophet PBUH. After 10 days the prophet PBUH still says first call them to Allah; if they agree everything they own is theirs. Beacuse "by Allah if one person is guided to Islam through you, it's better than a whole herd of camels". Thus these conquests were dawah focused. And the cheifton of this fortress was Mirhab, and he felt bold enough to challenge the muslims to a duel. And firstly Amr ibn Al Akwah, an ansari took on the challenge, but Mirhab killed him. The next person was Ali RA himself and so Ali RA took him on in the duel and managed to kill Mirhab. And this was one of the biggest victories for the muslims.

After Mirhab died eventually the people came out to face the muslims and fought a severe battle. But the muslims eventually overcame. It is during this expidition the famous incident we know happened. That Ali RAs sheild was knocked out, and Ali was left defenceless. So he went to the door of the fortress, and its a massive structure. And he used the entire door as a sheild for the remainder of the battle. And when it was over he threw it aside and Abu Rafi' the narrator said "seven of us tried to pick up the door but we couldn't" and there is no doubt this is a mini miracle given to Ali RA. Ali RA was a man whom Allah and His messenger loved and we too love him with a true love. So when an Na'im was conquered they moved on to the next which was As Sa'ab, and it took the muslims three days to conquer this - it was a great miracle they conquered it because their food supplies had dwindled to nothing and they had nothing left. But amazingly when the muslims conquered As Sa'ab it was full of grain, food etc. So they used this food and lived off of it for the remainder of the battle of Khaybar.

A number of stories is mentioned in this battle. Of them is the story of the slave who came to the prophet PBUH who had heard a man is claiming to be a prophet. So he asked the prophet PBUH "what are you about?" So the prophet PBUH said "I am a prophet". So he said "what have you come with?" So the prophet PBUH explained what Islam is, and when he heard this the slave accepted Islam then and there. And he said "my master has sent me to graze the flock, what shall I do with it?" The prophet PBUH said "return it to your master". The prophet PBUH rubbed the heads of the sheep and told the slave "go to such a place and the sheep will return to their master". And the slave came back to the army, fought a severe fight until a stray arrow killed him. And after the battle was over the prophet PBUH stood over his body, and he only had a small cloth covering his aura during the burial. So as he was being buried, the prophet PBUH closed his eyes. The sahaba asked why and the prophet PBUH said "his two Hoor al Ayn have come to greet him". And this was a man who never did one sadjah to Allah yet died a shaheed. And we have such cases during the seerah. And subhanAllah we see the honesty of the prophet PBUH in rejecting the sheep. Even though he is at war with the tribe the prophet PBUH knows the slave has been given a trust by the master. So the prophet PBUH returned all of the sheeps to the master, even though the irony is the prophet PBUH is fighting the master in war.

This next story appears in multiple battles and scholars differ if it only happened once or more than once. In any case this story is mentioned in Bhukari that it occured at Khaybar so we mention it here, and that it is the story of the bedouin who was fighting a mighty fight. And the people are impressed and say "this is a man from Jannah" and the prophet PBUH said "no rather he is from the hellfire". So one of the sahaba follow him until an arrow injured his hand, and when this man saw this, he took his sword, put it on the ground and jumped on the sword. So the reason he was fighting was to be called powerful and mighty, for ego and honour, not for the sake of Allah. So the man who was following him went back to the prophet PBUH and repeated the khalma. The prophet PBUH said "what is the matter you are already a muslim". So he explained what happened and the prophet PBUH said "It is possible a person does deeds that appears to the eyes of people to be deeds of the people of Jannah, but kudr catches up to him and he dies while doing a deed of the fire of hell. And its possible a person appears to be doing the deeds of an evil person, but he dies doing a deed of Jannah". So the point is Allah judges us depending on the state we die in.

Eventually the muslims conquered fortress after fortress and they came to the 'castle of Zubair'. And this fortress did not have its own internal well. Rather it was fed via an external water supply, so the muslims blocked with water supply so the men HAD to come out and fight. And eventually when they came out and fought they were defeated, and with this defeat the one half of Khaybar was conquered. And the other half remained. So the prophet PBUH and the sahaba crossed over to the other side of Khaybar and began another series of mini conquests. Remember it was not a simple battle: it was a series of at least 9 battles. Some last 10 days, some lasted 1 day and some 3 days. So in the exact same manner the prophet PBUH engaged with each fortress individually. Note every time one fortress fell, the group of remaining fighters there ran to other fortresses. Of course they wouldn't just surrender, they would run all the way to the big fortress which had the best protection. So

the prophet PBUH conquered each mini fortress until eventually there was one of the largest fortress left, and all of the people from tribes already conquered were in that fortress. And so the prophet PBUH and the muslims just camped outside and waited. This fortress was just too big so a solid two weeks went by until finally the people inside realised they were outnumbered and could not do anything, so they negotiated a surrender.

And here is what alot of scholars differ: was Khaybar a conquest or a surrender? Why does it matter? Firstly there are fiqh differences, secondly it's a matter of honour for the muslims and humiliation for the group conquered. If they surrendered then they gain some honour since they willingly gave up, but if they were forced militarily this is humiliation. So its a matter of history and a little bit of fiqh. The confusion of Khaybar is the prophet PBUH fought so many battles, but right at the end with one of the biggest fortresses they just surrendered. So overall was it a conquer or a surrender? The majority position, held by ibn al Qiyyam and others is that they were conquered. The evidence for this is that, if they wanted to surrender they would have done so from the start. But every single fortress was conquered until the muslims reached the last who surrendered because they knew they were going to be conquered. And so they worked out a treaty with the prophet PBUH - they argued and said "Ya Abil Qasim, your people do not know how to operate or man these lands. We are people who know Khaybar inside out. So why don't we agree to a percentage." And so back and forth they went until finally the conditions were decided:

1. The people of KHaybar would give 50% of the produce to the muslims. Now the people of Khaybar had 100s of acres of lands. And 50% is literally a fortune, it's equal to 10s of millions of pounds.

2. The maintenance and cost and the labour will not be 50/50, it will be 100% on the jews.

3. This treaty is in effect for as long the prophet PBUH decides. He can cancel whenever he wants to.

And so they agreed and remained with these conditions. And it shows us the foresight of the prophet PBUH to allow them to remain. The fact is the muslims neither had the experiance or manpower to manage Khaybar. It would need around 1000 people to take care of it but the muslims did not have 1000 men to spare. Further, the people of Khaybar knew Khaybar inside out, so the prophet PBUH said "let them take care of it and we will get a fortune". So this is what happened all the way until the end of the khilafah of Umar RA - and at that time there were so many muslims Umar expelled the jews (in accordance to the treaty) from Arabia completely.

After these negotiations took place, the attempted poisining of the prophet PBUH happened. Some food was gifted to the prophet PBUH and later on we learn it was cooked by the wife of one of the leaders of Khaybar that had been killed. When the food was gifted the muslims did not know. And so the prophet PBUH was given high level exotic food, and it is understood when a person has conquered the land and he is the new leader, it was natural for the people

to appease the new leader with gifts and food. So the prophet PBUH was sent a lavish, massive tray full of food. And we know now that the woman who cooked it asked "what meat does the prophet PBUH like the most?" And she was told "the shoulder blade of a lamb". And so she put poison in the whole lamb, but especially the shoulder. And it was a very potent and powerful poison. When the prophet PBUH and sahaba sat down to eat, he put a bite in his mouth and as soon as he did he said "everyone STOP eating". He said that but unfortunately one sahabi by the name of Bishar ibn Baraa had already eatan and it was too late for him. And the prophet PBUH said "the shoulder of the lamb has told me it has been poisoned" i.e. the lamb spoke to the prophet PBUH. SubhanAllah. Obviously Allah allowed this. So the prophet PBUH did not swallow, but he put it in his mouth. As for Bishar he swallowed a little bit and he fell severly ill. A number of other sahabi spat out the meat before they swallowed so they had to be treated. The prophet PBUH as a result of this poison felt the pain for the rest of his life (four years). So much so on his deathbed when he had a week left, he said to Aisha RA "I still feel the effects of the poison from the women of Khaybar". As for Bishar he died in a few days.

The prophet PBUH then called the tribe who gifted him this meat. And he said "if I ask you anything will you tell the truth?" He said "who is your ancestor?" They said "so and so". But the prophet PBUH said "you are lying" meaning he is proving to them he knows the truth and they lied. Perhaps there was some point of embarrasment for the ancestor so they lied about it. So they said "you have spoken the truth, you have been honest with us". So he asked "if I ask you a question will you be honest with me?" They said "Ya Abil Qasim you have already exposed our lies so we will be honest". So he asked "who is going to the fire of hell?" They said "we will go for a short period, but then Allah will save us. And you and your people will remain forever". This was their belief as Allah mentions in Baqarah. So they are saying they know they are sinful so they will be punished for a while but eventually be taken out. Of course this is completely wrong and the prophet PBUH said "Remain humiliated and in the fire of hell. By Allah we will not remain after you". So now he said for a third time "will you tell me the truth?" And they said "yes". So the prophet PBUH asked "did you poison the goat?" And they said "yes we did". And perhaps it was their honesty which saved them from all being killed. So he said "why?" They said "if you were a liar we would be free of you; if you are a prophet our mischeivousness would not have harmed you anyway". Look at the arrogance here. They see the prophet PBUH has been saved therefore he must be a prophet but it still dosen't effect them. As Allah says in the Quran they clearly recognise he is a prophet just like they recognise their own children but it is a matter of pride. So they admitted they did the poison and they said "it was so-and-so" i.e. the cook.

THe prophet PBUH then called the cook and asked "why did you do this?" And she was honest and said "you killed my husband, uncle etc so this is revenge". And some of the sahaba said to execute her, and here is where the narrations differ. Some say the prophet PBUH did forgive her, but others say she was killed. Scholars try to reconcile and ibn al Qiyyam the master of seerah says "the prophet PBUH forgave her for what she had done to him, but after a few days when Bishar died, she had to be killed for Qisas. So the haq of the prophet PBUH - he forgave her. He did not retaliate for himself. When Bishar died however, it's not fair for

him that his death goes unavenged so she was killed by Qisas". So all of the fortresses were conquered, and all of the muslims who participated in Hudaybiyya were given extra shares, because this is exactly what Allah promised in the Quran in Surah Fath: "Allah has promised you will gain ALOT of ganeema". SubhanAllah. And Allah is giving some of the rewards of Jannah in this life for their patience and alliegance at Hudaybiyya. So every single sahabi who participated in Hudaybiyya was given a huge share.

Another incident happened which was while the muslims were at Khaybar, and the prophet PBUH has finished the negotiations and just conquered all of KHaybar, on the same day Ja'far ibn Abi Talib makes his way to Khaybar. He's returned from Abyssinia with 50 or so muslim men and women, and he has been gone for over a decade. Its the 7th year of the Hijrah and they went to Abyssinia in the 6th year of dawah (maximum 7th). So at least 10 years have gone by since the prophet PBUH has not seen one of his most beloved cousins and best friends. Remember Ali RA was a child compared to the prophet PBUH, he raised Ali RA. Ja'far was much older and he had a different relationship with the prophet PBUH. And Ja'far was very beloved to the prophet PBUH. And when he saw Ja'far he stood up to greet him, kissed him on the forehead and said "I don't know which of the two things are making me happier: conquest of Khaybar or seeing Ja'far". Imagine a whole month of battling and the biggest conquest in terms of monetary since the beginning of Islam, yet the prophet PBUHs joy is equal or even greater for seeing Ja'far. And subhanAllah even though the people from Abysinnia did not participate in Khaybar, they all got a share in Khaybar. And its an amazing blessing for them which shows Allah never ignores those who sacrifice for Him. Because their hardships were hardships no muslim endured: emigrating to a foregin place, leaving everything behind, learning a new civilisation etc. More than a decade of harsh living amidst civil war: Najashi's nephew was waging war against Najashi and the muslims were on the verge of being expelled. And Najashi in fear said "if my newphew kills me, go to this place and there is a ship waiting just for you". SubhanAllah, and when Allah saved him the muslims were so happy. So here is a group of muslims that did not participate in Khaybar, yet they still got a massive amount of reward in this dunya for their hardship.

There's a beautiful hadith that when they returned to Madinah, and Asmah bint Umais was among those who immigrated to Abyssinia from Mecca (all are meccans of course). So after a day or two she visits her friend Hafsa, the wife of the prophet PBUH and when she visits Hafsa whom she hasn't seen for 10, 15 years, Umar RA asks his daughter Hafsa "who is this lady with you?" And Hafsa said "this is Asma bint Umais". So Umar RA says "bint Umais? You are the sea faring lady? We have more right to the prophet PBUH than you, because we immigrated to Madinah with him" i.e. he is semi teasing her. He is saying "you guys are coming after seven years". And Asma RA snapped. All of this fustration and anger snapped at Umar RA and she said "No walahi you have no more right to the prophet PBUH. You were at least with him for these 10 years. He would console you at times of greif, feed you when you were hungrey, he would guide you when you were mistaken. And we suffered, and toiled and were in a strange land with nobody. Walahi I won't eat and drink until I go to the prophet PBUH and tell him what you said, and you can see for yourself who is right or wrong". So then and there she went to the masjid of the prophet PBUH and in front of all the sahaba she started

ranting about Umar RA that "Ya RasulAllah Umar said this and that..." So the prophet PBUH said "he does not have any more right than you; go back and tell him, he made one hijrah. You people made two hijrahs". SubhanAllah. And she went back flaunting this and the news spread like wildfire to all of the muslims who immigrated to Abyssinia, and the whole day the muslims of Abyssinia went to Asma wanting to hear the exact details directly from Asma. And the narration says they were never ever happier than that day for they did two hijrahs, and Umar RA only did one. Of course all this happiness will be tampered shortly by the death of Ja'far very soon. And the death of Ja'far was very tragic for the prophet PBUH.

So the conquest of Khaybar was indeed a huge demoralising factor for the people of Quraysh. Because Khaybar was known to be the most protected, fertile and monetary area in Arabia but now its in the hands of the prophet PBUH. Its alot of money and power, and it was also the most impenetrable fortress but the prophet PBUH still conquered it. And of course around Khaybar the prophet PBUH conquered all the small tribes with the same conditions (50% goes to the muslims). The people of Fadak, a tribe close to Khaybar, became scared so without any army or threat, they people of Fadak sent a letter to the prophet PBUH that "we also agree to the exact same conditions". The prophet PBUH didn't even step foot in Fadak nor did he intend to go there, yet they still agreed to the conditions. The prophet PBUH accepted this, and the lands of Fadak was a special gift from Allah directly. And the prophet PBUH would use the proceeds of Fadak to take care of his family.

And Khaybar generated the most wealth the muslims had ever seen, and in terms of sheer land, Khaybar was the greatest conquest in the history of the seerah of the prophet PBUH. In terms of money, maybe Hunayn was bigger. Maybe - but Hunayn did not have much land. In terms of land there is no competition. It was the largest conquest in the history of the seerah. And it was most priciest lands: all the lands had food, armour, weapons, sheep, goat etc. And it was at this point the muhajiroon returned the land the Ansar gave them at the beginning of the Hijrah. Indeed when the muhajir first came to Madinah it was the Ansar who provided everything and the muhajir always felt "this is not ours". And ibn Umar said "we never ate to our fill until after Khaybar". SubhanAllah. And of course Allah always gives reward to those who are patient. For so many years the sahaba have struggled for over 15 years, yet now every one of the muhajir gets a life long fortune. Because every year the produce will come without lifting a finger. And this is enough to take care of him and his family. And this is the point of anyone who struggles for Allah and His messenger.

In this time the marriage of the prophet PBUH to Zainab bint Jahsh happened. And it is the most difficult story in the entire seerah. Its very akward because there are reports different to the standard accounts. Just like the satanic verses there are three different versions, one version is trivial, another is okayish, the third is very evil. We talked about Rayhaana from the Banu Quraydha that the prophet PBUH married her, and she died in his lifetime. The other marriage that took place a month before Khaybar was Ramla bint Abu Suffyan. Her husband was in Abyssinia and she became a widow in Abyssinia, and she had nobody in Abyssinia, and the prophet PBUH sent her a marriage proposal in Madinah while she was in Abyssinia. And she is the daughter of Abu Suffyan - her father is the cheifton. In those days lineage is the

number one thing you marry a women. Its about pride of who the father is. Why? Because once you marry into a tribe you have negotiation and political power. But of course Ramla was a true believer - she was generous to the poor etc. But her lineage on top of this is unparralelled. She is the daughter of the most powerful person in Mecca. And Najashi himself gifted the maher on behalf of the prophet PBUH. Why? When Najashi heard he became so happy, he is the one who acted as the wali, he did the wedding ceromony etc. So Ramla had the grandest wedding ceromony out of all the wives, and then he sent her to Madinah with a trusted party. In the battle of Khaybar, Saffiyah bint Huyay, the daughter of the cheifton of the Banu Nadheer, marries the prophet PBUH.

Seerah of Prophet Muhammed 69 - The Prophet's Marriage to Zaynab - Dr. Yasir Qadhi 23rd Oct 2013

We will discuss the difficult story of Zainab bint Jahsh. Who is she? And when did she marry the prophet PBUH? Zainab was not born Zainab, she was born Bara. She is Qurayshi but not of the Banu Hashim tribe, she was of the Banu Kuzayma. Her mother was Umayma bint Abdul Muttalib, so she is the sister of Abdullah. So she is a first cousin of the prophet PBUH. And she was around 15 years younger than the prophet PBUH. Most likely she was 35 when she married the prophet PBUH. Now she had been previously married in Mecca but became divorced. And she migrated with her brother to Madinah and the prophet PBUH sent a proposal on behalf of his 'adopted son' Zaid. He was called 'Zaid ibn Muhammad' until now. And she said "I am the widow of a Qurayshi and you want me to marry Zaid?" She felt from the beginning Zaid isn't of her calibre. And its human nature a woman wants a man she can look up to and respect. So Zainab felt Zaid is beneath her and so she kind of said "it's not appropiate". But the prophet PBUH insisted, and according to one interpretation Surah Ahzab verse 36 was revealed because of this: "it is not appropiate for any man or women, once Allah and His messenger decree something they then follow their own opinion about this issue". In the early seerah books the scholars said this verse was revealed for this issue. So both her and her brother said "Zaid isn't worthy enough for our family". So when the ayat was revealed both of them agreed.

Its well known Zainab was the only competition Aisha RA had in terms of love the prophet PBUH had. The wives of the prophet PBUH were divided into two camps: the camp of Zainab and the camp of Aisha. And regarding the verse where Allah says "Oh prophet do not make haraam what is halal", the scholars say this was revealed because the prophet PBUH overstayed in Zainabs house. So Aisha and Hafsah concucted a plan that "when he enters in ask him 'what is that bad smell?'" So the both of them said "there is some bad smell coming from you" so the prophet PBUH said "I won't eat from Zainab again" but then Allah revealed the verse that "do not make haraam what is halal". The point is Aisha RA said "Zainab was the only lady who was a genuine competition for me in status." Despite this jealousy, Aisha has a lot of praise for Zainab. And similarly Zainab said "I know nothing but good from her" regarding Aisha during the slander incident. Zainabs own sister spread the rumours out of love for Zainab, but Zainab herself did not. Her Islam prevented her from doing it. And Aisha RA herself said "I have never seen any women more righteous in women that her; and more fearful of Allah; and more truthful in speech; and more caring with her family; and more generous in charity; and more energising in her efforts to come closer to Allah, except she had a quick temper that would then go away". This is a beautiful hadith where Aisha RA praises Zainab. And she was one who regularly fasted and prayed, and she was well known to being the most generous of all the wives of the prophet PBUH. And she was called the 'mother of the orphans' and 'mother of the poor'. And in the famous hadith when the wives discussed "who will be the first wife to pass away after the prophet PBUH?" The prophet PBUH said "the one amongst you with the longest hand will be the first to meet me". So for the next few years they would line up against the wall and measure each others hand lengths. Eventually Zainab

was the first to die and they understood what the prophet PBUH meant when he said 'longest hand'. It was the one who spends the most.

When did he marry Zainab? Lots of reports but the strongest opinion is that it took place in Dhul Qa'da in the 5th year of the Hijrah. Most importantly because the verses of hijab was revealed on the night of the wedding of the prophet PBUH and Zainab. And we know this in other reports so this is the strongest opinion. We also know for a fact the marriage took place before the slander of Aisha RA. Therefore it fits in with the seerah. We also know that Zainabs walima was the most luxurious out all of the wives of the prophet PBUH. The best walima the prophet PBUH gave to any of his wives was Zainabs. And what was the walima? Anas RA said "meat and bread until all the people were filled". Note the prophet PBUH never ate rice in his life. The luxury was bread and meat. So he had all the meat and bread which is the walima to this day. For most of the other wives, they did not have the capacity to sacrifice an animal. But for Zainab the prophet PBUH invited everyone - he gave a whole long list to Anas ibn Malik RA. And then he said "go to the people of the Suffa, go in the hallways, anyone you meet call him". So they all ate from a small dish. And Anas RA said "I thought it would only feed 2 or 3, but over 70 ate and when they all finished it was still the same amount as it was at the start". And therefore the story of the marriage of Zainab is well known.

We will discuss this story in the order as follows: what the Quran says, then what the books of hadith says, then what the books of seerah say, then what the books of tafsir say.

As for the Quran, Allah says in Ahzab verse 37:

And [remember, O Muhammad], when you said to the one on whom Allah bestowed favor and you bestowed favor, "Keep your wife and fear Allah ," while you concealed within yourself that which Allah is to disclose. And you feared the people, while Allah has more right that you fear Him. So when Zayd had no longer any need for her, We married her to you in order that there not be upon the believers any discomfort concerning the wives of their adopted sons when they no longer have need of them. And ever is the command of Allah accomplished.

So the prophet PBUH told Zaid "keep your wife, fear Allah and do not divorce her". But as he said this, Allah says there was something in the prophet PBUHs heart he was hiding. That which he was hiding, Allah would make it known to the people. And Allah says why did the prophet PBUH hide it? He was fearful of the people - but this is wrong. It's a minor rebuke for the prophet PBUH, that why was he scared of the people? He should have been afraid of Allah alone. Then Allah mentions Zaid by NAME in the Quran. No other sahabi had this honour. It was the single biggest blessing that Allah has given Zayd ibn Harithah. Allah mentions his by his NAME. Even Abu Bukr RA is only referenced as 'saheb'. And it is narrated when the prophet PBUH died, one of the sahaba remarked "had Zayd been alive we would never have chosen Abu Bukr over him". That Zaid was an obvious choice. So Zaids miqaam and status is so high, but its unfortunately not known amongst the muslims. He died in 8H. So Allah continues: "when Zaid finishes off" i.e. divorce takes place, "We married her to you" meaning the prophet PBUH married Zainab. Why? To prove there is no problem for any believer to marry

the wives of their adopted sons. This is one of the wisdoms of the incident. The adopted sons wife is not a mahram for the parents.

And note the next page is full of praise of the prophet PBUH. That "Muhammad is not the father of any of your men, rather he is the seal of the prophets" and Allah only mentions his name four times in the Quran - this is once. And Allah says "Allah sends his salaam to you (oh Muhammad)". So this entire page and a half is full of praise for the prophet PBUH. And Allah says "there is never difficulty for what Allah has decreed for his prophet". So from the Quran we learn the prophet PBUH told Zaid not to divcorce Zainab but he hid something in his heart which Allah revealed. We also learn Allah married Zainab to the prophet PBUH directly. Allah revealed the nikah contract in the Quran!

Let us turn to the books of hadith. In Bhukari and Tirmidhi, Anas ibn Malik said Zaid came to the prophet PBUH complaining about Zainab but the prophet PBUH kept on saying "keep your wife don't divorce her". Anas said "if the prophet PBUH were to have hidden anything from the wahi, he would have hidden this verse". Notice this version of Bhukari does not give us ANY details. It only says Zaid came to the prophet PBUH complaining, and the prophet PBUH said "keep your wife". What was Zaid complaining about? What was the prophet PBUH hiding etc? Its not mentioned at all. So Bhukari and Muslim don't have anything explicit any details. Other reports mention details that are interesting. In Bhukari Anas RA said "the verse of hijab were revealed regarding Zainabs marriage (i.e. on the night). And Zainab would boast to the other wives 'Allah has married me from above the seaven heaven'." In another version she would say "as for you, your fathers and brothers married you off to the prophet PBUH, as for me Allah married me to the prophet PBUH". So its expected that Zainab is happy and proud and boasting which is all halal between co wives. In Tirmidhi Aisha RA says the same thing that "if the prophet PBUH were to hidden any ayat from the Quran he would have hidden this ayat". Which means what? It is painful. And the prophet PBUH is being criticised in an unprecentended way. But of course he is honest and truthful he revealed everything Allah said.

There is only one hadith that gives us details in Musnan Imam Ahmed. As expected there is conflict as to its authenticity. From Imam Ahmeds teacher Muamal ibn Ismail from Hamad from Thabit from Anas its narrated that the prophet PBUH came to the house of Zaid ibn Harithah. So he saw Zaids wife Zainab in the house. Now Muamal says "I do not know whether Anas said the next statement or whether it was interpolated by my teacher Hamad". And that next statement is: "... so something entered the heart of the prophet PBUH. So Zaid came complaining to her about him, but the prophet PBUH said 'hold onto your wife and fear Allah'". Note eventually Zaid does end up divorcing Zainab. The prophet PBUH never told him to, he does it anyway. And the prophet PBUH then tells Zaid "go to Zainab and mention my name". In the version of Ibn Sa'ad the prophet PBUH said to Zaid "I don't trust anyone but you" and again this is before hijab has been revealed. And so Zaid goes to Zainab and he finds her getting the barley ready, and Zaid says "when I saw her, I felt shyness that the prophet PBUH had mentioned her name. So I turned around so I don't see her, and I spoke to her with my back to her". So because the prophet PBUH wants to marry her, he feels shy. So he says

"Oh Zainab the prophet PBUH has mentioned you and sent to you". So Zainab said "I will not respond until I see Allahs assistance (istikhara)". And at that point in time Allah revealed the verse of Ahzab; the sahaba could physically see him in wahi with his eyes closed. He then recited the verse and sent a message to Zaid regarding it. And Aisha RA says "when I heard this verse I became struck with jealousy from every angle because of what I knew of her beauty, and worse than this the manner in which the Quran took place". SubhanAllah. So the Quran was been revealed after the idaat of Zaid - Zaid went to Zainab, and before she finishes praying istikaara the Quran comes down as the answer. Therefore the prophet PBUH entered into the house of Zainab without any other marriage contract or witness, without any wali being present because Allah was the wali! Without any nikah or witness, it is in the Quran "We married you to her" so that is enough - end of story.

Let's look at the books of seerah. One of the biggest criticisms of Ibn Ishaaq is that he for the most part ignored the wives of the prophet PBUH - he dosen't have a seperate section for them. Therefore there isn't anything narrated regarding this incident. Ibn Sa'ad is the next authority and he dies 230H. And he gives us a very detailed version which we will call VERSION A. And this is the problematic version. It is found in alot of detail in many books. We here it from Ibn Sa'ad now - but it's mentioned in several books. Ibn Sa'ad says (230H) "the prophet PBUH went to visit Zaid but he was not home. And Zainab came to answer his knock. So she came wearing her regular dress (nothing extra). And said 'he is not here oh messenger of Allah but come on in'. But he turned away and he muttered 'Glory be to Allah the one who changes the hearts'. Zaid comes back and Zainab tells him the prophet PBUH visited. He said 'why didn't you invite him in?' She said 'I did'. He said 'what did he say?' She said 'I don't know but all I could here was 'All Praise to Allah the one who changes the hearts' so Zaid understood that perhaps the prophet PBUH was inclined towards her. And he went to the prophet PBUH and offered to divorce Zainab but the prophet PBUH said 'keep your wife and fear Allah' (in the Quran)." But after this incident, all that was remaining in Zaids heart left. And he kept on insiting he wanted to divorce saying she had a sharp tounge, that she put him down etc. And so Zaid did not want to persist in the marriage but the prophet PBUH repeated 'keep your wife'. But eventually he divorced and then when the prophet PBUH was sitting with Aisha RA, the wahi came upon him and he recited the verse in Surah Ahzab. This is ibn Sa'ads version - VERSION A. It is understood the problem here is the emotions of the prophet PBUH.

Let us look to the books of tafseer and they obviously concentrate on this verse because its directly in the Quran. One of the earliest tafseer is that of Mukaatir ibn Sulayman. He died 150H and its one of the earliest we have in print today. So ibn Sulayman is not considered to be academically reliable, he is moreso a story teller. We don't turn to his tafseer for reliablity, we just look at his tafseer to see what people were saying. His tafseer mentions Version A in vivid detail. If Mukaatir was the only person who mentioned this version it would be fine. But he isn't - we just had ibn Sa'ad mentioning it. Now we turn to At-Thabari who died 310H. He is the most orthodox and authentic tafseer of sunni Islam. All tafseers come from At-Thabari. He is the polymath: the historian, the tafaseer, muhadith etc. At Thabari mentions Version A as basically the only and standard version. And he mentions reports from ibn Zaid, Qitada and other authorities. He goes back with his isnaads to Qitada, the student of ibn Abbass. He is

the main mufasir of the tabioon. So Qitada says what the prophet PBUH hid in his heart was the desire Zaid divorced Zainab. And a similar report is mentioned in ibn Zaid. And this is in At-Thabari, and he is frankly the greatest scholar of tafseer of the early generation. Going next in order, another tafseer written by a persion hanafi scholar who died 375H, he mentions the same version A. The next scholar who dies 427H writes the same version. The next who died 538H mentions the same version. Ar Razi dies 610H and he also has version A. So all of the mufasiroon mention version A as the standard version.

What is version B? Its not actually a specific incident, it's an interpretation of the verse. This version is mentioned first in Al Bayhaqees Dala'il an Nubuwa (who died in 458H) - there isn't an earlier printed book that contains this version but it is referenced in earlier books (without this explicitness). So version B is the following. Ali Zaid al-Abideen, Husayns son, asks one of his students "what does Hasan al Basari say about this verse?" So this narrator says "I told him what Hasan says about the verse". And from other reports this narrator tells Ali version A. Ali Zaid al Abideen says "No - rather Allah had informed the prophet PBUH that Zainab would become his wife". This is version B. This changes the whole dynamics. Version A - what was he hidding in his heart? His inclination to marry Zainab. He wants Zaid to divorce but he won't say it because the people will say "oh he caused Zaid to divorce and then married Zainab". Version B says the following, that Allah had told the prophet PBUH Zainab will become his wife. So Zaid comes to him and says "I want to marry Zainab". But the prophet PBUH knows eventually Zainab will be his wife. Knowing this he tells Zaid don't divorce her. Why? Because he was scared. What was he scared of? That the people will say "he married the wife of his adopted son" which is a big jaheleya no. Every different phrase has a different linkage. In version A what he "HID" was his desire and inclination to marry Zainab. In version B he "HID" the fact that he knew he would eventually marry Zainab. In version A he was scared people would spread rumours. In version B he was scared of doing the jaheleya practice of marrying his adopted sons ex-wife. It was a jaheleya criticism. These are versions A and B.

Version B chronoligically appears to come after Version A. But interestingly some early tafseers mention both together. Most notably ibn Athiya who died 540H mentions all of version A and follows up by mentioning Version B. Al Bagawee, a very famous scholar of tafseer who died 516H, he mentions the same version A in great detail. And he actually quotes ibn Abbass as saying "what the prophet PBUH hid was a love for Zainab". And he mentions that Qitada says "the prophet PBUH hid was the hope Zaid would divorce her". But then al Bagawee brings he in version B. And he quotes from Ali Zaid al Abideen, and then says "and this is more befitting and more appropiate for the miqaam of the prophets". So he is the first author to say version A is problematic. All of the other scholars, At Thabari, ibn Sa'ad etc all quote version A without mentioning anything. No big deal. Al Bagawee 516H says "some have said version B is better because it is more appropiate to the status of a prophet". Notice he chose version B simply because in content it makes more sense the prophet PBUH should do version B and not version A. Then he says "even if the first story is correct, the other interpretation which is that he hid for her a love and desire to marry her, is not something that tarnishes the reputation of a prophet". So he is saying version B is better, but even if you insist on version A, it's not something that affects the reputation of a prophet. Why? Because

"a servant is not criticised for a desire that comes to the heart, as long as he does not intend something evil. Indeed love and inclination is not something in the control of men."

So we find a shift that version B is getting traction, and then as we go on and on version B takes more and more role, until version A is eventually ignored, completley set aside and castigated, criticised and many things are said about it. The next tafseer is that of ibn Al Jawzi who died 597H. And he says "there are four opinions about what the prophet PBUH hid:

1) His love for Zainab (narrated by ibn Abbass).
2) A promise from Allah he would marry her (as narrated Zaid al Abideen).
3) A wish that Zaid would divorce her (what Qitaada said)
4) The intention that if Zaid divorced her then he would marry her (reported by ibn Zaid)"

So out of these four opinions: 1, 3 and 4 are version A and only 2 is version B. He then says "some scholars have said it is not possible the prophet PBUH was inclined towards her, and wanted Zaid to divorce her". This is ibn al Jawzi speaking, a very famous scholar of tafseer and hadith and fiqh of the Hanbali madhab. So he continues ".. even though this is what is commonly found in the books of tafseer". So he admits version A is more common in the earlier books. Then he says "rather these scholars have said that he was criticised in this incident for concealing the fact that eventually he would become his wife. And he felt out of a concern for her, if Zaid would divorce her, he would marry her to fulfill the ties of kinship since she was his cousin." In other words ibn al Jawzi removes the love and inclination factor by saying the prophet PBUH wanted to marry Zainab to take care her of her since she was his cousin. But he dosen't quote an authority. Same goes with al Qurtubi, the famous andaloosian scholar who died 671H: he mentions version A in detail, but follows it up with version B. And then he says "our scholars have said that this is the better interpretation of the verse, and it is this interpretation the critical researchers have approved off".

So we notice here that in the first three/four centuries it is only version A that is predominant. Version B is found; in the 4th/5th century both versions A and B are mentioned but then some scholars begin to conclude version B is better. Then in the 6th/7th/8th centuries, version A is basically never mentioned anymore. The best example for this is ibn Kathir himself. And after him ibn Hajar! Ibn Kathir died 774H, ibn Hajar died 852H. So we see now an evolution taking place. And they say regarding this verse "some of the earlier books have reports that we would rather not mention". So they literally don't even mention version A. They just cross it out. What happened as a result of this was that, later scholars began to say these other versions are fabrications. And modern scholars went even more bizzare and said version A is a fabrication by evil orientalists that have corrupted our books, and have introduced it to bring doubts about the character of the prophet PBUH. And frankly this type of theory we have to reject.

Ibn al Qiyyam one of the master of seerahs, in his book ad Daao wadawa, which is a really interesting book: someone wrote him a letter, and its ambigious that he is suffering from a problem and he dosen't mention what is the problem. So ibn al Qiyyam wrote the book ad

Daao wadawa, which means "the disease and the cure" - ad Dawoo is disease, dawa is cure. And the problem is actually ishq (love). So ibn al Qiyyam writes this beautiful book, and he has entire chapters dedicated to ishq (love), and he has a full chapter regarding the dangers of love. Right at the end of the book, he has the permisability of certain types of ishq (love). Some ishq is necessary! Ibn al Qiyyam mentions certain types are good, and he mentions stories from the salaf and sahaba of halal ishq. And of what he mentions is this very story. Very interesting. He mentions a sanatised version A. That the prophet PBUH saw Zainab, Zaid divorced her and then Allah married Zainab to the prophet PBUH. So it is interesting ibn al Qiyyam seems to find no problem with version A, and the fact that the prophet PBUH felt ishq (love) for Zainab.

Let us summarise the pros and cons for version A and version B.

Version A

Pros

In terms of the text of the Quran, in terms of concealement, it makes more logical sense that what the prophet PBUH is hiding is not a sin but something embarrasment. And notice Allah did not say "you made a mistake" but the context of the verse suggests it is something embarrasing, but not sinful. Hence the reports from Aisha, and Anas etc all said "if the prophet PBUH were to conceal an ayat, he would have concealed this". So in this regard one can say version A makes sense. In terms of the sheer quanitity of early authorities, At Thabari, ibn Sa'ad, Qitada, ibn Abbass, it seems to have been the standard understanding of early Islam. Some say that these reports are weak in isnaad. This may be true, but the sheer quanitity of narrations found in various books make the story basically authentic. Secondly these same isnaads that go back to ibn Abbass, ibn Zaid etc. These are the same isnaads At Thabari uses throughout his tafseer for many events. So if you want to picky, then you have rejected 80% of At Thabari. Also, version B says that the prophet PBUH was hiding the fact that Allah told him he will marry Zainab. If he knows this, why delay it? It dosen't make sense the prophet PBUH is just going to say to Zaid "keep your wife". So it dosen't make logical sense that the prophet PBUH delays and delays - to what extent? In fact if we look at the seerah of the prophet PBUH, he has the courage and bravery to do things immediately i.e. tell the people of Isra wal Mi'raj. So version A the prophet PBUH is embarrased about a human emotion - but version B is as if the prophet PBUH is denying Allahs kudr. Version A is actually more acceptable; version B you are trying to delay kudr.

Cons

The main con and problem of version A is that it creates a stigma of our prophet PBUH and his inclinations. Many of us say, and this is what the majority of later scholars felt, that this is a problem. As al Bagawee said "its not appropiate for the standard of prophethood".

Version B

Pros

Those who support version B have solid evidences as well. It's not as if he's never seen Zainab before. It's not as if the prophet PBUH is seeing Zainab for the first time. Thus version A dosen't make sense that instantly inclination begins. Also, the prophet PBUH in fact proposed to her on behalf of Zaid! If the prophet PBUH was interested he would have proposed directly from day one. Al Bagawee further says "Allah says in the Quran 'you hid in your heart that which Allah would make open'". He says "what did Allah make open?" It was "We married you to her". So version B is supported by the text of the Quran. Allah never said "you were inclined to her". Rather the very next verse that comes after "that which Allah makes open" is that the prophet PBUH has married Zainab. And so he says "this shows us version B is more weighty".

Which version is correct? At the end of the day Allah knows best. But sheikh yasir qadhi agrees with al Bagawees final analysis. Even if version A is accepted, there is no sin at all. A man is not accountable for his feelings. The story does not have any sin at all and that is why even in the Quran there is no command to repent or that he did a mistake. Both versions are there - but this claim that version A is a fabrication etc is honestly wrong. Version A is clearly mentioned by most if not all of the early scholars. Version B is also referenced, and eventually version B becomes the standard. So whoever says version A, let him follow ibn al Qiyyam and others. That the prophet PBUH did not do anything sinful. And again is there any problem with viewing the prophet PBUH as a normal man with normal inclinations? There are plenty of evidences in the seerah which show this. That in the marriage of Juwariyya, Aisha RA said "as soon as I saw her, I hated her". Why? Because "I knew what the prophet PBUH would see in her what I see and he would think exactly what I am thinking". This is what happened. When Juwariyya came and said "I am the daughter of chiefton of my people etc". And the prophet PBUH married her and freed all of her people. And indeed what is wrong with a prophet that has male inclinations but never ever acted upon them? When you make the prophet PBUH into an angel that has no inclinations, where is the role model? And if you were to say version A, what is there that is problematic? And it so happened Zaid never liked Zainab in the first place. And it was perfect for Zaid "Ya RasulAllah let me divorce her let me divorce her". Until finally without the prophet PBUH knowing Zaid divorces her. And after the iddat period is over, the prophet PBUH sends over a marriage proposal, and Zainab prays isthikara - as she is praying, Allah reveals in the Quran. And Aisha RA, ibn Abbass, Hasan al Basri etc all say "if the prophet PBUH would have hidden any verse in the Quran, he would have hid this one". Bottom line: version A whoever follows it that is fine. And similar version B is fine.

Zainab continued to live a life of piety. She was called the mother of the orphans and poor. And she was the first one to die after the prophet PBUH. Abu Bukr RA would given an equal salary to everyone in Madinah. When Umar RA was khalifa he said no, and he made a whole list of people. And the highest category were the wives fo the prophet PBUH. And then the earliest converts. And then the middle converts. And so on until the last category was the converts after the conquest of Mecca. So the wives of the prophet PBUH got the biggest

amount. And that was 12,000 dirhams anually. That is a fortune. And Zainab was given the 12,000 and it was poured in front of her. And she kept on saying "la howla wa la quita". As the money is in front of her, she gave an amount to her servant to send to the house of someone. And then she gave another and she kept on doing until not a single penny was left. She did not go to sleep until she had nothing left. Umar RA heard of this and said "what a lady this is". And he said "I heard what you did with the money, here is another 1000 for you". What did she do with that 1000? She gave it all away. And she made a dua to Allah "let me not see this again for money is a fitnah". And indeed it is a fitnah. Imagine if someone gave you a million dollars right now, what would you do? We should thank Allah we are not tested with immense wealth. And subhanAllah she passed away the next year before the salary came to her, in the 20th year of the Hijrah, the first wife of the prophet PBUH to pass away. And Umar RA prayed her janaaza, and all of the major sahaba walked to Bagee al Garkat. She was known as someone who was very pious. She deserved to be the wife of the prophet PBUH, and whatever story you follow, both versions are valid.

Seerah of Prophet Muhammed 70 - The Battle of Khaybar Part 2 - Dr. Yasir Qadhi 30th Oct 2013

We resume the battle of Khaybar, and we already mentioned the muhajir from Ayssinia arrived into Madinah and met the prophet PBUH the very day he conquered Khaybar. And the prophet PBUH said to Ja'far that "What makes me more happy I don't know seeing you or the conquest of Khaybar". Now with this groups came one of the wives of the prophet PBUH, Ramlah bint Abi Suffyan known as Umme Habiba. Her husband Ubayd'Allah ibn Jahsh was one of the very few people who was a sahabi but then became a murtad. Perhaps he's the only one is the entire seerah - but he is the most famous. So he was the husband of Ramlah and the father of Habiba. And he was a christian before converting, and in fact he was one of the four people that became hunafa. So he is pretty old in age. When the prophet PBUH began preaching he converted to Islam, then he emmigrated to Abyssinia, but when he saw the land of christianity he went back to being a chrisian. So when he became murtad Umme Habiba left him. And she is all alone with no one to take care of her, so the prophet PBUH sent a proposal to her new wali, Najashi the emporer himself. The leader becomes the wali for the one who dosen't have a wali. So Najashi took on becoming her wali and he was overjoyed and excited that the prophet PBUH sent a proposal. And he was the who gifted the maher, and he held a large feast and walima. And he gave Umme Habiba alot of lavish gifts on behalf of the prophet PBUH.

And it's obvious why the prophet PBUH proposed to her. It is enough that she is the daughter of Abu Suffyan, the leader of the Quraysh. There is no better thing to be done than the prophet PBUH marries Ramlah bint Abi Suffyan. We discussed Zainab and now we will talk about Umme Habiba. Therefore let us quickly run through the wives of the prophet PBUH again:

1. Khadija
2. Sauda
3. Aisha
4. Hafsah
5. Zainab bint Kuzayma
6. Umme Salama
7. Juwariya
8. Zainab bint Jahsh
9. Umme Habiba - Ramlah bint Abu Suffyan

Today we'll discuss number 10. And note two of the wives (Khadija and Zainab bint Kuzayma) have passed away.

There is a small incident post Khaybar. And this is with regards to one of the jews, Sa'ya, and he was the uncle (or in one report the brother) of Huyay ibn Aktar, the leader of the jews of Banu Nadheer. Recall they were exiled, they went to Khaybar, instigated Ahzab and did alot of damage so Huyay is one of the leaders of Banu Nadheer. And he was killed right at the

beginning of the battle of Khaybar. So the prophet PBUH asked Sa'ya that "where is the gold of Huyay?" He left Madinah with a lot of gold. Recall the Banu Nadheer were allowed to leave with whatever they could carry, and in their greed they even took their doors. So he said "where is the gold?" Of the conditions of Khaybar was that the tribes would hand over all the golds, silver, weapons and armour to the muslims in return for letting them remain in their lands. And they had to also give 50% of the produce to the muslims. So the prophet PBUH asks Sa'ya "where is this gold of Huyay?" He was the leader so he had treasure chests of gold. And Sa'ya said "it's all been finished". And the prophet PBUH said "it's only been a recent time since he left Madinah, and the money is too much to have been spent in such a short period of time". But Sa'ya insisted and insisted.

The books of seerah mention when Sa'ya insisted "I have no idea" the prophet PBUH handed him over to Zubair and said "extract the information from him". So Zubair did whatever means necessary to get the information i.e. beating and roughing him up. Obviously this is as used against Islam. This is the controversial incident post Khaybar. Now, the fact of the matter is Sa'ya was lying, they knew he was lying and guess what? Within a while he gave up the information. He said "I think I saw him go to such a valley, he might have gone there". He didn't want to admit he lied. So they went to that valley and found all the gold. So the prophet PBUH realised he was lying and got this information from him. Firsly note this was the complete norm of the time. That was what people did and all civilisations did it. You can't look at the seerah in line with geneva conventions etc - the fact it, it was completely the norm and it was understood. In the end Sa'ya was living and he lived his life. Nothing happened to him - and no doubt he was lying and he knew the consqeuences.

The next issue that happened post Khaybar is the marriage of the prophet PBUH with Saffiyah bint Huyay ibn Aktar. She tells us his own story in many hadith. She tells us "when the prophet PBUH first came to Madinah, I was a young girl, I was favoured by my father and my uncle Yasir would play with me and walk with me. One day they came back and they were very depressed." This was the day the prophet PBUH had arrived and they went to see him. And she says she went up to them running but they completey ignored her, and their shoulders were dragging and they were completely depressed. And her uncle asked "is he the one?" And her father said "by Allah he is the one". They saw all of the signs in teh prophet PBUH. So her uncle said "what will you do?" And he said "to be his enemy as long as I live" - that is, he simply could not accept anyone as a prophet that wasn't a jew. So when the Banu Nadheer are exiled Saiffyah is also exiled and she marries someone in Khaybar. In the battle of Khaybar, the Banu Nadheer were at the forefront of the attack, so more of them died than those at Khaybar originally. Therefore, Huyay was killed, her brother was killed and her husband was killed aswell. All were killed in these 20 days. So she is left an orphan and a widow. On top of this, when Khaybar ended, the Banu Nadheer were taken as captives and ganeema. And therefore Saffiyah was distributed and she fell with Dihyah a sahabi. But a number of sahaba said to the prophet PBUH he should take her and not leave her for Dihya. So the prophet PBUH paid the right price which was a large amount, and then took Saffiyah. When he took care people did not know: "is he taking her as a slave or wife?" By purchasing her from Dihya she effectively becomes a slave. So when it became time to leave Khaybar, he lowered the

camel, knelt down on one foot, bent his knee and made his thigh a stepping ladder for Saiffyah. So the thigh is a stepping stone for Saffiyah to get onto the camel. Notice Saffiyahs intellegance: she did not want to put her shoe or foot onto the prophet PBUHs thigh. So she put her knee on the prophet PBUHs thigh and then jumped on the camel. He then put her on the camel and covered her with the cloak. When the sahaba saw this they realised she is a wife because this type of hijaab is only for the wives of the prophet PBUH.

Now she dosen't realise what this signifies - and the first stop that happened, the prophet PBUH wanted to spend the night with her but she refuses. They keep on travelling until they are one night before Madinah and she agrees. So the prophet PBUH told the mother of Anas ibn Malik to get her ready. And the women had whatever they could get to get her ready. And they didn't have anything: perfume, jewellary etc so the women were agitated they didn't have much to beautify her. But when they were finished she said "we smealt a perfume more beautiful than any other". Saffiyah herself narrates some events, that when the prophet PBUH entered he said to her "your father Huyay was the most open of the jews in their animosity against me until Allah caused his death". Indeed its a harsh thing to say but the wisdom is to see her reaction: her imaan or kufr, her loyalty or disloyalty. Here the prophet PBUH is thinking "shall I take her as a wife?" and he cannot do so if she has hatred. And subhanAllah she replied "dosen't Allah say in the Quran 'no soul shall take the burden...'". When the prophet PBUH saw this, he said to her "you have a choice. If you accept Islam, I shall keep you for me, if you remain in your faith, then perhaps I will free you and you can return to your people". The choice seems to be bitter: you remain a slave with me if you remain muslim. Again its clearly a test. The sahaba understand she is already a wife but she has no idea - she thinks she is a slave. The prophet PBUH said "if you accept Islam you shall remain with me" but she thought this meant as a slave, not a wife. This is another test - if she is not a real muslim, she won't to remain with the prophet PBUH. And she replied "ya RasulAllah I was already inclined to Islam. And I have already believed in you, and I have no desire to remain in my faith. Also I have no family". Notice in her wisdom she dosen't mention 'husband' because it's akward. "And you have asked me to choose between kufr and Islam. Yet Allah and His messenger are more beloved to me than going back".

So she passes the test, and think how amazing this imaan is. And walahi never in history has a conquerer come, conquered a group, and a womens father, brother, uncle and husband have all been killed by the conquerer - and she willingly chooses to stay with him as a slave rather than a free lady with her own people. What does this show? Saffiyah had a pure heart and Islam is a true religion and that is why when she saw the truth, through being a prisoner, and talking to the prophet PBUH, riding on the camel etc. For sure there is good talk going on, the prophet PBUH has shown her good gestures etc. So she converts so much she completely ignores and forgets her brothers and fathers deaths. And she becomes a loyal muslimah - so because of this the prophet PBUH freed her then and there and married her. And when the prophet PBUH saw her for the first time, he saw a big bruise on her face. And she said "my husband kinana gave this to me. I saw a dream the moon had risen up from Yathrib, gone high up and fell into my lap. So I told my husband about this and he smacked me right across the face and said 'do you expect the king of the arabs will marry you?'" Note he correctly

interpretated the prophet PBUH will marry her. So she clearly had a premonition from Allah and this also made it easier for her to accept Islam. And its narrated the prophet PBUH asked her why she refused the first night to spend with him. And she said "when we were close by I was scared of the jews retalliating. I wanted to get farther away" and this increased the love the prophet PBUH had for her. And the prophet PBUH freed her and made her maher her freedom.

And its narrated Abu Ayyub al Ansari waited outside the prophet PBUHs tent all night with his sword out of fear she would do something bad to the prophet PBUH. But he laughed and made dua for him. And he said "whoever has food let him bring it" for this will be the walima. So they mixed up dates, butter, barley etc and that was the walima of the prophet PBUH with Saffiyah. Another small incident occured and that is, when the prophet PBUH came back with Saffiyah and she is on a camel. When the sahaba saw the walls of Madinah, it was the custom to speed up. So they began beating their camels extra and the prophet PBUH joined them in this. Somehow, the camel of the prophet PBUH fell over and tripped. So both he and Saffiyah were flung from his camel. Now this is very dangerous. How many deaths have occured by people falling from their camels - even in the seerah we find this. So both the prophet PBUH and Saffiyah are hurled forward and when the sahaba saw this, all of them completely turned away. All of them - none of them is daring to look and say anything. And its said Abu Talha is the only who cried out "are you alright?!" - the rest are just too shy. Like "what on earth do we do?!" And the prophet PBUH replied "I am ok, I am not hurt". And he stood up immediately, took off his cloth and covered up Saffiyah. This incident is so significant simply because if Allah had willed the camel would not had tripped. But it is the will of Allah to show us the prophet PBUH is human. Yes he is RasulAllah but he eats, drinks, his camel trips like everyone, and so there is nothing divine about him.

A few things about Saffiyah. The prophet PBUH had an immense love for her, and the other wives were somewhat jealous of her and she didn't have much support. Otherwise the wives of the prophet PBUH were divided into two camps: Zainab and Aisha. But Saffiyah was in neither camp, because she didn't have any family so the prophet PBUH really felt this more and love her a special love. It's said when she came to Madinah, all of the wives rushed to go see her and Zainab remarked to Juwariya "I think this one will cause trouble". SubhanAllah. They are feeling jealousy. This shows us Saiffyiah had clear beauty and Juwariya tried to minimise this and said "don't worry she is from a group that dosen't get along with their husbands". So she is consoling Zainab, but in fact that didn't happen. Rather the prophet PBUH had a special love and care for them. And no doubt they were jealous with one another, but each wife is thinking "I am special" and each one have their stories that indicate their special relationship with the prophet PBUH. So once the prophet PBUH visited Saffiyah and she was crying. So he said "what is the matter?" And she said "Hafsah said that I am bint-al yahudi" i.e. it was an insult. So the prophet PBUH said "why didn't you defend yourself?" She said "how?" She said you should have said "your father was a prophet (Harun), your uncle was a prophet (Musa) and you are married to a prophet! What do they have over you?"

SubhanAllah. And again to show the love the prophet PBUH had for Saiffiyah, on the last hajj her camel felt ill. And Zainab bint Jahsh was wealthier and she had extra camels. So the prophet PBUH said to Zainab "lend her one of your camels" and Zainab scorned at this because of jealousy.

And again it shows it happened to the best of the best - even Abu Bukr and Umar got into small arguments. So Zainab said "what me?! My camel to the yahudia?" Again it was a smear, and the prophet PBUH got so irritated and angry with Zainab as a punishment he boycotted her for a period of time. When the prophet PBUH was on his deathbed in the house of Aisha RA, all the wives come to him and they don't know he is about to die. And he is suffering a severe pain and Saffiyah begins to cry: "Ya RasulAllah how I wish I could take your illness on". And she was the first wife to say this, so all the other wives feel jealous and threatened so they begin saying "yeah right". We don't know exactly what was said but it was a sarcastic mock, so the prophet PBUH in his fever he said to the other wives "go to wudu and madmada. Because you have mocked Saffiyah, and walahi she has spoken the truth and you've lied against her". Again look at the love Saffiyah has for the prophet PBUH, the one whos army has basically killed her father, brother and ex-husband. Now at the time of the death of the prophet PBUH she is crying for him. Where does this love come from? This is imaan and RasulAllah. Its unbelievable. You expect her to want to kill the prophet PBUH yet its a complete 180 degree turn. And she lived a long life until 52H in the time of Muawiyya.

Post Khaybar another important event was the arrival of Abu Hurrairah. No one comes close to him in terms of the number of hadith narrated. He is the number one narrator hands down. Even though he joined the prophet PBUH in 7H. He only accompanied the prophet PBUH for 3 years and a month, and yet his number of hadith outshines every single sahabi. This is when he arrived. He had come from Yemen, his name is Abdur Rehman ibn Sakar from the tribe of Ad-Daws. And he made hijrah to Madinah, and he hears the prophet PBUH is in Khaybar, so he diverts and goes there. Therefore both the Abyssinian muslims and the Dawsi muslims (there was a small group) both arrived in Khaybar after it was conqeuered. As for the abyssinians muslims, the prophet PBUH gave them a share of the booty. As for the people of the Daws, he asked permission from the sahaba and they agreed. So Abu Hurrariah got the honour of getting a fortune from Khaybar without fighting.

Another interesting narration which took place some time in between not realted to the battle, is that some women from the Ansar participated in the battle. Before they left, they offered to help the wounded, treat the sick etc. So the prophet PBUH allowed them to come and so a number of them came. And very interestingly the youngest girl amongst them was around 7/8. So the prophet PBUH on the way to Khaybar told the young girl to sit with him. So she sits on the luggage behind the prophet PBUH. This young girl we don't know her name, she just narrates this story. And she says "when the camel stopped and the prophet PBUH told me to get off, I saw that I had blood. And this was my first cycle. And I became terrified and I stayed on the camel and didn't move". She didn't know what to do. She is embarrased and ashamed, and what a place and what a location for it to happen. Imagine her situation! Where, at what time and behind whom. So she is terrified and the prophet PBUH says "comes

down" but she didn't. When she didn't, the prophet PBUH looked and could see the traces of blood. So he said "perhaps you are having your cycle?" She nodded and he said "ok don't worry clean yourself up, wash any blood with water and salt and get back where you were sitting". SubhanAllah the prophet PBUH calmed her down in such a gentle way. No anger or irritation or nothing. And she said the prophet PBUH gifted the women some gifts, and in paticular she got a neclace from the prophet PBUH directly. "So I will never part with this as long as I live and when I die it will be buried with me". And this is what happened. This shows us that subhanAllah this girl is 8 years old, but it's not a problem for her to sit behind the prophet PBUH. What we really see how the prophet PBUH handled a very akward situation.

Khaybar also saw a number of fiqh points:

1. Bhukari narrates the prohibition of eating donkey meat.

2. Prohibition that when you have a concubine, you are not allowed to be with her until shes go through her cycle.

3. For the first time zuwaaj mut'ah was made haraam. This is zuwaaj where a time clause is put.

4. 'The interest of commodity' was also forbidden during the battle. There are two types of interest; the first is where you purchase time for money i.e. "I'll give you $1000 for a month if you give me back $1100". This is 'ribah al fadl'. The shariah also forbids 'ribah al nase'; in a nutshell, specific commodities, of them is wheat, grain and dates, are not allowed to be bartored except in the same amounts. A person brought the a big back of the most lucious dates. And the prophet PBUH said "are all of the dates like this?" He said "no this dates are the highest quaility; we exchanged 1kg of these for 3x the amount normal dates". So the prophet PBUH said "do not do this, rather sell the larger quality dates and get the money and use that to buy the higher quality dates". So for example you cannot exchange $10 as $20 as a transaction. It must be the same amount. You can't exchange more for less. We are discussing exchanging money for money or dates for dates. If you exchange it has to be the same quantity.

The treaty of khaybar allowed one final transaction: al muzaarah (partnership). It means as the prophet PBUH did with Khaybar he said "you take charge of all the lands and labour, and you give us 50%". This is a business partnership where the partners don't do the same things. The people in Madinah would all plough the land together. But this concept of for example you have 10 acres of land but you don't have the time to farm yourself - so you go to a farmer and say "these are 10 acres. If you farm them and plant the seeds and take charge of the manual labour, we will split it 50/50". This is called 'muzaarah' and this is allowed in Islam. It's a business partnership - Islam forbids interest and bank loans etc. Rather Islam encourages business with someone who is willing to share the profit/loss. Indeed the owner won't profit unless the farmer profits. There is risk involved. In Islam you cannot have a guaranteed profit because of interest. In Islam the rich benefit merely because they have money in the bank

lying idle. This is not allowed - the risk of profit and loss has to be shared. It's said the richest 400 people earn more than 65% of the population. Islam would simply not allow for this.

Seerah of Prophet Muhammed 71 - Letters to various Rulers - Dr. Yasir Qadhi 6th November 2013

We will discuss the letters and emassaries the prophet PBUH sent to various rules after Khaybar. Note these letters were not sent all at the same time. Rather there are various letters that have sent - some scholars have documented over 25 letters the prophet PBUH sent. And indeed each letter is not worth an entire lecture in and of itself, therefore typically scholars have dedicated one chapter roughly after Khaybar on all the letters the prophet PBUH sent - but keeping in mind these letters were sent at different times to various rulers. The main thing is what lessons we can draw from the letters. It was after Hudaybiyya and most likely it was before Khaybar the letters began.

The first letter was the letter to Najashi. The prophet PBUH sent him a letter around this time. This is not to be confused with Ja'fars dialouge. That happened over 10 years ago. The letter most likely came when Ja'far left Absyinnia. And the prophet PBUH sent him a letter and told him from 'Muhammad ibn Abdullah' to 'Najashi the emporer'. And the prophet PBUH informed him the islamic belief about Isa AS - "I believe Isa AS is the messenger of Allah, his ruh". And he said "accept Islam and you will be safe" and he concluded the letter with a verse from al Imran "oh people of the book come to terms that are common between us" i.e. we worship Allah alone. And this was clearly the most successful of all his letters because as we know he accepted Islam. There is some ambiguity as to when he accepted Islam. Many assume it was when Ja'far gave him dawah. But the fact is if he embraced Islam back then, why would the prophet PBUH send him a letter now 10 years later after Hudaybiyya. Thus it seems to be the case that Najashi was open and interested to Islam but not fully a muslim. And it's also interesting that at the end of the letter to Najashi the prophet PBUH did not write a threat that "if you don't accept all of your people their sins will be on you". Whereas in the letter to the emporer of Rome and Persia both of them got this dire warning. That "if you don't accept you will carry the burden of all your people". Why? Because the prophet PBUH most likely knew he was very close to Islam anyway.

According to At Thabari Najashi sent his own son, Arha ibn Ashama with 60 other delegates (Najashi is only a title his name was Ashama) to Madinah to give the prophet PBUH gifts and announce Islam. And he said "if you want I will come to Madinah". But according to At Thabari the boats drowned and this delegation never arrived. 2.5 years later when Najashi passed away, the prophet PBUH announced to the sahaba "your brother has died in Abyssinia and let us pray janazah for him". SO the one and only time janazah was prayed without a body being present was for Najashi. When can it be prayed? When a person dies and nobody prays janazah when they died in their own lands.

The actual letter reported by ibn al Qiyyam:

“In the Name of Allah, the Most Beneficent, the Most Merciful.

From Muhammad the Messenger of Allah to Negus, king of Abyssinia (Ethiopia).

Peace be upon him who follows true guidance. Salutations:

I entertain Allah's praise, there is no god but He, the Sovereign, the Holy, the Source of peace, the Giver of peace, the Guardian of faith, the Preserver of safety. I bear witness that Jesus, the son of Mary, is the spirit of Allah and His Word which He cast into Mary, the virgin, the good, the pure, so that she conceived Jesus. Allah created him from His spirit and His breathing as He created Adam by His Hand. I call you to Allah Alone with no associate and to His obedience and to follow me and to believe in that which came to me, for I am the Messenger of Allah. I invite you and your men to Allah, the Glorious, the All-Mighty. I hereby bear witness that I have communicated my message and advice. I invite you to listen and accept my advice.

Peace be upon him who follows true guidance."

The second most famous letter is that to Ceaser, the emporer of Rome. This letter is in Bhukari and Muslim - fully authentic. Who is the ceaser of the the prophet PBUHs time? It was Heraclius who reigned from 610 to 641CE. He was the emporer of Rome and he was by and large viewed in a favourable light by both muslims and non muslims historians. He has a glorious reign and is credited with major victories especially against the persians, the sassanids. Of course Surah Rum predicted this as we discussed during Badr. That the romans suffered a great defeat at the hands of the persians: the roman emproer Kusra had launched an attack against the romans which lasted 15-20 years. With this he managed to conquer most of Iraq, Syria and even Damascus and Jeresullam. So the persians conquered Damascus and all these lands, including parts of Egypt. And it seemed the Roman empire was on it lasts legs, but then Allah reveal Surah Rum Verse 1 that "in a FEW years the Romans will gain the upper hand". When this verse came down they were on the brink of extinction, but Heraclius regrouped his troops, regained all of these lands right up until 628CE - he reached the capital of the Sassanid empire, Tesafan. And eventually Kusra has to flee from his life; he dies a few days later and Kusra's son takes over. And he died 27th Feb 628CE, the 7th year of the Hijrah. This is all happening when the prophet PBUH is alive.

So Heraclius was a scholar of christianity. And christian scholars mention many sources which back this up. The most famous issue of theology was that he tried to unify the two major factions of christianity of his time: the Monophysites and Dyophysites. This was 1500 years ago. And Ceaser tried to combine both strands of Christianity, and in doing so he brought forth a new theology that was in between the two. He tried to comprimise to allow both groups to unite. But he clearly was not a skilled theologian since there is NO comprimise when it comes to theology. So his new theology was not accepted by either group. And the whole issue was over 'Jesus Christ is he man or God'? And this was the primary question for the first 400-500 years after Isa AS 'died'. So Heraclius tried to bring forth a new theology and it lasted for a while but died away.

As for the letter of the propeht PBUH to Heraclius it's mentioned in a lot of detail. The propeht PBUH sent Dihya to Bosra (where the Quraysh would go to trade). So the propeht PBUH sent a letter to the governer of Bosra so that he would send it to the Ceaser. And it so happened Heraclius was visiting Jerusalem at the time anyway. So the propeht PBUH sent a letter through Bosra and because Ceaser was in Jerusalem which is close by, it arrived to him quickly. And here we begin the narration that Abu Suffyan narrates in Bhukari the conversation between Abu Suffyan and Heraclius. We went over this in detail before. Abu Suffyan narrates he was trading in Syria in Bosra when a crier comes out and says "you are being called to Jerusalem". He dosen't know what is going on but lo and behold he is being called to the presence of the emporer himself. And this is an amazing story. Abu Suffyan, from Quraysh, is standing in the palace of Ceaser in front of Ceaser himself. And Ceaser calls his delegates, an Arab translator and then poses questions to Abu Suffyan. And Abu Suffyan is there with his group aswell. So Heraclius asks all the arabs present: "who is the closest to you to this man claiming to be a prophet?" So Abu Suffyan says "I am". So Heraclius says "sit in front of me". This is amazing - it shows us his wisdom. He knows these people are enemies and are still pagan. So how do you extract information from an enemy and know it is the truth? Look at Heraclius tactics - he used them against themself. He divided the group between Abu Suffyan in the front, and the rest of his colleagues at the back. He says to Abu Suffyan "I will ask you questions" and he says to the group behind him "If he lies, motion to me". So Abu Suffyan was forced to tell the whole truth. He knows it he lies someone will snitch on him. So he said "walahi had it not been I would have been accused as a liar I would have lied". Note he's still a pagan.

So Heraclius asks 'What is his family status amongst you?'

Abu Suffyan replied, 'He belongs to a good (noble) family amongst us.'

Heraclius further asked, 'Has anybody amongst you ever claimed the same (i.e. to be a Prophet) before him?'

Abu Suffyan replied, 'No.'

He said, 'Was anybody amongst his ancestors a king?'

Abu Suffyan replied, 'No.'

Heraclius asked, 'Do the nobles or the poor follow him?'

Abu Suffyan replied, 'It is the poor who follow him.'

He said, 'Are his followers increasing decreasing (day by day)?'

Abu Suffyan replied, 'They are increasing.'

He then asked, 'Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?'

Abu Suffyan replied, 'No.'

Heraclius said, 'Have you ever accused him of telling lies before his claim (to be a Prophet)?'

Abu Suffyan replied, 'No. '

Heraclius said, 'Does he break his promises?'

Abu Suffyan replied, 'No. We are at truce with him but we do not know what he will do in it.' And Abu Suffyan said "I could not find opportunity to say anything against the prophet PBUH except that".

Heraclius asked, 'Have you ever had a war with him?'

Abu Suffyan replied, 'Yes.'

Then he said, 'What was the outcome of the battles?'

Abu Suffyan replied, 'Sometimes he was victorious and sometimes we.'

Heraclius said, 'What does he order you to do?'

Abu Suffyan said, 'He tells us to worship Allah and Allah alone and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our Kith and kin.'

Heraclius then explained all of his questions:"I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Apostles come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom." I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others (or gold or silver) could ever tell a lie about Allah." Note Heraclius himself is giving dawah to Abu Suffyan. It's amazing. He contiues: "I, then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact all the Apostle have been followed by this very class of people." And again this is a given - anything that attracts the elite something is wrong with it. The truth is accepted by those who have nothing whereas the rich have the most to lose.

He continues "Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and mixes with them completely. I asked you whether he had ever betrayed. You replied in the negative and likewise the Apostles never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allah and Allah alone and not to worship any thing along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place underneath my feet and I knew it (from the scriptures) that he was going to appear but I did not know that he would be from you (arabs)". SubhanAllah they were expecting a final prophet but not from the Arabs. And he continues "if I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet.' Heraclius then asked for the letter addressed by Allah's Apostle.

The letter reported by At-Tabari:

"In the name of God the Beneficent, the Merciful: From Muhammad son of Abdullah to Heraclius the Great of the Romans. Peace be upon him, he who follows the right path. Furthermore I invite you to submit your will to God; submit your will to God and you will be safe, and God will double your reward, and if you reject, you bear the sins of persecuting Greeks.

'And people of the scripture! Come to a word common to you and us that we worship none but God and that we associate nothing in worship with Him, and that none of us shall take others as Lords beside God. Then, if they turn away, say: Bear witness that we are Muslims.'"

Abu Sufyan then added, "When Heraclius had finished his speech and had read the letter, there was a great hue and cry in the Royal Court. So we were turned out of the court. I told my companions that 'the question of Ibn-Abi-Kabsha) (a derogatory term for the Prophet Muhammad) has become so prominent that even the King of Bani Al-Asfar (Byzantine) is afraid of him'. Then I started to become sure that he (the Prophet) would be the conqueror in the near future till I embraced Islam (i.e. Allah guided him to Islam)." So this was the first time Islam firmly entered his heart in the palace of the Ceaser. He realised it must be the truth. And there is no question he converted right at the end, so as Allah says those who converted at the end after the conquest are not the same as those before. We also learn the prophet PBUH sent a letter to the Ceaser during the battle of Tabuq. Most likely it was a seperate letter and it could be the same but we are note sure. And it's mentioned in Musnan Ahmed (not Bhukari) that Heraclius responded back to this letter by sending an emmisary to the prophet PBUH. He found an arab from the tribe of Tanuq. We don't know his name, but he is called 'the one from Tanuq'. And in seerah literature it's called 'the hadeeth of the

tanuqi'. He haned a letter to him and said "I am actually sending you as a spy. I want you to monitor three things:

1. Does he mention the letters that he sends to me and the other kings?
2. Does he mention the night when my letter will be read to him - see what his response is.
3. See if he has something strange on his back (seal of the prophets).

So the Tanuqi came to the prophet PBUH; the prophet PBUH asked him "who are you", he send "I am from Tanuq and the ceaser has sent me". And the prophet PBUH said "you should embrace the religion of your forefather Abraham and become a muslim". And the man said "I'll think about it and here is a letter from Ceaser". So the prophet PBUH did not even open the letter and he just had a conversation with the Tanuqi. And the Tanuqi reports that the prophet PBUH said "I sent my letter to Kisra the emporer of Persia but he tore it up so Allah will tear his kingdom up. And I sent my letter to Ceaser and he protected it so Allah will protect his kingdom". So this is check one (first point). Then the prophet PBUH opened up the letter and in it the Ceaser asked a question: "Your messenger tolds us your book mentions a Jannah as broad as the skies and Earth. So where is Jahannam?" And the prophet PBUH responded "SubhanAllah you are asking Allah to outwit him? Where do you think the night goes when the day comes?" So he responded with 'layl' i.e. night so this was check two. Then the Tanuqi stayed a day or two waiting to see if he could look at the back of the prophet PBUH; finally he says "Ok I'll go back and tell the Ceaser I saw two of the three signs" so he went to the prophet PBUH he said "Oh Muhammad I will now go back to the ceaser and I'm leaving now". So the prophet PBUH said "wait" turned around, lowered his shirt and said "go and tell your ceaser what you have seen". So the man returned with all three checks.

From the western tradition, they do not mention any of these letters much less the details of the three signs etc. But we learn the Ceaser realised this is true and the prophet PBUH is a true prophet. Bhukari returns to the narration of the Ceaser. Note Bhukari does not mention the story of the Tanuqi. Bhukari has two stories: the first is with Abu Suffyan, then the Tanuqi incident happens, and now this is the second story. And it goes as follow: Heraclius was the head of the christians of Rome. And one of the narrators mentions when he woke up one day, he woke in an angry/sad mood. One of the priests asked him "why are you in such a mood?" Heraclius said "I've seen a dream and my astrologers foretold a very evil sign. That is, a leader has appeared of a new people and these people circumcise themselves". So they said "what is there to worry about? The only group who practice circumcision are the jews. And go and send another command and irritiate them (of course anti semitism has always existed among christianity)" i.e. clamp them down. Before Ceaser could inact such a rule, Dihya al Kalbi arrived in his court with a message from the prophet PBUH. And Heraclius said "go check is Dihya circumcised or not". Now the arabs by and large did not circumcise themselves. This only began in Islam. Some of them did, some of them didn't but it certainly was not a custom. And so Dihya was examined and lo and behold he is circumcised. After seeing this Heraclius got concerned so he wrote a letter to his friend (most likely) John IV - and Bhukari does not mention but one theory is it is this man who writes the three signs to Heraclius. That these three signs "go test the prophet with these three signs". Then Heraclius sends the Tanuqi with

these three signs, and he comes back and all three are checked. So he realises this is a true prophet.

Now Bhukari continues: when the Tanuqi came back, he called all the senators and says to them "what do you think if I embrace Muhammads faith". They start revolting and say "there's no way you will be our emporer etc" but Heraclius says "I was just testing you I will never leave Christianity". And so he dies a christian pagan, and in fact he dies a miserable death in the middle of a coup. He was alive when the muslim conquers Jerusalem - in less than 7 years these massive empires were literally conquered by bedouins from the desert. He is speaking from Jerusalem in control of an empire that stretches for 300 miles, yet he says to Abu Suffyan "if you are saying the truth, he will control the land beneath my feet" and it happened as he said within 7 years. He sees the carving up of the Roman empire. So this is Ceaser.

How about the emporer of Persia? His name was Khosrau. And he had a title of 'A-Parwiz' referred to as A-Parvez in our times (this is where the pakistani name 'Parvez' comes from). And this Khosrau reigned from 590 to 628 and he was the last of the great sassanid kings. After him the sassanid empire never regained its glory. He was the final 'great' emporer. After having conquered Damascus, Jerusalem, half of Egypt etc he saw his entire empire crumble before his very eyes and within less than a decade the Sassanid empire was wiped off the face of Earth as if it never existed. And there's no question this is an amazing event in human history; this mightly civilisation and empire which threatened to extinct Rome literally dissapears within a few years. And it embraces Islam fully so much so Zoroastrianism is no longer practiced. Historians by and large have painted him as a very cruel, lustful, sensual emporer. Books mention he had 3000 concubines, and people hated him for his cruelty. And the prophet PBUH sent him a letter through the ruler of Bahrain. Now Bahrain at the time of the prophet PBUH wasn't just an island. So the prophet PBUH sent‘Abdullah bin Hudhafa As-Sahmi to the ruler of Bahrain to pass on to Khosrau.

At Tabari mentions the context of the letter:

“In the Name of Allâh, the Most Beneficent, the Most Merciful.

From Muhammad, the Messenger of Allâh to Chosroes, king of Persia

Peace be upon him who follows true guidance, believes in Allah and His Messenger and testifies that there is no god but Allah Alone with no associate, and that Muhammad is His slave and Messenger. I invite you to accept the religion and call of Allah. I am the Messenger of Allah sent to all people in order that I may infuse fear of Allah in every living person, and that the charge may be proved against those who reject the Truth. Accept Islam as your religion so that you may live in security, otherwise, you will be responsible for all the sins of the Magians.”

Now Khosrau was very arrogant and he mocked the letter, scoffed at it and tore up the letter in front of Abdhullah bin Hudhafa. When the news reached back to the prophet PBUH, the

prophet PBUH said "He tore up my letter? Allah will tear his kingdom up every tearing". It's an extra emphasis and indeed this is what happened. The emporer sent a message to one of his governers by the name of Bathaan - he was a governer of a city more towards Yemen. So he said to Bathaan "send some spies to Madinah and find out more informaton about this man. If you are able to bring him back physically then do so". So Bathaan chose two of his trusted emessaries and they went to Madinah with a letter - this was just a ruse, the main mission was to get information about the prophet PBUH and Islam. And when they arrived in Madinah they were terrified and the prophet PBUH said "wait and come back to me the next day". The next day they came and they brought the letter again - the prophet PBUH didn't even open it. Rather he said "go back to your rub (Bathaan)". Note they called their emporers 'Lord' i.e. rub. So the prophet PBUH said "go back to your rub and tell him my rub has killed his rub (i.e. Khosrau) and that his son has taken over". Now the two were completely in shock and they went back to Bathaan. By the time they got back, they discovered the news Khosrau had fled and his son had executed a coup d'etat, and his son sent an army to imprison his own father. In the meantime his son made a truce with the Romans so they didn't attack; and thus Khosrau's own son killed him a cruel death. Western sources say this happened 28th Feb 628CE. And this corresponds exactly with when this happened in the seerah. That is Jumadal Ula 7AH. For those who deny the seerah or hadith, you cannot fabricate this stuff. It's impossible to pinpoint such a thing. And as the prophet PBUH predicted, Allah obliterated the Persian empire within a few years. And such an implosion has never before occured. Such a huge empire is destroyed. For 350 years the Romans and Persians were at war but none of them vanished. Within 10 years of the muslims coming the Persian empire was destroyed.

What happened to Bathaan? He embraced Islam after realising what the prophet PBUH predicted came true, as did the two emissaries who he sent to the prophet PBUH. The prophet PBUH then sent them another letter and told them about the rules of jizia. That if anyone accepts Islam they are apart of the believers; if not then let them pay the jizia.

There were other letters written. Of the most famous is the letter to the Muqawqis of Egypt, Jurayj ibn Mina, and it's reported this was the letter:

"To Muqawqis, Vicegerent of Egypt

Peace be on him who has taken the right course. Thereafter, I invite you to accept Islam. Therefore, if you want security, accept Islam. If you accept Islam, God, the Sublime, shall reward you doubly. But if you refuse to do so, responsibility about the Blood of the Arians shall be yours.

O people of the Book! Leaving aside all matters of difference and dispute, agree on a matter which is equally consistent between you and us and it is that we should not worship anyone except God and that we should neither associate anyone with Him, nor make anyone else as our god.

If you refuse it, you must know that we, in all circumstances, believe in Oneness of God.

Seal: God's Prophet Muhammad"

And Muqawqis was polite: he sent back gifts, cloth and dul-dul which was to become the mule of the prophet PBUH. And he sent back Maria and the prophet PBUH is said to have remarked: "the kabeeth has protected his kingdom (by his politeness), but Allah will not allow his kingdom to last".

And the prophet PBUH also sent many other letters; notably to Umaan after the conquest of Mecca and they actually accepted Islam. He also sent letters to other provinces; scholars have listed over 20 letters. One of them being to Musaylama al Khazab i.e. the Banu Hanifah. And they said "we will embrace Islam only if you share the power with us". But the prophet PBUH responded "Power and this Earth only belongs to Allah".

Benefits of the letters

1. Most of these letters did not have major signifcant impacts. Even Najashi - only he embraced Islam, his people didn't. But there is the clear intention to make the message of Islam a global message. And it's amazing within one decade, every single land he wrote a letter to was a land of Islam. It's an amazing reality. So what's happening is the prophet PBUH is making the Islamic empire an international empire and nation. It's worthy of dialogue with Ceaser, Najashi, Khosrau etc.

2. Let us notice whom he did not send letters to. There were civilisations beyond Perisia, Rome, Absyinnia etc. There is Africa, China etc. Why didn't the prophet PBUH send them any letters? Simple - there is no direct contact with them.

3. Clearly, the response of the rulers have some type of theological weight for us. The prophet PBUH sent to Khosrau "he tore my letter up, Allah will tear his kingdom up".

4. Look at the letters themselves: each letter is very short, succinct, to the point. It's one paragraph. Each begins with 'Bismillah'. Each begins 'From so and so TO so and so". This is an ettiquite people use today. And each explains the message of Islam is 4-5 sentences. Simple and to the point.

5. Notice as well each letter is catered to the one being written to. They aren't the same. The one written to Najashi is different to that of Ceaser. It has the verse of Al-Imraan in it. But the letter to Khosrau dosen't have this verse. Why? He isn't among the people of the Book. In Najashi's case the prophet PBUH explains Islamic theology regarding Isa AS.

6. Also, when the prophet PBUH wrote his first letter, he was told "the emporers do not accept letters from other rulers unless the ruler himself stamps it and seals it with wax". So you have to seal a letter with wax to make it clear no one has read it. So the prophet PBUH was told these are the international laws. What did he do? Made a ring and sealed the letters with

wax. This is simple evidence to show there is nothing haraam about imitating the norms of culture and western customs. Islamic culture by and large is not 'islamic' i.e. dialogues, clothes, cuisine etc is all open - you follow what society is doing. Notice aswell the prophet PBUH addresses the rulers with their highest names and this was also apart of the ettiquite.

7. One fiqh point: the prophet PBUH said 'take jizia from the mijus'. This creates contraversy: two madhabs have said jizia can only be taken from the people of the book i.e. jews and christians. Whereas hanafi and maliki believe it can be taken from anybody. The evidence shows this position is the stronger one. Mijus are not among the people of the book yet the prophet PBUH tells the ruler jizia should be taken from them.

8. Final point: recall the prophet PBUH said to Ceaser 'if you reject the sins of the arisiyoon will be on you'. Now, term 'arisiyoon' is not an arabic word. So people struggled what did the prophet PBUH mean by this? In our times, a famous scholar from India, Al Nadawi, says "arisiyoon means the followers of Aris, and Aris is the followers of Arias, and Arias is an infamous christian theologian who died 336CE". And Ariaspreached a very different version of christianity that lines up far closer with Islam. The Arias heracy became so widespread when Constantine embraced Christianity he gathered a council in Narseea. And in Narseea, in the year 325CE they debated for weeks and came forth on a creed. The main point of the creed was refuting Arias. And the 'Arias heracy' was made official that all people who followed him were exiled. And in the creed it's said "anyone who has the books of Arias shall be burned and killed". So the writings of Arias are non existant now. Clearly his teachings are closer to Islam. The fact that the prophet PBUH is writing 2.5 centuries later, referring to christians as 'arisiyoon'. This seems to be correct, why? Because to Khosrau the prophet PBUH said 'if you reject the sins of the majus will be on you'. And he said to Ceaser 'if you reject the sins of the arisiyoon will be on you'. So it's as if the prophet PBUH is saying "the arisiyoon are the closest to Islam; if you allow them to hear my message they will embrace. But if you deny them to hear this message, the group that will for sure convert, you will be responsible for them". And this of course is amazing simply because no Arab could have known about arisiyoon. And note, Peter the Venerable writes a refutation in the Quran. And in it he says 'Muhammad is the successor to Arias'. So he sees in Islam echos of Arias's theology. And of course the Islamic position that Isa AS is not divine or the son of God. So no doubt Arias thought similarly.

Seerah of Prophet Muhammed 72 - Umrah Al Qadah - Dr. Yasir Qadhi 13th November 2013

Today we will move on from Khaybar and in the next 6 months a number of minor expiditons happen with not much significance. The prophet PBUH sent Umar RA and Abu Bukr RA and other sahaba where perhaps small tribes converted to Islam, but nothing as important as Khaybar or Ahzab etc. So we skip over these incidences as we don't really know the tribes.

So we move to Umrah Al Qadah - that is, they are making up (qadah) the umrah they did not technically do at Hudaybiyya, even though they did it in terms of Allahs reward. Indeed, even though the prophet PBUH did not physically do Umrah the year before, Allah gave him the reward. So it's 'as if' he did it. The first umrah he physically did is Umrah Al Qadah. And the prophet PBUH left Madinah in Dhul Qa'da 7AH, with around 2000 muslims. This is a massive amount, and this time they took all of their weapons with them. When the Quraysh heard 2000 are coming and they are armed, the Quraysh sent out a delegation led by Mikras ibn Hafs who was also the delegation in Hudaybiyya, and Mikras send "O Muhammad we have never seen you be treacherous in anything small or big, so why have you brought weapons when we have agreed you would come with no weapons other than the small swords? But you have horses, armour, arrows etc". So the prophet PBUH said "And we shall not enter Mecca except as we agreed". Once again the prophet PBUH is being faithful to the letter to the law. He brought the weapons all the way to Mecca, but left them outside. ANd the prophet PBUH had a supply of weapons outside the haram where 200 people guarded them weapon, and 1800 did tawaf. And then those 200 swapped and did tawaf etc. So the prophet PBUH did not trust the Quraysh and therefore he brought the weapons, but he still fulfilled his agreement and entered Mecca with the bare minimum sword.

It appears the Quraysh divided into three groups. One group stayed in their houses for 3 whole days, other groups congregated in their parliment (Daru Nadwa) - their largest house aswell. And it had a large area so lots of people could stay there. One group even left Mecca and just camped outside in the valleys and hills for three days. None of them wanted to interact with the muslims out of fear and for political reasons. And a rumour spread that the muslims - remember the Quraysh have not seen their kith and kin, their own relatives for 6.5 years, it's a long time especially back then when family lived together - so one of them spread a rumour "the plagues of Madinah have harmed them and they've come back weaklings". Remember Mecca was a harsh climate with greenery - this harshness meant there weren't many diseases. Madinah however has water, agriculture, cultivation so there are a different spectrum of diseases people were exposed to, and indeed the sahaba all fell sick when they first migrated to Madinah. Abu Bukr RA felt sick and thought he would die, Bilal fell sick etc. So a rumour was spread "the people have returned as weaklings". When the prophet PBUH heard this, he commanded the muslims to do many things:

1. Raise their voices out loud with talbeeya

2. Show and expose their right shoulders. This is the first time this sunnah was introduced that when we do the first tawaaf we expose the right shoulder.

3. They should walk around tawaaf the first three with 'ramal' which is a brisk walk. We can never do this because of the sheer rush around the kab'ah now. But with no rush, the prophet PBUH and the sahaba were almost running. That is, walking as fast as possible - almost running. And they did this for the first three rounds.

When the Quraysh saw this they said "walahi there is nothing wrong with them". And imagine for the first time in history 2000 muslims are around the kab'ah. No doubt in the time of Ibrahim AS there were at most 5 people; after this where were the muslims doing tawaaf in mass congregation? And the Quraysh had their jaheleya practices: some did tawaaf naked, some this, some that - the first time in history where we see what see today, which is the whole city in ihraam, doing tawaaf and raising talbeya. Here you have 2000 people crowding Mecca, and it certainly must have been a daunting sight for the Quraysh to see. And indeed, it did have an effect, and that is why three very prominent conversions took place right after umrah. When they are seeing 2000 muslims dressed doing tawaaf, reciting the correct talbeya for the first time in the world - there is no adding of partners to Allah. So the talbeya loud, the ramal, the tawaaf etc. Imagine the psychological impact on the Quraysh: the tide has changed, and less than 2 years from now Mecca will be in Islamic control. This type of demonstrating of power is common in the seerah. We see it in Abu Judana during Badr when he wore his red turban and walked around arrogantly, the prophet PBUH said "this is a walking Allah despises except at such a time and place". We also see in the treaty of Hudaybiyya, when the Meccans sent the enovy, the prophet PBUH said "show him the camels" and this was a person from a tribe that exalted the sacrification of animals. This shows us legitimiate 'PR' is allowed and important. We need to look at the image we give of Islam to others; it's apart of our dawah to give an image of strength and maturity. And that image changes from time to time, place to place. Here was a man who respects the hadee so the prophet PBUH showed him the camels; the Quraysh said the muslims are weak, so the prophet PBUH said to the sahaba 'show your strength'. Therefore we show the people true Islam; if there is an illegitimate criticism, to emphasise that point to demonstrate Islam is the opposite of what is being said we show them what they say. This is not 'imitating the kuffar' - our prophet PBUH is not 'catering to the kuffar' by demonstrating strength at Uhud. By showing the strength of the muslims during the umrah al Qadah etc. It's our job to clean our image as long as we don't affect our theology and ethics.

Now the prophet PBUH stayed in Mecca for 3 days - not much details are given, but we can assume it was peaceful and nothing happened. We assume the Quraysh lived up to their treaty and did not interfere. The prophet PBUH also ordered regular swaps of the 200 guarding the weapons so everyone did umrah. And walahi we wish there were details but we can only imagine the feelings of the prophet PBUH and the sahaba after entering Mecca for 6.5 years. He sees the house of Khadijda, all the valleys he grew up in etc. How emotional he must have felt. All of his memories: every single one of them. The city of his mother, father, grandfather, Abu Talib, Khadija - the city where all of the good and bad happened. We can only imagine the feelings the prophet PBUH had: overwhelming with emotion. One or two things happened on the way out. Al Abbass suggested the prophet PBUH marry Maymunah,

and she was to be the last of his wives. And Maymunah was not only the last wife he married, she was the last to die of all the wives aswell. And Maymunah was married to Abu Raham ibn Abdul Uzza, and she became a widow, and so she was without any husband in Mecca. She is a muslim, and she is the sister in law of Al Abbass. Al Abbass' wife is Umme Fadal, and her sister is Maymunah. So Maymunah is now left without anyone as a widow in Mecca - she dosen't want to remain with the Quraysh, so she says to Umme Fadal "find me a husband". So Umme Fadal tells Abbass and he goes immediately to the prophet PBUH and says "I am the wali of Maymunah and what do you think of her?" He praises her immensely, and so the prophet PBUH agreed. Abbass was the wali and the one who took charge of the marriage ceromony.

Here there is a huge controversy in fiqh. Ibn Abbass says the prophet PBUH married Maymunah in the state of ihraam. It's an authentic hadith, but of course you cannot marry while in the state of ihraam. By unanimous concensus the marriage was not consemumated in Mecca, we are talking about the nikah contract. The question is, was the prophet PBUH in ihraam when he did the nikah? Ibn Abbass says he was. But we have authentic narrations not the least of which narrated by Maymunah herself: that "the prophet PBUH married me when he was outside of ihraam". So this is clear cut that he was out of ihraam. Ibn Abbass must have made an honest mistake. Some people say by 'ihraam' ibn Abbass meant he wasn't in ihraam but rather 'inside Mecca'. This is a bit far fetched. The majority position is the prophet PBUH did not marry Maymunah until after he took off his ihraam. So the prophet PBUH marries Maymunah and it's the third day. The Quraysh come and they say "three days are up" and so the prophet PBUH tries to renogatiate that "what is the matter if we stay a little bit longer?" The prophet PBUH said "let me be a married man, let me be a groom amongst you, and tomorrow we will have a big feast so come and enjoy food". Literally he called them to come and celebrate with him. SubhanAllah. And he's using this to see if the prophet PBUH and sahaba can stay longer. There is no doubt Mecca is his birth place; the city he's raised in, and the city he feels emotional about. But the Quraysh said "we don't need your food, three days are three days". So the prophet PBUH honoured the treaty and left without incident. Therefore he consumamted the marriage outside of Mecca at a place called Sarif. And Allah willed Maymunah actually passed away many years later at Sarif, and she is buried there to this day at 61H - the final wife of the prophet PBUH to pass away, Maymunah bint al Harith.

We see many things from Umrah al Qadah:

1. The Umrah al Qadah shows without a doubt the tide has fully changed. The muslims have the superior hand. They have the more quantity, they are better organised, the Quraysh are dwindling and this is why a number of people converted.

2. The fact the prophet PBUH is trying to renegotiate while in Mecca shows us you always have the option to go back to the drawing board IF both sides agree. If they don't, you stick to the treaty.

3. Look at the tactic being tried, and that is to soften the hearts of the Quraysh. Clearly the prophet PBUH is trying to win them over through other means "Come and enjoy a feast with me etc". These are the same people at Badr, Uhud, Khandak etc. But now he has the upper hand, the goal isn't to be harsh: rather it's to win their hearts and minds. He uses his marriage as a da'wah. And if the Quraysh had agreed, no doubt he would have given them a massive feast. This clearly shows us this is allowed: here is the prophet PBUH saying with pagans "let's come and eat together". Why? When you eat together, your hatred and anger softens. And now the prophet PBUH has the upper hand, he dosen't need to be on the defensive. Rather he can show them Islam through interactions but they were stubborn and heart hearted. And most likely the Quraysh leaders themselves realised 'we don't want our people to go soft'.

One small incident took place as they were coming out of Mecca. A young girl 6/7 years old comes running after them and calls out to the prophet PBUH "oh my uncle take me take me don't leave me in Mecca". And who is this? She is Umara the daughter of Humza. Now he had been married in Mecca but divorced his wife. So they had a daughter by the name of Umara bint Humza. Of course Humza died at Uhud. And Umara's mother was Salma bint Umais, and she is the sister of the famous sahabiat Asma bint Umais. Salma and Asma, their mother was also the mother of Maymunah whom the prophet PBUH married. And subhanAllah it's a small tribal society, therefore everyone in Mecca is related to everyone else. When you bring in mothers, it complicates matters much more. Here, the prophet PBUH is married to Maymunah, so he is an uncle through Maymuna of Umara. The books of seerah don't mention why Umara did this, but it's clear it's because she wants to be with the muslims. And it's amazing she wants to leave the family in Mecca and live with the muslims.

When the sahaba found out who this is, Ali RA took her by the hand and gave her to Fatimah "we will take care of her". When the others found out this is Umara bin Humza, Zaid ibn Harithah came and said "the prophet PBUH made me brothers with Humza so I am the brother of Humza, thus this is my niece so I will take care of her". Then Ja'far came in, who is the older brother of Ali RA, and he said "I have the same rank of Ali BUT my wife is her khala (blood aunty)". Now Asma bint Umais is Ja'fars wife. And what a women Asma bint Umais was - first she married Ja'far, then Abu Bukr as Siddique, then Ali ibn Abi Talib. So Asma is with Ja'far, and Asma's sister is Salma and Salma's daughter is Umara. So Ja'far says "not only is Humza my uncle, my wife is her aunty". So the three of them began disputing and it becomes heated. And walahi it's amazing what 10 years of Islam have done to the status of women. 10, 15 years ago NOBODY would have wanted to take care of her. She would be lucky if she remained alive in the first place. Now she's coming as an orphan and three great sahaba are fighting over her saying "I have the most right". So the prophet PBUH had to get involved and it was very sensitive. So he begins by praising all three of them: he says to Ali "You are from me and I am from me". This is a great praise for Ali RA and we give all this to Ali RA. Then he said to Zaid "you are our brother and protector". And then he says to Ja'far "you resemble me the most physically and in manners". And indeed Ja'far is much close in age to the prophet PBUH, and they were both raised in the same house of Abu Talib. And so he says "you resemble me the most in looks and manners". Who does he decide? He says "Ja'far she is yours because the khala (mothers sister) is the same as the mother". From this we derive a

fiqh that when a person is an orphan, who has the right to take care of them? Three madhab say mothers sister, one say fathers sister. Both sides have their evidences but this is a crucial hadith. The point is how Islam changed the mentality of the people: despite a girl being despised, she is a girl and orphan and she is being fought over. And crucially this is the daugher of who? Humza bin Abdul Muttalib. They all feel a strong obligation to Humza - this is why Zaid said "Humza is my brother so I must take care of her". So the prophet PBUH decided in the end on Ja'far.

This is the story of the Umrah Al Qadah. Between this and the conquest of Mecca there was really nothing else major that happened in a political sense. And really Umrah Al Qadah is the final psychological blows on the Quraysh, the conquest is just around the corner. The Quraysh are clearly on the lower and defensive side, and this is proven in the conversion of the final three people before the conquest. And all three converted right after the Umrah al Qadah, which shows us the impact this Umrah had on the Quraysh.

1. Amr ibn Al As

And his story is one of the strangest stories in the entire seerah. Amr ibn Al As felt insecure seeing the power shifted to the muslims, and began wondering "what would happen if Mecca was conquered? Where would I go?" This was especially true after Khandak. Amr ibn Al As narrates his own story and says "it became clear to me after Khandak, Mecca is next". Recanll at Khandak the shifting of the tide truly began. So Amr said "I told a group of my friends to look out for me". Recall Amr ibn Al As is the politician, the diplomat, the nobleman - he was sent to Najashi to secure the release of the muslims from Abyssinia. So he has a group that looks up to him. And he said to them "I have been telling you the affair of this man Muhammad shall be supreme very quickly. I have an idea - let us immigrate to Najashi and live under him, so if Muhammad is successful over his people then we shall live under Najashi because we prefer to live under him than Muhammad. If Quraysh wins, then we are who we are and can always return". So Amr did not want to engage in any more battles. The fact they left Mecca at this stage clearly shows us it's just a matter of time before the muslims would take over. So they left for Abyssinia.

So it turns in Abyssinia out a sahabi Amr bin Umayyah al-Damri is delivering a message to the Najashi to inform Ja'far to return. Amr ibn Al As says "let me ask permission for the Najashi if we can kill this envoy in order that the Quraysh will kill me". So he gave the Najashi all of this fur and gifts, and asked permission to kill the messenger al-Damri. And he says "this man represents someone whom we despise, and he's killed many of our nobleman, will you allow me to kill him in return?" At this the Najashi took his hand and smacked it on his own nose out of distress, disgust and anger. And Amr ibn Al As said "I became so terrified of his anger I wish the Earth would swallow me up". And as soon as he saw the Najashi's anger Amr kneeled down and said "Had I known that I would occasion such anger, I would not have asked him this". Najashi replied "do you wish me to deliver into your hands the envoy who is visited by the angel of Moses himself?" And he continued "Woe to you oh Amr - for sure this man will be victorious over his enemy just like Moses was victorious over Fir’aun". It's amazing Amr

tried to run away from the prophet PBUHs message, but lo and behold the emporer is a muslim and giving daw'ah to him. And this is the only time a tabi' is giving daw'ah to a sahabi. Najashi gave daw'ah to Amr ibn Al As to convert, and he became a sahabi. So the Najashi says "follow me and obey me and become a muslim. He will be victorious". Imagine the one person whom he thought he would get refuge from the prophet PBUH, the Najashi, he himself follows the prophet PBUH. So Amr realises this is the truth and says "Will you accept my Islam on behalf of the prophet PBUH?" And the Najashi says yes, and Amr accepts Islam right then and there.

When he comes out and meets his companions he didn't tell them anything. He makes an excuse and returns to Mecca, and on his way back he finds two people walking out. And as he's on the road back he meets two people on the highway, and these are Khalid ibn Waleed and Uthman ibn Talha. And he says to them "where are you going?" And they say "we are going to the prophet PBUH and will accept Islam". Khalid says "the matter is crystal clear this man is a prophet. I am going to accept Islam, for how long will we deny this?" Amr ibn Al As says "walahi this is why I have come back to Mecca". And so the three of them immigrated together and they became the very last batch to enter Madinah and accept Islam before the conquest of Mecca. First Khalid accepted Islam, then it was Amr's turn. The prophet PBUH stretched his hand forward, and according to one report pulled the hand back; held onto his hand rather the palm etc. The prophet PBUH said "what is the matter?" He said "before I embrace Islam I have one condition that all my past sins are forgiven". So the prophet PBUH said "Ya Amr, don't you know three things wipe away everything before them: embracing Islam, migration and hajj". And subhanAllah the fact that hajj is mentioned is our only hope for true forgiveness!

Official narration of Amr ibn Al As:

“After the War of the Confederates, we all returned to Mecca and were close to despair. For although we were in every material aspect superior to Muhammad (may Peace and Blessings be upon him) and his band of followers, they had begun to gain over us in many ways. Whereas before the Muslims had only claimed the eternal life as their own, they were now able to say that this world also was at their feet. I then thought, ‘It is best that I go to the Negus of Abyssinia. For in any case, one day Muhammad (may Peace and Blessings be upon him) and his friends will return to their native place, Mecca. If my people gain the upper hand over Muhammad (may Peace and Blessings be upon him), I can come back and resume residence there in peace. If Muhammad (may Peace and Blessings be upon him) is victorious over my people, at least I will not have had to witness that defeat with my own eyes.’ Some of my friends agreed and accompanied me, and taking with us many and precious gifts, we presented ourselves before the Negus.”

“Then one day, Muhammad (may Peace and Blessings be upon him) sent 'Amr bin Umayyah al-Damri to the Negus as his envoy. Intending to take advantage of this situation, I went to the Negus, since I assumed that he would be displeased by Muhammad’s (may Peace and

Blessings be upon him) agent. I thought he would hand him over to me for me to deal with, in which case he would incur no blame, as the man would have been murdered by one of his own people. When I put these ideas to the Negus, he flew into a rage and drove me from his presence. I then said, 'Had I known that I would occasion such anger, I would not have been so bold.'

"The Negus grew even angrier at that and said, 'You wish me to deliver into your hands the envoy of such a luminary who is visited by the messenger angel himself when he comes to deliver Divine Message!' I then asked the Negus, 'Is that truly what you believe?' He replied in a stern manner, 'Don't wast your words! Muhammad (may Peace and Blessings be upon him) is as true Prophet. If you are a real man, confess Islam and know that one day he will vanquish all his opponents. Just as Musa was Kalimullah and beat Fir'aun with the staff in his hand, so Muhammad (may Peace and Blessings be upon him) is the Proof of Allah and will persuade those who argue against him.'

"I left the presence of the Negus feeling utterly dejected. I now was sure that there was no other way to get ahead in the world than by becoming Muslim. I made up my mind to it and secretly set out for Medina. Then I grew aware that Khalid ibn al-Walid was following me. 'Where are you going?' I asked him. Khalid was an open-minded, outspoken person. He did not yet know of my decision. He replied, 'No need remains for stubborn persistence on the way of disbelief that our fathers and forefathers have shown us. There is not a grain of doubt that Muhammad (may Peace and Blessings be upon him) whom we used to know as 'al-Amin' is a true Prophet. I am on my way to Medina into his presence to surrender all that I am and own that he may teach me the worship of the God that he preaches. I will entreat him to forgive me for all the outrage and insolence I have worked against him before this day. If I can achieve his pardon, there is no man happier than I.'

"In this way we proceeded to Medina together and met with a gracious reception by Muhammad (may Peace and Blessings be upon him). Thus we entered Islam"

2. Khalid ibn Waleed ibn Mughira

Recall Khalids father was the chiefton of the Banu Makhzum, Abu Jahals tribe. And they are the statesman, the one who had the most rilavrly and jealousy of the prophet PBUHs tribe. Recall the Quraysh were composed of several tribes. However there were three major tribes, and among them smaller tribes such as Umar bin Khattabs tribe, the Banu Adi. To be a Qurayshi you are already honoured, but within the Quraysh they had their own hierachy and the three at the top were the Banu Hashim, Banu Ummayah and Banu Makhzum. Post Islam the Banu Makhzum basically died out, but in the days of Jaheleya these three were at the top. And Waleed ibn Mughira was the cheifton of the Banu Makhzum, just like Abu Talib was the chiefton of the Banu Hashim. So Waleed ibn Mughira was one of the most famous Qurayshi, but he was also the offical poet of Mecca. Nobody was close to him, and that is why when the Quran was revealed they all came to him. So he says "let me think a while" and as Allah says in the Quran is Surah Mudathir:

And to whom I granted extensive wealth
And children present [with him]
And spread [everything] before him, easing [his life].
Then he desires that I should add more.
No! Indeed, he has been toward Our verses obstinate.
I will cover him with arduous torment.
Indeed, he thought and deliberated.
So may he be destroyed [for] how he deliberated.
Then may he be destroyed [for] how he deliberated.
Then he considered [again];
Then he frowned and scowled;
Then he turned back and was arrogant
And said, "This is not but magic imitated [from others].
This is not but the word of a human being."
I will drive him into Saqar.

And Khalid is referenced in the Quran as one of the 'many children'. So in the privacy of his own house he is walking up and down, but Allah exposes him in such a powerful surah. And Al Waleed is the same one whom the prophte PBUH was talking to when he turned away from ibn Umme Makhtoom. And Allah says "as for the one who thinks he has everything". Note Al Waleed was a noble man who didn't stoop to low levels. He was a noble enemy and that's why he listened to the prophet PBUH, and why the prophet PBUH was giving him daw'ah, that he was so hopeful Al Waleed might convert. But ibn Umme Makhtoom comes along, and Al Waleed says "you want me to follow your religion when these are your followers?" That's when Surah Abasa was revealed. So Al Waleeds son was Khalid ibn Waleed and he was raised in lap of luxury. He was trained in the art of war and horsemanship; he did not fight in Badr, he after this he participated in every single battle. And in every single battle he caused the most damage. At Uhud he single handedly caused the destruction of the muslims. At Khandak he was one of the few who broke the defences and made it into Madinah, but he realised he was outnumbered so went back. And he was sent to Hudaybiyya to block the prophet PBUH, but the prophet PBUH outmanouvered him. This clearly shows the prophet PBUH was the better military commander. And the story of Khalids conversion is mentioned by him in the first person mentioned in Ibn Kathir.

"When Allah wanted good of me, he threw the love of Islam in my heart. And I said to myself, 'I have witnessed all of these battles against Muhammad, and every time I've participated, I have sensed I am being turned away'. And that Muhammad shall be victorious. The final straw was Hudaybiyya; when I met him at Asfan and I was ready to charge, but even during salah he knew what I was thinking (recall Khalids plan was to charge while the muslims prayed). Even at Hudaybiyya he managed to outflank me - I realised this man is protected and I cannot get to him, and I realised after the treaty he will be victorious. So I thought to myself where should I go? Abyssinia - what will I do there and his own followers are there? If I go to Rome I will have to become a christian and I will have to change my culture and live as a stranger. So

I continued remaining confused until Umrah al Qadah. When the prophet PBUH entered Mecca and did not find me and asked about me. So my brother left me a message". Now Khalid's older brother was Waleed ibn Waleed and he embraced Islam as a prisoner of war after Badr. He became a prisoner, Khalid brought 4000 dirhams for his randsom, and Al Waleed waited for his brother to pay the money, went back to Mecca with Khalid, but the first night they camped when Khalid woke up Waleed had gone back to MAdinah. He wanted the prophet PBUH to have the money from the Quraysh. So Al Waleed wrote him a letter "I have not seen anything stranger than you running away from Islam. For how long will you oppose Islam? And the prophet PBUH asked about you when he came to Mecca. And he said 'it is not befitting that he neglect Islam, if he were to put his talents and energy against the mushriks and we would honour him greatly'. So my dear brother make up what you have already passed because many opportunities have passed you by". Meaning change over before it's too late.

So when he read this letter he decided to convert. And subhanAllah Khalid embraced Islam the very last batch before the conquest. He went to Safwan ibn Ummayah and said "what do you think about embracing Islam?" But Safwan said "If I'm the only person left in the world I will not embrace Islam". So Khalid left him and said "then I went to my childhood friend, Ikrimah ibn Abi Jahal". They grew up together and are of the same age, so they are very close friends. So Khalid says to him "I feel I should embrace Islam". Ikrimah panicks, and he starts raising his voice and yelling, shouting and says "you are going to leave us, the son of Al Waleed? Walahi this is not going to happen." And in his panick he calls Abu Suffyan and other of the seniors of the Quraysh, and they all gather in Ikrimahs house. Now he is surrounded by all of the seniors of the Quraysh. And according to one version, it actually came to unsheathed swords in front of Khalid. One said "if you embrace Islam you will have to face this". At this point Ikrimah himself was shocked: "will you kill him merely because he changed his religion?!" Ikrimah defused the situation and told them to go home. So Khalid realised he can no longer stay in Mecca; thus that very night when this incident happens, Khalid and Uthman ibn Talha decide to leave Mecca. Within the next day they bump into Amr ibn Al As on his way back from Abyssinia.

By the way Uthman ibn Talha is the keyholder of the kab'ah. He was in charge of the keys, and it was a great honour. The three of them therefore marched into Madinah simultaneously. Amr ibn Al As the symbolic statesman and politician of the Quraysh, Uthman ibn Talha the symbolic person in charge of the kab'ah, Khalid ibn Waleed the real military leader of the Quraysh. Notice the three things: the kab'ah, the military genius and the political statesman master. SubhanAllah. And the three of them embraced Islam and became the last batch of muslims whom Allah says in the Quran "not same are those who embraced Islam before the conquest and after. Those who embrace before are better". From these stories we notice many things:

1. Najashi's love for the prophet PBUH. And its a true sign of imaan - and we should not be embarassed when Allah and His messenger is mocked. No doubt we don't get voilent. Look

at Najashi "you want me to kill the envoy of the man who Jibreel comes down to?!" So when Allah and His messenger is mocked, we should feel this sense of violation and anger.

2. Amr knew everything the Najashi told him, but when he told him it finally clicked. When it comes from Najashi it clicks - this is human nature. Sometimes the truth depends on who it comes from. And if it comes from somebody else it might make sense to you. This is human nature "I want to hear it from someone else". We see the same thing with Heraclius when he spoke to Abu Suffyan, that he said "are you a fool? He dosen't lie about gold and silver, you expect him now to lie about God Himself?!" It's the same truth but it's coming from someone you don't expect.

3. Notice the psychological daw'ah to Khalid. The prophet PBUH mentioned his name and praised him.

4. Notice the concern of Amr ibn Al As of his sins being forgiven. This shows us genuine imaan - he is worried about his sins. He wants a clean slate, and this shows us the status of Amr ibn Al As. There is no doubt he is a sahabi and great companion. A fundamental principle of aqeeda is we never speak ill of any sabahi. We don't doubt their intention. Sure we can disagree with their fiqh positions: ibn Abbass said X is halal, ibn Umar said Y is halal. But we never criticise the intention and Islam of any companion. Even though yes they comitted sins, but we never doubt their Islam. And on his deathbed Amr ibn Al As said "I don't know if Allah will forgive me etc". This clearly shows his imaan.

5. And the final point is the conversion of politics, military and the kab'ah with these three people. It's a done deal now the Quraysh will be wiped out from power.

Seerah of Prophet Muhammed 73 - Battle of Mu'tah Part 1 - Dr. Yasir Qadhi 4th December 2013

We move on to the battle of Mu'tah - this is the final major incident before the grand finale of the conquest of Mecca. Now the battle of Mu'tah has a naming problem: that is what do we call it? Gazwa tul Mu'tah or sareeah tul Mu'tah? The majority of scholars call it a gazwa but linguistically this is a problem. Why? A gazwa is a expidition wherein the prophet PBUH participated, but Mu'tah was not one which the prophet PBUH participated. Yet the majority of scholars call it a gazwa, simply because the quanitity of people who participated was far more than the quanitity of any other sareeah, and in fact it was more than any gazawaat. 3000 sahaba participated in Mu'tah. Because we had the largest quantity up until this time, and also because the enemy is not just any enemy, it is the Romans. There is no battle the muslims fought against the Romans in the lifetime of the prophet PBUH except the battle of Mu'tah. The only time the muslim faced a non-Arab enemy during the prophet PBUH was alive was this time. So it's a hugely significant battle, and therefore early scholars called it a gazwa. However later scholars for consistency refer to it as a sareeah. Note the sahaba called it 'jayshal umara' - 'the army of leaders'. Why? In no other battle did the prophet PBUH appoint more leaders than in Mu'tah. One after the other the prophet PBUH appointed three leaders. So we call it 'jayshal umara' or sareeah tul Mu'tah, not gazwa.

What is Mu'tah? It's the name of a small village and the land around it in an area that used to be in the Roman province. It's currently in Jordan. It occurs between the two famous cities Amaan and Kark in Jordan. Literally in the middle - modern scholars call it 'al mazaar' meaning 'village' because the three sahaba who died being leaders are buried there. Why did Mu'tah take place? Frankly the answer to this question is not easy. We don't seem to have precise details as to the reasons. Scholars have tried to peice together the reasons:

1. The earliest reason is given by al Waaqidi who says the reason why Mu'tah took place was revenge for the killing of Al Harith ibn Umayr, the messenger of the prophet PBUH. He had been sent to deliver a message to the Romans; and he passed by the Gasaanid tribe (the largest christian tribes). Because they were chrisitan they felt more affinity to the Romans, and the gasaanids were the Arab vasals to the Romans. If the Romans needed anything in the Roman lands they would tell the gasaanids. So what happened to Al Harith? He was captured by the gasaanids; they took him to their chiefton, Shar'ah Beil ibn Amr. And he asked Al Harith "who are you?" Al Hairth said "I am an envoy, here is my letter, you must let me go". And Shar'ah Beil mocked him, totured him and with his own hands killed him. To this day envoys and messengers are NOT touched, they are never killed. And the fact that Shar'ah Beil did this, he crossed a red line. Worse than this is the fact that the cheifton does it himself. This is a full mockery of the prophet PBUH and Islam. He himself took the spear and thrusted it into Al Harith after he was brutally totured. You cannot get more vulgar than what he did. His perspective is "what are you going to do to me?" He was far up north, he was a cheifton and he thought he was untouchable. This is the height of insult and arrogance - it has to be responded to. Therefore as soon as peace was established in the hijaaz region, after Hudaybiyya and Khaybar, the prophet PBUH turned his attention to the gasaanids.

2. The second reason which dosen't seem to have much evidence is that the governer of Bosra, a small region outside Damascus. To this day you still find the marketplace that over hundreds of years old. It was the centre of market and trading. The far easterners would come, the roman, the greeks, arabs etc would all come and congregate in Bosra. It's said the governer of Bosra had threatened the muslims after the letter reached Heraclius through him.

3. Ibn Kathir mentions another reason/wisdom - it seems moreso to be an effect of the battle. He mentions this battle was preperation for the later battles against the Romans. The prophet PBUH wanted to send a message to the world and especially to the sahaba, that Islam is a global message and it must spread outside the Arabian Peninsula. So Mu'tah is a prelude, followed by Tabuk in which he did participate. Tabuk was also meant against the Romans. Now note Mu'tah wasn't directly against the Romans - it was against the gasaanids. But the point is if you are messing with the gasaanids, you are messing with their allies i.e. the Romans. Even though the prophet PBUH did not anticipate the Romans fighting, he knows what he's getting into. And Tabuk was clear cut for the Romans but they didn't show up. So the point is, it's as if the prophet PBUH is telling the sahaba "when you finish up with the Arabian Peninsula you need to go beyond" and the number one target is Syria. And this is why the very first land conquered after the death of the prophet PBUH was Syria. So Mu'tah is like the first domino, then Tabuk etc. So ibn Kathir says the wisdom of Mu'tah is the psychological foundation to take over the Romans.

4. Another wisdom was that Khalid ibn Waleed manages to witness the tactics of the Romans first hand. He participates and saves himself and the muslims. And this experiance he gains was invaluable for the future, and indeed it is Khalid ibn Waleed who leads the muslims to conquer all the lands.

The point is Mu'tah wasn't something immediate in defence of an enemy attack. It was for revenge for Al Harith, or he wanted to set the ground for future conquests, or he wanted to do both. In Jamaadal Awwal, 8th year of the Hijrah, the prophet PBUH made an announcement that he wanted the muslims to go to the gasaanids. And there was no ambiguity. It would take them at least a month of travelling. So he told where they are going, and encouraged them to volunteer. And around 3000 sahaba signed up. Notice how quickly the numbers are changing. 6 years ago in Badr, the numbers was 1/10th. In 6 years, the numbers have increased 10-fold. In fact in Hudaybiyya we only have 1400. Within one year it doubles. And this is only the volunteers, in Madinah there are hundreds more. Thus Madinah and the muslim empire is becoming larger and larger. So 3000 signed up and they felt on a friday in Jamadal al Awwal in 8H. We know it's friday as ibn Abbass narrates "I said to myself, 'should I leave with them or pray with the prophet PBUH Juma'a first?'" So the army is leaving in the morning, so he's debating shall I pray Juma'a and catch up to them or leave with them in the morning. Ibn Abbass decided to wait, so he prayed Juma'a and the prophet PBUH finished and asked ibn Abbass "why are you here why haven't you left?" Ibn Abbass said "I wanted to pray with you and then catch up with them". So the prophet PBUH said "If you were to give sadaqah of all of the money of this world, you will never get the reward of that

having left early with them". Meaning he gave up the bigger reward of leaving early for a smaller reward of Juma'a. The bigger reward is to be in the gazwa with the people.

And the prophet PBUH appointed three commanders one after the other. This was the only time he did this in his entire life. This indicates the prophet PBUH understood the severity of the battle. He understood it's not easy and something bad might happen. He appointed first Zaid ibn Harithah as its leader, and he said "If Zaid is killed then Ja'far will be in charge, if Ja'far is killed then Abdullah ibn Rawahah shall be in charge". This is in Bhukari, in one version in al Bayhaqee "if Abdullah ibn Rawahah is killed, let the muslims choose somebody else". So he gave this command aswell. And this shows us the status of these three sahabi. All three was incredibly near and dear to the prophet PBUH. Especially Zaid ibn Harithah, that sahabi who has the honour of being the only sahabi whose name is in the Quran. That sahabi that Aisha RA herself said "never did the prophet PBUH send Zaid on an expidition, except that Zaid was in charge". He was never number two in any battle. And then "if Zaid had been alive when the prophet PBUH had died, no one would have been chosen above him". SubhanAllah. Who is Aisha? The daughter of Abu Bukr! And she herself is saying "If Zaid was alive, no-one would have been chosen above him". Even Ja'far RA felt hurt "I am your cousin and you choose Zaid?" And the prophet PBUH sensed this, so the prophet PBUH encouraged him and said "you do not know, perhaps this is better for you". So Zaid and Ja'far and Abdullah ibn Rawahah, and the prophet PBUH gave them a while flag. He accompanied the army all the way to the standard place where every group would bid farewell to their travellers. It's called the 'hill of farewell', also known as 'thaneeya tul wada'a'. Every single traveller that went out of Madinah would be accompanied with their family to this place. So it was the prophet PBUHs sunnah to accompany his army to this hill. And note the famous poem of thaneeya tul wada'a was said at the return from Tabuk.

So the prophet PBUH sends the army forward, gives them the banner and gives them advice not to turn back and be firm. Abdullah ibn Rawahah was seen crying, and someone asked him "why are you crying?" He said "I am not crying out of a love for this world, nor am I crying because I have an inclination for it, I am crying thinking of the verse in the Quran 'every one of you shall pass over it (Jahanam)'". So he began crying out of fear of crossing over the siraat (bridge) of Jahanam. And he said "what will I do in that crossing?" So we find the sahaba were emotional and one of them cries out "may Allah accompany you and allow you to return safely and soundly". And ibn Rawahah versified in a beautiful poetry "as for me, I ask for Allahs forgiveness, and a blow that is mighty that causes my blood to gush out, so when people pass by my grave, they shall say 'Allah guided him to be a warrior, and how rightly guided he was'". And ibn Ishaaq mentions a famous story on the journey. Zaid ibn Arkam was an orphan who Abdullah ibn Rawahah took care off, and so Zaid grew up in his house. So Zaid ibn Arkam is riding on the camel of ibn Rawahah and he's around 15/16 - in the middle of the night, ibn Rawahah gives poetry that "let me die oh Allah and be a shaheed". And the poetry is so moving Zaid ibn Arkam bursts into tears. So Abdullah ibn Rawahah jokingly hits Zaid ibn Arkam and says "Oh fool" in a friendly way, "what would it matter you if I am a shaheed and Allah blesses me, and you get the camel alone on the way back?" SubhanAllah, and this is exactly what happened.

Who is Abdullah ibn Rawahah? Firstly he is an ansari. He participated in the treaty of Akabah - the ansaris chosen at Akabah was amongst the elite of the Ansar so he is amongst those. And he was the one whom the prophet PBUH sent back from Badr to give the good news that Badr was a success. When the munafiqoon saw Abullah ibn Rawahah on the camel of the prophet PBUH running into Madinah, overjoyed that "Abu Jahal has died, so and so has died etc". The munafiq said "rather the prophet has died and ibn Rawahah has gone crazy". Ibn Rawahah was another famed poet along with Hasan ibn Thabit, but he died an early death so Hasan is more known to us. Even though in his lifetime ibn Rawahah was more famous, and he was of a different level in terms of piety. There are many things mentioned about ibn Rawahah. The prophet PBUH said "what a great man Abdullah ibn Rawahah is". Also, he was the one who once the prophet PBUH was giving a khutbah, and a delegation came to the prophet PBUH so the prophet PBUH said "sit down". Ibn Rawahah was just entering the masjid, and he heard the prophet PBUH say "sit down" so at the door of the masjid he literally sat down then and there. And the prophet PBUH smiled and made dua for him. And in Umrah al Qadah, he was the one signing lines of poetry about the prophet PBUH against the Quraysh. And Umar RA was more strict, he said "oh ibn Rawahah how dare you sing poetry in front of the prophet PBUH, while in ihraam while in Mecca?!" And the prophet PBUH said "let him be for verily his words are more painful to the Quraysh than arrows coming from the heavens". And of course poetry was a weapon back then. And this is Abdullah ibn Rawahah, he has a huge stellar legacy - and even in this battle, he has eloquent poetry recorded to this day.

Nonetheless, they are on their way to Jordan and march to the lands of Ma'an, but it appears the gasaanids panicked. They heard the muslims are coming, and they sent out emissaries to every one of their allies including the Romans. So they sent out emissaries to every other christian Arab tribe, such as Lukham, or Judaam etc. And they also sent an emissary to the Romans. One or two early seerah books make a mistake: that Heraclius himself responded and came down to fight. This is a clear error because Heraclius himself never fought the muslims. And even later on when the conquest of Jerusalem took place, he never participated directly against the muslims. How could he when he knew this is a true messenger of Allah. His generals, armies etc all faced the muslims, but he himself never fought. So anyway, arab christian tribes all gathered together, and the Romans sent a small contingent aswell. And all these tribes gather before the muslims enter Mu'tah; they are still a few days away so the gasaanids take precaution and thousands gather to fight the muslims. How many? The standard number mentioned is 100,000. Other books mention 150,000 - the fact is we need to be more critical. The Arab tribes in totality do not number 100,000. It's impossible for the army to be 100,000. It's human nature to read in larger numbers and this is a well known phenomenon. And also the Romans never even sent 100,000 against the Persians, why would they send that many against the muslims who were nothing to them. They weren't viewed as an international threat. One modern scholar estimates maximum 10,000 people fought against the muslims. Most likely 1000 from the Romans and the rest made up of Arab christian tribes. Now that the Romans are involved however, we have records from the Romans side about this battle. Indeed the Romans are a true civilisation so we actually have this battle

mentioned in the Roman books (next week). So in summary at max there were 10,000 - point is no doubt the muslims were outnumbered far more than they expected.

So when the news reached the muslim camp, they began to wonder "what should we do?" And they in fact camped for two days "what should we do?" Back and forth discussion that the plan was to just fight the gasaanids who numbered max 5000. But now they have double the quantity, and on top of this the Romans are involved. Why are they so worried? Because the Romans are a totally different fighting bread. Superior armory, better trained, better horses, better weapons. They are a different class of fighters. And the sahaba know this. So one group said "let us camp here and send a messenger back to the prophet PBUH and get his command: either he'll send more people, or tell us to retreat, or tell us to go and we'll do whatever he wants". Note they are already in Jordan. For them to send a messenger all the way down and then all the way back up, this will take at least two weeks. Another group said "let us return we didn't come for this because we have come to this land, shown our force, stepped in their territory, frighten them so mission accomplished". And Zaid ibn Harithah asked Abdullah ibn Rawahah "what is your opinion?" This shows us at times of difficulty you must turn to the senior members with wisdom, not the novices. And ibn Rawahah stood up and gave a moving speech. And there's no doubt Zaid knows what he will say. Zaid wants to convince the rest of the sahaba, but ibn Rawahah has a better tongue than him. And throughout the journey ibn Rawahah has said "I'm going to die shaheed khalas that's it". So he stands up, the most eloquent of the group, and says "Oh my people, what you're scared off is exactly what you're after. So you are scared of your goal because of your goal." SubhanAllah - he is saying "you are scared of dying but isn't that why we are here? To die shaheed? Isn't that the ultimate goal?" And he says "what is the matter with us? Allah will bless us with one of two things: victory or shahada. And we know Allah dosen't help us with quantity or weapons, rather through our Islam that He has blessed us with. Rather let us go forth and face one of the two inevitable realities".

So after this everyone decided to go forth and face the Romans and the Arab christians. They continued moving onwards and they passed by a village who knew what was happening, and this village showered the back of the muslim army with arrows, and it so happened a number of sahaba were injured and one of the died. So they went forward and told Zaid "let us go back and fight the village". And for sure they could have defeated the village. But Zaid said "no - for the enemy is in front of us, and I don't want to be sidetracked that will wound, tire out and seperate us from the big enemy". So he refused and moved onwards north. And eventually it was the muslims who decided on the land, and it was Mu'tah. We have to guess why this land was chosen. Again because the prophet PBUH himself is not involved in this battle we have considerably less hadiths and narrations regarding it. The whole battle is just recorded in a page or two of narrations. They most likely chose Mu'tah for logistical reasons. Definately they chose Mu'tah for ease of access of water since there was a river near Mu'tah. Also, probably there was a line of retreat that they could depend on and take advantage off if needed. And indeed this is exactly what happened with Khalid ibn Waleed. Was this a reason Zaid chose Mu'tah? We don't know, but ultimately the land did have such a retreating path. So the muslims chose the area.

As always they divided themselves into three groups. Middle, right and left. Abu Hurrairah was apart of the battle, and it's his first battle. And even though he's a narrator of hadith, he also fought in battles. So his eyes opened up wide when he saw the army in front. And one of the sahaba said "what is the matter with you oh Abu Hurrairah? Are you shocked at how large the army is?" So he said "yes". The sahabi said "but you were not with us at Badr. And let me tell you we did not win because of the size of the army". SubhanAllah. Look at their imaan and their confidence they will win. They are not walking into a suicide. They aren't thinking "because we're 3000 and they are 10,000 we will lose". No - they believe they will win. And this is the attitude of a muslim. He dosen't walk into a suicide attack. Walahi the seerah does not demostrate this at all. Here is Mu'tah which is one of the most difficult battles, yet the view of the sahaba is "we will win". And note wanting shahada is not the same as suicide. Ibn Rawahah wants shahada, but he fights a vicious battle. There are two different things. And the sahabi is saying again "they were 3x our size at Badr, they are 3x our size now so we'll win".

So Zaid gave the command to charge, and he was holding the flag because the prophet PBUH gave him the flag personally. It's a matter of honour, so Zaid took the flag and he was attacked from every side until he was surrounded by the enemy. And he met his death surrounded by a whole flank of non muslims. When he was killed, Ja'far took the flag, and he fought one of the most vicious fights ever recorded. The bravery of Ja'far at Mu'tah is almost unparalleled with any sahabi in any battle. He charged in with his horse, fought valiently until someone cut his horses legs off. So the horse fell and he rolled forward. Then he stood up and he is surrounded by non muslims. And while holding onto the flag, he is single handedly fighting the people around him. There are people stabbing and putting in every wound but he is fighting back. Until finally out of nowhere someone suprises him and cuts off his entire right hand which had the flag in it. Before the flag can hit the floor, the left hand comes in, swoops down and catches it. Now he is just standing there with one hand in the flag. As a matter of pride, the other groups chops off his left hand. This time the flag does fall to the ground, but he bends down, takes the two stumps and puts it on his chest to raise the flag again unil finally a Roman soilder literally cuts him in half from behind. Ibn Umar said "I participated in Mu'tah, and after we hunted for the body of Ja'far. And we counted over 90 stabs and wounds and cuts across his entire body. 50 in the front and 40 at the back". This means literally ibn Umar is counting the wounds of Ja'fars body. And why? To show the bravery and honour of Ja'far. And both of his hands were cut off, and it's recorded in Bhukari that whenevre ibn Umar passed by the children of Ja'far he would say "asalaam u alaikum oh sons of the ones with two wings". And there are many hadith put together become hasan, that the prophet PBUH said "I saw Ja'far in Jannah, and Allah has given him two wings instead of his hands. And he's flying around anywhere he wants". Thus Ja'far ibn Abi Talib is the one with two wings.

When Ja'far dies, ibn Rawahah takes the flags. And before he plunges in he hesitates and paused. And subhanAllah on the battlefield with the pressure he versifies poetry. And note he's been waiting for death this whole journey, yet when he sees it he pauses. So he says "I swear oh my soul you shall proceed or I will force you to proceed". Meaning his soul is battling

with him. And he's telling his soul "the people have gathered, the clamour has risen. What is the matter with you that you don't want Jannah? Surely what you've desired has alluded you for too long. What are you? Except a drop of despised fluid put in a bag". He's telling his soul "what's the matter why are you scared? Jannah is around the corner!" And he then jumped into the ranks and died a shaheed. And this shows us something so human and beautiful. This is what makes the sahaba the sahaba. When the shahada is right in front of him, he hesitates. What is bravery? It's to conquer your fear. It's not to not feel fear. Walahi to us this is not fear, this is ultimate bravery. It shows us the humanity, that ibn Rawahah is so close to death but he hesitates, until finally his imaan overcomes and he dies a shaheed.

Thabit ibn Arkam, when the flag falls, he jumps in, gets the flag and takes refuge in a small area. Note it's allowed to turn your back if you want to regroup as Allah says in Anfal. So he turns his back because he wants to get the flag to safety. So the battle is taking place, but he shouts out "Oh muslims come quickly". He's not Zaid, Ja'far or ibn Rawahah so it's clear they are all dead. And when a group come around him, he says "quickly choose a leader amongst you". And someone says "YOU be the leader". And he says "no way not me". So they look around and their eyes settle on the one who is the newest of them to Islam, barely a month or two has gone by, and he's someone whose caused them the most damage in Badr, Uhud, Hudaybiyya, Khaybar - so many have lose their lives because of him, but Islam forgives everything, so all eyes turn to Khalid ibn Waleed. And he says "how can I? I am who I am". We think of Khalid as the sword of Allah, but at THIS stage his is the newest muslim, fresh into Islam, he has a history of killing muslims, and his father Al Waleed has countless verses in the Quran against him. But they insist and Khalid takes the flag. We will discuss this next week.

Now, as all this is enfolding in Mu'tah, the prophet PBUH is vividly describing every single detail of the battle simultaneously. Full on live updates. All the sahaba have gathered, and he is telling them in graphic detail exactly what is happening. And this hadith is in Bhukari and Muslim so it's fully authentic. That Anas ibn Malik says "the prophet PBUH told us about the deaths of Zaid, Ja'far and ibn Rawahah before the news reached us". Meaning before the messengers came from the battle. And he said "the prophet PBUH told us 'Zaid took the flag and he was killed. Ja'far took it and he was killed. And ibn Rawahaha took it, and he was killed'. And his eyes were crying until he said 'a sword from the swords of Allah took it and Allah gave him victory'". Aisha RA narrates "when the news of the death of Zaid, Ja'far and ibn Rawahah came, the prophet PBUH sat down and grief was clearly visible from him". SubhanAllah he's so emotionally hurt he has to physically sit down. Can you imagine the stress and pain? Zaid ibn Harithah, the one who when his own father and uncle came to free him, Zaid is shocked and said "what did you tell them?!" And the prophet PBUH said "I left the matter to you". And Zaid tells his father "in that case I will never choose anyone over this man". And his father said "oh my son you'll remain a slave with a stranger rather than be a free man?" And Zaid says "oh my father the love this man has shown me, no one else can show me". And when he said this, that was when the prophet PBUH took Zaid as Zaid ibn Muhammad, and he is the only sahaba mentioned in the Quran by name. Abu Bukr is mentioned only by a pronoun. So Zaid has just died. Someone who the prophet PBUH raised up for 30 years in his own household. Then Ja'far - the prophet PBUH stood up and kissed Ja'far when he came back. The prophet

PBUH said "I don't why I am happy - the conquest of Khaybar (worth millions) or seeing Ja'far". And he was raised with Ja'far as a child, but he has just been killed. And Abdullah ibn Rawahah has also just died.

And Aisha is seeing all this and says "I was looking at him from the corner of my house, and a man came to him and said 'the women of Ja'far are crying'. So the prophet PBUH told him 'go back and tell them to stop'. So he went, but came back and said 'I told them but they didn't listen'. So the prophet PBUH again commanded the same. But again he returned and said 'the women have overpowered us'. And so the prophet PBUH said 'then go throw dust into their mouths'." Then the messenger goes back but Aisha gets so irritated she says "rather may Allah throw dust on your nose, for neither have you done this nor have you relieved the suffering of the prophet PBUH". The point here is the prophet PBUH is so grieved and in pain, he literally sits down and is crying. He is in shock and news spread so the wives of Ja'far begin mourning i.e. crying out loud and wailing. And wailing is "how will we live?" etc. But this is haraam and a major sin. The women know this, but they have not been tested yet. So for the first time a man dies and the woman revert to their practices and begin wailing. So a man comes, who we don't know, and he says 'the woman are crying what do I do'? And notice Aisha dosen't narrate the women are 'wailing' but they most definately were. Rather Aisha tones it down so as not to embarras the women. So the prophet PBUH tells them to stop, but for three times back and forth they didn't stop. What can the prophet PBUH do? So the third time the prophet PBUH got irritated. And this hadith is so beautiful because it shows us the humanity of the sahaba. Its haraam to wail and he tells them three times 'stop wailing'. But they didn't stop. Now what can you do? The man is saying 'the women has overcome us'. So the prophet PBUH is saying "what can I do?! They aren't doing it, you're not stopping them, what can I do? Go throw dust in their mouths". The prophet PBUH is fustrated and in pain, yet this man is coming with such a concern. It's not wise. It's not something you need to come three times for. This is what she says "neither are you able to control your women, nor are you sparing the prophet PBUH from pain and suffering". So she lashes out. And walahi the whole incident - you are crying for all parties. All of them have their own tragedy taking place. Overall the point is the battle of Mu'tah caused immense grief for the prophet PBUH. He lost the most beloved to him, Zaid. Ibn Abbass says "I never knew Zaid ibn Muhammad was Zaid ibn Harithah until Allah revealed the verse about him". For all sense and purposes, he was a real son of the prophet PBUH. And now he's died. Ja'far has died. Ibn Rawahah has died.

Seerah of Prophet Muhammed 74 - Battle of Mu'tah Part 2 - Dr. Yasir Qadhi 11th December 2013

We discussed the battle of Mu'tah. Last week we reached to the place of Khalid ibn Waleed having been appointed and the prophet PBUH explaining in real time what is going on. So once again we reiterate we only two or three narrations from which we try to derive the entire story. What appears to be the case is that Khalid realises there is no way to acheieve actual victory. The only real victory would be to preserve the muslim army from destrutction. So he had a two pronged tactic. The first was that he organised the army for a quick short term attack. The purpose of this was to cause the Romans to stop moving forward. It was to pause the Romans and stop them in their tracks and onslaught. One of the things he did was that he strategically positioned the archers so that it stopped the Romans from advancing forward. One of the elders was an elderly man whose eyes were feeble. So he told his two companions "lift me on top of your sheilds, I will shoot as hard as I can and you be my eyes". And so a group of archers was a primary method used. Attacking head on with swords was also another tactic, as Khalid ibn Waleed himself narrates in Bhukari "On the day of Mu'tah, nine swords were broken in my hand and only a Yemenite sword of mine remained in my hand.". Subhan'Allah. So from this we derive there was also a ground level attack led by Khalid ibn Waleed. So by the time night fell, the two armies distanced themselves outside the range of an arrow. They are in visual sight but not in the sight of an arrow, and so when night fell the muslims are safe for the time being, and they took shelter behind a hill. In that evening the martyrs could be buried, Zaid, Ja'far and Abdullah ibn Rawahah - and they were all buried in the same grave.

What happened the next day? The books don't tell us anything (from the classical books). A later book stresses a technique/strategy Khalid used (but we don't know where the author got it from so Allah knows best). So this author writes another tactic Khalid used was that he gave the impression that a group of reinforcements were arriving. So the Romans thought reinforcements were coming from Madinah, and this made them worried and paused. In this pause, Khalid ibn Waleed and the muslims managed to escape and achieve total security. Indeed had they left in front of the eyes of the Romans, the Romans and Arab christians would have followed them. But by giving the illusion that reinforcements were coming, the Romans paused for a few hours and this allowed the muslims to escape. How did he give this illusion? One book mentions Khalid told a group of sahaba to spread out thin in a far far away area with sand, and use certain instruments to beat the dust up. So from a distance there is an illusion that hundreds of horseman are coming. But again Allah knows best. The main point is Khalid saved the bulk of the muslim army from what otherwise would have been complete annihilation. So much so only a handful sahaba, up to 20, passed away. Out of 3000! So only 1% passed away, and that is a great victory in and of itself. Faced against more numbers, superior fighting power, superiror weapons etc it was a victory. On the way back they passed by the same village who wounded a sahaba before and they got their revenge on them (again the books don't mention how).

The question arises: is Mu'tah a victory or loss? There are three opinions:

1. Mu'tah is a big victory. This is the position of Musa ibn Uqtah, Al Bayhaqee (428), ibn Kathir (796). They all felt Mu'tah was a massive victory. Of the things they say:

i) the muslims returned successfully with only 1% casulaities
ii) they took some war booty
iii) their main evidence is what the prophet PBUH himself said. The prophet PBUH told the people of Madinah of the deaths of Zaid, Ja'far and Abdullah as it's happening, and he is crying and then he said "until a sword from the sword of Allah took it, and Allah gave them VICTORY". Clearly if the prophet PBUH himself says it is victory, then end of story it is a victory. This is therefore a theological point. The prophet PBUH said it so it's a victory.

2. Those who are more historians: Al Waqidi, ibn Sa'ad and non muslim historians consider this to be a loss. They look at it from a military position. Why:

i) the muslims lost three very important leaders one after the other and they lost their flag
ii) the muslims had to retreat and the romans remained - generally speaking the one who retreats is the loser

3. It's neither a victory or a defeat. It's in fact a draw. This is the position of ibn Ishaaq, ibn Abdul Baar, ibn al Qiyyam - they all say Mu'tah is neutral (similar to Uhud). Why? Because neither side attacked the other at the end of the battle, and the two sides both returned back to their places. Further, neither sides took prisoners of war. In terms of dead, the Romans had a little more but it wasn't signifcant. Thus since both sides returned back home it's a tide and draw.

The prophet PBUH said it's a victory so theologically it's a victory. At the same time, from a military perspective one can say it's a loss. Just like Hudaybiyya was a long term victory, short term all of the muslims were angry and saw it as a loss. Even the prophet PBUH said "Allah knows". So in the short term al Waaqidia and Ibn Sa'ad have a point that the muslims had to retreat, they didn't conquer even an inch. And of course the third opinion also has a lot of weight: neither the Romans attacked the muslims, rather they let them go. Indeed its a victory in the sense that the sahaba lived, but not militarily. It's a victory due to the fact that only 1% of the army was massacared. Also some historians try to make every battle positive for the muslims. But rather this dosen't have to be the case. There is wisdom that some battles don't come out to be positive. That Allah is showing us sometimes you have to struggle. And this is the same as Uhud. We really don't have to demonstrate everything has to be read in a certain light. If you don't find anything negative, how can you relate to it since we ourselves go through negative? Here we have another wisdom and that is that, even the sahaba are human. And sometimes they make a judgement that dosen't turn out to be the best choice in the short term.

So the sahaba returned back, the prophet PBUH rejoiced at their safe return but within a few days, rumours began to spread, smear campaigns were launched against the people who

participated in Mu'tah. How do we know this? The prophet PBUH saw the wife of Salma bint Sham and the prophet PBUH said "what is the matter with Salma? I haven't seen him". She said "Ya RasulAllah he has not come out of his house. Every time he exits, people make fun of him and rebuke him and they say 'oh you who ran away, have you run away from the path of Allah?'" So Salma has remained in his house not leaving out of rebuke. Thus this shows us some of the sahaba felt a bit of positive anger, and the hypocrites felt a way of smearing, so the people who fought in Mu'tah were being mocked and smeared that "you are cowards". When the prophet PBUH heard this, he said to all of the masjid "they are not runners away, they are 'the ones who will come back and fight again'". So the prophet PBUH took the smear, changed one letter (in arabic), and he made a positive word. And subhanAllah this shows us the wisdom of the prophet PBUH that he changed 'furaar' meaning 'runners away' to 'quraar' meaning 'those who come back to fight'. And this clearly shows us martydom is a goal of all muslims, but it's not a goal that you try to get foolishly. You don't walk into a battle and stand there waiting to die. This is not the way otherwide every warrior would just throw his arms and say "come on kill me so I can meet Allah". Therefore these sahaba returned back - some of the sahaba seemed overzealous and said "how dare you turn your back and run away". But the prophet PBUH is showing no doubt martydom is a genuine goal of every muslim, but we don't want foolish and illegitimate martydom. They didn't run away out of cowards, they protected themselves and escaped so they can fight a proper battle later on.

Last week we mentioned the story of the women of Ja'far wailing. So the prophet PBUH commanded food to be prepared for the women of Ja'far, and so food was prepared. And after three days he visited the wives and the children of Ja'far. And he said "after today let no one cry over my brother". And subhanAllah he called Ja'far his brother. And he called for the children of Ja'far. There was Abdullah and Muhammad, and Abdullah was the older of the two. And he narrates this hadith - at the time he was around 6/7. So Abdullah is narrating that the prophet PBUH visited him and his family after Ja'far died, and he called for the children to come. And Abdullah said "we looked like baby chickens" i.e. his hair was all disheveled. So the prophet PBUH sees this and orders a barber be called and their hair be trimmed. And then he praises each children. He says "as for Muhammad, he looks just like my uncle Abu Talib". And Abu Talib is Muhammad ibn Ja'fars grandfather. Then he called for Abdullah "as for Abdullah, he looks just like and acts like me". SubhanAllah - he is trying to console the children and make them feel special. And Abdullah was the eldest so the prophet PBUH held onto Abdullahs hands, raised it up and said "Oh Allah allow Ja'fars progeny to remain" i.e. bless them and give them baraqah. And "Oh Allah bless Abdullah in all his transactions" since he is the main man of the house. And he told them "your fathers hands have been substituted with two wings, and he is flying around in Jannah wherever he wants to go".

Their mother, Ja'fars wife, Asma bint Umais, was firstly the wife of Ja'far. Then she will marry Abu Bukr RA, and when she marries him, the two of them have Muhammad ibn Abi Bukr. Then Abu Bukr passes away and she marries Ali ibn Abi Talib. So she married Ja'far, Abu Bukr and Ali RA and from each she has children. And of course this shows us the stigma of divorce/widow did not exist among the sahaba. Many sahaba married one after the other. And it's mentioned when Ali was married to Asma, Muhammad ibn Ja'far and Muhammad ibn

Abi Bark are two half brothers. And so they began debating whose lineage is better. And they both say "I am this, I am that, my father is this". So Ali is sitting there watching them so to tease Asma he says "Ok khalas your mother will be the judge" since she was married to both Ja'far and Abu Bukr. So he calls Asma out and says "you decide between your two sons". And he puts her on the spot and says "which of the two is better?" Asma bint Umais says "As for the young men, then Ja'far is the sayyid of them - as for the wise, senior men, Abu Bukr is the sayyid of them". SubhanAllah look at the wisdom. But then Ali says "what have you left for me?" And again it shows us so clearly it is ludicrous to think there were tensions between Abu Bukr and the ahlul Bayt. Here is Ali marrying Abu Bukrs ex-wife; here is Ali joking "which of the two is better, Abu Bukr or my own brother Ja'far?" And it's so obvious there was no tension amongst these great sahaba. Every incident of the seerah shows us even something as trivial as this, this tension is completely false and only read in.

So Asma bint Umais comes out and begins to complain "Ya RasulAllah these are orphans who will take care of them?" And the prophet PBUH said "are you scared of poverty for them? When I will be the one who will take care of them in this world and the next". So subhanAllah the prophet PBUH himself took charge of the children of Ja'far. This demonstrates the care and concern of the prophet PBUH for orphans. We also derive interesting sunnah:

1. When a family suffers a death or tragedy, the close family/friends should take charge to prepare and give food. This is proven in this hadith. The prophet PBUH said "make food for the family of Ja'far because something has come that will cause them to be too busy to cook".

2. It is sunnah to visit and give words of encouragement and consolation.

3. It is sunnah to visit but not for a long time i.e. it's discouraged to sit for a long time. It's makrooh to turn that visit into a socialisation session. You sit for an hour or so, and then leave and give them private time. Also it is makrooh for the host family to feed the visitors. It is wrong. The family who have suffered a tragedy, they should not be hosting people who come. It is narrated "we used to consider gathering in the house of the deceased and their preparing food for us apart of the wailing the prophet PBUH forbid". Note 'gathering' means making your visit into a socialisation. And also the host clearly should not prepare food.

4. The prophet PBUH waited for three days - and indeed as we know for 3 days it is allowed to mourn, after which we should stop except for the wife who remains in her idaat. The legitimate mourning is to feel a sense of loss, greif and crying, and altering your lifestyle a little bit i.e. you are so depressed you don't eat, you take time off work etc. This is halal to do for three days. Beyond this, to beat yourself, wail out loud, cry claims of kufr "who will take care of me?" etc. This is all haraam. So wailing i.e. raising your voice out loud and shrieking, are haraam. And unfortunately it still happens today. And infact the prophet PBUH "four are the things of jaheleya my ummah will never give up, the first is 'wailing for the deceased'". So what is allowed is crying without wailing. Our prophet PBUH himself, when the news came he had to sit down. He is so overcome with grief he just sits. And he was crying. Aisha RA says "you could see the grief on his face". This is all permissable. As we said last week, the family

of Ja'far went beyond what's allowed - the prophet PBUH tried to stop them three times through the messenger until finally when it can't be done let it be. Until after three days he himself comes and puts an end to it. This shows us that sometimes you cannot enforce perfection in such sensitive matters. Even the extended family of the prophet PBUH, things happen he could not control. After three days, you have to deal with and get to terms with it - so after three days the prophet PBUH came, shaved the boys head, told the woman to stop crying etc. And indeed time heal all wounds. So three days is the maximum time given where the death of someone can change our schedule. Except for the wife who remains in the house for 4 months, 10 days and can mourn for longer which is the 'iddat' period.

How about Zaid? He of course had a son who was Usama bin Zaid. And its mentioned after Mu'tah whenever the prophet PBUH would see Usama he would tear up and cry. Because Usama is now 14/15 - just a young man, about to become an adult, and he now loses his father. And Usama resembled Zaid, so the prophet PBUH would tear up and become griefstriken by looking at Usama out of love and the memories for Zaid. And after a few days it's mentioned the prophet PBUH came to the masjid and there was a group of sahaba huddled up, crying. So the prophet PBUH said "why are you crying?" And they said "why should we not cry when the best of us and the most noble of us have left". So the prophet PBUH said "but do not cry, for the example of my ummah is like a garden whose owner has cut the leaves and the branches and prepared his houses, so that each year gives a better crop than the last year". So the prophet PBUH is giving an anology, that for the garden to flourish in the next year, the owner must cut and clean up the garden. "And the messiah (Isa) will meet this ummah, and there will be a group he meets that are like you or even better than you. And Allah will not humiliate an ummah; I am the first and Isa is the last". SubhanAllah. This hadith is a very beautiful hadith - ibn Hajar says it is hasan but other scholars say it's slighly weak. The meaning is definately beautiful; it's so true, that who are the last muslims to pass away in this ummah? It will be a group of people with Isa AS. Perhaps even the last to pass away is Isa AS himself. Hasan ibn Thabit and many other sahaba wrote long lines of poetry for Mu'tah. The point is Mu'tah was one of the most traumatic incidences. Look at the trauma and the grief that was inflicted upon all the sahaba and especially the prophet PBUH, and we see the importance and status of Mu'tah.

There is a side story mentioned: in the battle of Mu'tah, there was also a group of helpers from Yemen. They joined the muslim army to help fight against the Romans and christians. One of them a story is mentioned about: he only had one sword in the fight. When the Romans came near, one of the muslims sacrificed an animal so the man asked whether he could take the skin of the animal and the sahabi said "take it". So he took it and made a leather armour out of the skin. And there was a Roman with golden armour, and was reaking havoc in the lines of the muslims. So this man attacked him with only goat skin and a single sword. And managed to kill this Roman, maybe general, and he took his horse, armour, weapons etc as booty. And this is the fiqh: the one who kills a soilder gets the booty of that person. When the battle is over, Khalid sees him and says "what is this?" The man said "I killed the Roman so I will get his booty". But it was so valuable: golden armous, weapons, a beautiful horse etc that Khalid said "this is too much for one soilder! You must give some to the general treasury".

But the man said "this is the sunnah of the prophet PBUH". And indeed it was - it was a general rule. And note it applies to an army that's not paid; the army is voluntary. And so each person gets the booty of whoever he kills, and on top of that a percentage out of the general fund. And remember the one with the horse gets 3x as much as the one without. But Khalid insists "you won't get all of this" and takes his booty and just gives him a portion. The man says "I will complain to the prophet PBUH".

The sahaba go back to Madinah, and the man goes to the prophet PBUH and tells him what happened, that Khalid took his booty from him. So the prophet PBUH called Khalid to confirm and he agreed. So the prophet PBUH said "here give it all back". So Khalid gave him ALL that he earned. At this the man scoffed and mocked Khalid. So the prophet PBUH said "what is this? Why did you say this?" So the man explained "I told him I would complain and your verdict is in my favour". At this the prophet PBUH became angry with the arrogance of this man. That the man was now boasting "did't I tell you, you got what you deserved". So the prophet PBUH said "In that case oh Khalid, do not give it to him". So this man deserved his booty, but when his arrogance got the better of him, the prophet PBUH needed to send a message. That you cannot treat your leaders and generals in this manner. When you are arrogant it's a worst sin. Khalid is a new muslim, he made a genuine mistake, he didn't know the ruling. But this man's arrogance trumped the fact that he was right. And so in the end he didn't get anything. And this shows us the danger of arrogance even for the one upon the truth. We also see it's allowed for a judge to change his ruling then and there. And the prophet PBUH said "aren't you going to leave my leaders for me?" meaning 'have you no respect for my leaders that you will mock them (i.e. Khalid) in this manner?' Note, who appointed Khalid to be a leader? The prophet PBUH? No. The people. Yet he called Khalid 'HIS' leader; and this shows us the khalifa whom the people choose, is the khalifa of Allah and His messenger on this Earth. This is sunni doctrine. Basically there's a hadith which says "the sultan is the representative of Allah on Earth" meaning he is representing the shariah. So as sunni we believe the ruler has a special respect in matters of this dunya. Such hadith are applicable to legitimate Islamic ruler - NOT modern day secular presidents.

This battle is actually mentioned by the Byzantine chronicolers - the non muslim writers. It's extremely interesting the earliest historian who writes about this (St Theophanes, a monk who wrote a very large book in ancient latin called 'the Chronicles' translated into english). This work is the earliest work to mention the prophet PBUH and even the battle of Mu'tah. And Theophanes died 828CE so very early, a few hundreds years after the prophet PBUH dies. And he uses sources we don't have - and one source is an arab source to discuss the Islamic side of events. And no other Byzanitine chronocilor was so well equipped as St Theophanes was. And very interestingly he mentions the battle of Mu'tah in his large book. He mentions in the year 630 - and he always has the dates according to the Roman emporer and dates according to the civilisation of the time. So he says 'Heraclius 22nd year', 'Abu Bakaras (Abu Bukr) 1st year'. This is a mistake from his side - he is putting Mu'tah in the first year khilafa of Abu Bukr. Obviously he isn't 100% accurate. And indeed his description of the prophet PBUH is full of stereotypes, but the point is by this time they've heard of Islam, the prophet PBUH,

the sahaba etc and it's very interesting to look at things from their perspective. Yes it's full of inconsistencies, but he is mentioning a new religion, a new prophet etc.

So he says in 'Heraclius 22nd year', 'Abu Bakaras (Abu Bukr) 1st year' - he says 'Moammed' i.e. Muhammad "had appointed four ameers (leaders) to fight the members of an Arab nation that were christian". Note this is another mistake, the prophet PBUH appointed three but agains its from his side. And he says they came to the village 'Mukiah'. And he says "in that villiage was stationed 'Vecarious Theodore'". Note this 'Vecaraios' is actually the brother of Heraclius, and in Islamic sources we too find the brother of Heraclius fought in Mu'tah so this lines up. "And they intended to fall upon the Arabs on the day they sacrificed their idols". So he is saying the muslims chose a day that was a festival for these arabs. If this is the case, that makes a lot of sense. Our books do not mention anything like this. And he continues: "Vecarious, on learning this from a certain 'Qurayshite' (i.e. Qurayshi), called 'Qutaybas' who was in his pay" Meaning there was a spy for the Romans and this must have been from the Arab christian community within the Quraysh. And he continues "He gathered all this information, assertained the day and time they would attack, and therefore he himself attacked them at a village called 'Mutas'". In our books such a village name is not mentioned. "And he killed three 'ameers' and the bulk of the army". The 'three ameers' is true, but the 'bulk' is not true. The muslims only lost 1%. And he continues: "one ameer, called Khalid, whom they called 'the SWORD OF GOD' escaped". SubhanAllah. Theophanes is mentioning Khalid as the sword of Allah. They already know Khalid is the one who caused the muslims to escape - why? Because 'they call him the sword of God'. Meaning, the title which the prophet PBUH gave Khalid had reached the Roman empire! And Theofinees is writing this "they call this man the 'sword of God'".

And this is why Khalid ibn Waleed HAD to die in his bed. It is said he was visited by someone and began crying. And he said to the visitor "turn me around look at the front and back, you will not find two fingers on my body except that there is a scar, mark and bruise. Yet here I am dying on my bed". Khalid has warrior blood, and he dosen't want to die on his bed. He spent his whole life fighting, yet he is helpless on his bed. He dosen't understand the wisdom. But all the later scholars say "Khalid was the sword of Allah. And it is not allowed for ANYONE to break the sword of Allah in a battle. Only the one who unsheathed the sword can put it back where it belongs". SubhanAllah. He's too holy to die on the battlefield. The one man who did so much, he is actually called the 'Sword of Allah', he is not allowed to die in battle.

Final point: the primary benefit of Mu'tah opened up the northen lands. 95% of the battles of the seerah are southern. Mu'tah was the largest battle up north. It was the mother of all northen battles. Mu'tah - we agree the Romans were not defeated, and the christian arabs weren't defeated, but the reach of the ummah has spread. And the strength of the muslims is established, and fear is put into the hearts of the Arab christian tribes. And we will see, when the prophet PBUH himself marched north, they couldn't even fight him. There's no denying Mu'tah had a huge impact. If only 3000 could do so much damage and still escape, what will be done when the real general and commander, the prophet PBUH himself turns up? So when Tabuk takes place, they don't even show up! They don't even fight. So it's the

first and only major battle that takes place up north. It's also the first and only battle with the Romans in the lifetime of the prophet PBUH. Khalid in paticular gets that experiance and he knows the tactics of the Romans, and Allah will use him later on to fight the Romans. Now when does Mu'tah take place? The beginning of the 8th year of Hijrah. The conquest of Mecca is Ramadan 8H. Hajj atul wad'a is the 10th year. The very next incident is the conquest of Mecca. Recall Hudaybiyya is 6th year, Mu'tah is beginning of 8th. During these two years, every single serious threat to the muslims has been eliminated. By going up north, the message has been given "you cannot attack us". This is the LEAST thing. Recall the gasaanid cheifton said "I will come to Madinah, I will do this and that". Now he won't do nothing. Once he's seen what the muslims are capable off in their own lands they will not move. So Mu'tah was not a pure victory, but the message was delivered which is "don't mess with us". Therefore every serious oppisition has gone, the only 'threat' left is a weak, pathetic, insignificant Quraysh. They have nothing left and they are all defectiving over. Even Amr ibn Al As, the statesman sees this. And therefore we will be moving on to the pinnacle of seerah, the conquest of Mecca.

Seerah of Prophet Muhammed 75 - Recap & Battle of Dhat Al Salasil ~ Dr. Yasir Qadhi 5th Feb 2014

Let us the recap the seerah thus far. We are now in the 8th year of the Hijrah and the prophet PBUH is 61 years old. Masha'Allah we've covered the entire seerah up until now. And the prophet PBUH is nearing the pinnacle of his career, and that is the conquest of Mecca. In Mecca for 40 years he lived amongst his people. They respected and loved him more than anyone. And every single indication was there that he would be their next leader, or at the least amongst the elite and nobleman. But when the prophet PBUH began preaching Islam, equality, oneness of Allah - they became his worst enemy. They rejected him, smeared him and fabricated against him lies they knew were lies. They accused him of being mad, crazy, a magician, a poet etc. It's very interesting they never accused him of being power hungrey or insincere. Because they could never accuse him of wanting power - and even in this we notice how sincere the prophet PBUH was. No one said "you want this for money or power" - they made ridiculous accusations, he "has gone crazy" was the main one, but they never accused him of wanting power. And indeed being 'crazy' is the only thing they could say. So because they could not harm him personally, because the prophet PBUH is the grandson of Abdul Muttalib and he has noble blood in him which HAS to be protected. So nobody could harm a hair on his head physically since he is the son of Abdullah and the grandson of Abdul Muttalid, the leaders of the Banu Hashim. So they took out their anger on the weak. They killed Sumaya and Yasir; persecuted Bilal, and eventually they boycotted him and his tribe. They didn't even sell food and water - how can you live like this? Out of anger and disgust the prophet PBUH and his tribe left Mecca and self imposed exile on themselves. This led to many sahaba immigrating to Absyinnia. And their hatred continued to increase until finally they harmed our prophet PBUH: throwing an animal carcuss onto him, choking him in public etc.

And after the death of Abu Talib, Abu Lahab went even lower. Initially the prophet PBUH would be followed by Abu Lahab and anytime he would give a lecture to the hujjaj who came, Abu Lahab would call out from behind and say "don't listen to him he is my nephew and I can vouch he has gone crazy". Imagine how hurt the prophet PBUH would have been. Until finally Abu Lahab got so irritated and withdrew his protection of the prophet PBUH. And he disowned the prophet PBUH from his own tribe. And this was unparalleled. So the prophet PBUH went to Ta'if; he was rejected there and no one could offer him support until finally Mut'im ibn Adi gave him temporary support. Finally after 13 years of preaching the Quraysh decided to do the unthinkable and assassinate the prophet PBUH. And this was unheard of in the Arab tribes that they would kill one of their own. It went against EVERY law the arabs held sacred; especially in the haram and by the Quraysh, and from the Banu Hashim. And they all agreed to kill him together. This was when the hijrah occured and he left the land of his people, birth, great great great grandfather Ibrahim AS, and he spoke to Mecca "you are the most beloved of all cities to me, and were it not for the fact my people have expelled me from you I would never have left you".

And even in Madinah the Quraysh did not leave him alone. The first and biggest battle which is truly the biggest victory after the conquest of Mecca is the battle of Badr. Allah truly

demonstrated the truth from the falsehood. Each and every senior leader from Quraysh were destroyed and killed; or taken prisoner of war. Truly this was a HUGE victory. The Quraysh never ever fully recovered from Badr. Their nobleman: Utbah ibn Rabbiah, Abu Jahal himself, Ummayah ibn Khalaf. All these major figures died. In Uhud the Quraysh realised even if they sent their entire city to Madinah it would not eliminate Islam. They sent every single man from every house from the Qurayshi tribes but still the muslims were not defeated. In Khandak, they gathered together the entire Arabia to fight against the muslisms, but STILL Allah protected Madinah. In Khandak something happened for the first time ever, and that is different tribes unified together on the basis of hatred for Islam. Pagans united with other pagans; forgot all of their past wars, merely to fight against Islam. And they sent an army the likes of which the muslims could never defeat but Allah protected them. Finally after being so demoralised they were forced to acknowledge the political power and dominance of the muslims. They had to sign a treaty with them, and to save face they tried to put on the harshest of terms, but ultimately the treaty flipped against them in the long term. The main condition of peace worked against the Quraysh - it shows the superority of the muslims. In that time frame, so much good happened on the political front, moral front etc for the muslims, that for the Quraysh it's the beginning of the end.

When the muslims secured the peace from Quraysh, they turned to others and eliminated ALL other threats. The most significant in central Arabia was Khaybar. The largest unified power that had weapons and money. They didn't have quantity, but they had fortresses, money etc. So it was the most well fortified encampment, and it was the wealthiest power which could oppose the muslims. So after Hudaybiyya immediately the prophet PBUH sets his eyes on Khaybar. And again it's as if MECCA is the prize and everything is happening to get there. And even symbolically, as soon as the Hijrah occurs, the qiblah was changed to Mecca. There's a clear symobolism that "turn your face to masjid al haram" showing the muslims will eventually get Mecca back. So the prophet PBUH realised he needed to eliminate all other threats, so he set his eyes on Khaybar. And after eliminating Khaybar, not only was the threat gone, the muslims acquired more wealth than EVER before. And they acquired all the weapons of Khaybar which are difficult to obtain. Further, they got constant income without having to life a finger. As ibn Umar said "we never ate to our fill until after Khaybar". So with Khaybar comes financial security and stability. And with the loss of Khaybar it's the final demoralisation for the Quraysh. They've tried all of Arabia but there is no one left. Imagine being in Mecca at the time: houses are empty, the noble men of Quraysh are gone, more than half the people living are in Madinah, 2/3 of the city is empty.

And so after Khaybar we discussed the battle of Mu'tah - it was not a victory in the military sense. However it was a victory in another sense - it was a sense of moral boost to the muslims that they took on the mightiest superpower in the world, the Romans. This was the only time the muslims fought the Romans in the life of the prophet PBUH. They didn't win, but they definately did not lose. Over 95% of the army came back untouched. Yes there were some major losses, but 99% of the army came back alive. There is a message being sent that "we will even take the Romans on". This is why the prophet PBUH said Mu'tah was a 'fath' (victory). SubhanAllah think about it - the Romans had the better everything. Better weapons,

better horses, better generals etc. The arabs could never think of taking them on. But the muslims did and they came back unscathed. So the moral amongst the Quraysh is literally nothing now - that they see even the Romans cannot finish the muslims off. And this was a huge PR lesson for the Quraysh. And this is why when people criticised the returners from Mu'tah and said "you are deserters" our prophet PBUH said "NO they are not 'furaar' they are 'quraar'". And of the first fights they did after Mu'tah was the conquest of Mecca. And thus one of the main points of Mu'tah was the PR victory for the muslims that truly the muslims are now taking on a superpower and they are coming out fine.

In addition to all of this, the muslims have won on the moral front and quantity front during the last two years. As we said more people embraced Islam in these two years than the beginning of the dawah. 18 years vs 2 years. SubhanAllah. This clearly shows again the spreading of Islam was NOT done through the sword. Rather it is done through peace and interacting with the people. So it's as if every single episode of the seerah is leading up to the climax and there's no doubt the conquest of MEcca is THE climax of the seerah. Everything after is just footnotes. Yes we have the battle of Hunayn and Tabuk etc but that is just finishing off. The ulimate climax is the return of the prophet PBUH to Mecca, coming back to the very city that expelled him. And indeed once Mecca is in the hands of the muslims, and they already have central Arabia and northen Arabia, then the rest must fall. What is left? The small principalities. They aren't centres or leaders - they are rather following the centre which is Mecca. So the conquest of Mecca truly is the climax of the seerah of the prophet PBUH and the rest of the incidents that occured after are just small footnotes.

Before we begin the conquest of Mecca which occured in Ramadan in 8H, we will discuss a few incidents that took place between Mu'tah and the conquest. And note when we mention the smaller battles, it's not about the politics of which tribe was conqeured etc. Rather we discuss them to gain small but important theological benefits, of fiqh benefits etc. So we begin with the most significant of these minor battles, the gazwa of Dhat Al Salasil. Note the 'battle of Dhat Al Salasil' refers to two different battles: one for the seerah (NOW) and one during the reign of Umar RA. So we musn't get confused: they are both called Dhat Al Salasil but for different reasons. This one is called 'gazwa' or 'sareeah' and for Umar RA it's just called the 'battle of Dhat Al Salasil'. Note the battle during the time of Umar was a battle that led to the downfall of the Sassanid empire. Khalid ibn Waleed on one side and Yusjadur on the other side. And that was the end of the Sassanid empire - so it's very important. But for now we will discuss the Dhat Al Salasil during the prophet PBUHs time. This gazwa is called 'Dhat Al Salasil' because the incident took place near a pond that was called Dhat Al Salasil. The other battle during Umar RA reign, is called Dhat Al Salasil because the prisoners were all tied up in chains (and Salasil means chains). And the muslims had SO many prisoners the whole battle was called the battle of Salasil i.e. Dhat Al Salasil. In any case, if we hear Dhat Al Salasil usually it's about the famous BATTLE during Umar RA reign led by Khalid ibn Waleed; we are discussing the small incident that occured during the prophet PBUH time.

What is the sareeah we are interested in? It took place a few weeks after Mu'tah so around Jummadal Thani of the 8th year of the Hijrah. It was against one of the relatively large tribes

up north, and that was the tribe of Kuda'a. Now this tribe was not as big as the tribe of Gasaan - the christian Arabs up north (allies of the Romans) whom the muslims fought during Mu'tah. Kuda'a was not that north; it was between Madinah and Gasaan and also it wasn't full north, it was north east in direction. So it's not as far as Gasaan. And it turns out the tribe of Kuda'a had aided the gasaanids during Mu'tah and therefore this was a response. And the prophet PBUH called Amr ibn Al As to him. And Amr narrates the story in the first person: "the prophet PBUH called for me and commanded me to wear my garments and armour and come to him. So I did that and when I came to him he was doing wudu. He looked at me up and down and said 'I wish to appoint you a leader of an army and Allah will protect you and give you much ganeema. And I am optimistic for you that you will get much wealth'." So Amr said "I did not accept Islam to be wealthy: rather I accepted Islam to be a muslim and to be with you ya RasulAllah". We see here it is as if Amr has been offended that the prophet PBUH is offering him money. Recall Amr is a brand new muslim, and he was from the nobility of the Quraysh. His father Al As is a nobleman (many verses in the Quran against him). So Amr is of noble birth, and he lived a luxurious life, and he was of the very last converts before the conquest: so the prophet PBUH tells him "I want to send you on a expidition and you'll get lots of money". So he feels a bit insulted so he is saying "I accepted Islam because I want to be a muslim, not for money" and of course this shows us his sincerity.

And Amr ibn Al As is the one who said "The way the prophet PBUH used to look at me, I thought I was the most beloved to him. So I asked him 'who is the most beloved to you?" He said "Aisha". Then Amr said "no I meant amongst men". So the prophet PBUH said "her father". And Amr said "I kept on asking but my name didn't come, so I stopped asking fearing my name might never come". SubhanAllah - the point here is that Amr being one of last converts, yet because of the nature of the prophet PBUH he felt he was beloved. And note Amr ibn Al As later on got involved in the political turmoil, and because of this other sects give him a bad image. But walahi it is a point of theology to respect the sahaba - especially someone like Amr who clearly loves Allah and His messenger. Whatever Amr did later on he was sincere in his ijtihad - Allah will forgive his wrongdoings. And especially since Amr is among those who accepted Islam before the conquest of Mecca. And he fought before the conquest so the verse in the Quran pertains exactly to him. By the testimony of the Quran people like Amr ibn Al As are at a higher level than those who became muslim after the conquest. So the prophet PBUH said a phrase that should give us comfort "Oh Amr, how beautiful is pure money for the righteous man". This hadith shows us for the one who will use the money he earns in a good manner, there is nothing wrong to be eager for money itself. When Amr felt insulted, the prophet PBUH corrected his misunderstanding. That is, "there is nothing wrong with having money and wanting money as long as the man is righteous and the money is pure". So he gave these two conditions. You cannot get haraam money, and the man earning must be pious. Thus from this hadith we derive having and earning money is not wrong, as long as the money is pure and you use it to please Allah. And no doubt money is one of the biggest tests: the prophet PBUH said "the test Allah has given my ummah is the test of money". But the test can be passed with flying colours. The believer is not someone who says "I don't want money". Rather we should make dua "Oh Allah give us alot of halal money so I can spend it for Your sake".

So Amr ibn Al As was given 300 men and was told to suprise attack the tribe of Kuda'a. And it's very interesting he was given this leadership role despite being only 3 months old (as a muslim). And perhaps the prophet PBUH is wanting to test him. This is kind of demonstrated by the fact that when Amr came to the prophet PBUH, the prophet PBUH gazed at him "up and down" as the hadith says. This is a sign of assessing someone. And this is in fact the role of a true leader: even us with our children. We should test with something small, see if they pass and then give them something bigger. Here the prophet PBUH is testing Amr with not a major battle - but something relatively small (300 people). But note even if Amr was a new muslim, he was NOT a new military general. He had the upbringing of his father who was a chiefton, so he has been trained like Khalid ibn Waleed and others (they were of similar age ~ early 20s right now and grew up together), he has experiance etc. So Amr is given this leadership and he is told to go to Kuda'a. And it was in the winter this occured so Amr travelled only at night. Not during the day - why? To ensure the enemy did not hear of his coming. And at night, even though it was freezing cold, he refused to allow the army to light a fire. Throughout the entire trip, so much so they all complained. And Amr said to them "if you light a fire I will push you into it!" And when they returned back they complained to the prophet PBUH that Amr refused them to light a fire. So Amr explained: "Oh RasulAllah our quantity was limited and I didn't want the tribe to see how small we were". So he took harsh precautions and eventually got to the outskirts to the tribe of Kuda'a. And he realised 300 was not enough for an attack, so he sent a message to the prophet PBUH that he needs more men.

So the prophet PBUH sent reinforcements of 200 to make it 500 complete. And in this 200 reinforcement were Abu Bukr, Umar and other major companions, and in charge of this 200 was the famous companion Abu Ubaidah ibn al-Jarrah, one of the elite of the sahaba. And the prophet PBUH told Abu Ubaidah "when you get to Amr make sure the two of you agree and do not disagree". When the reinforcements arrived it was time for the salah and when the ikaamah was called, Abu Ubaidah goes forward to lead. Now, the leader of the salah was the leader of the army and muslims. This was known. In early Islam aswell it was the khalifah who ALWAYS led the salah. And who gave the khutbahs. There was the symbolism that the imam is the leader of the muslims in every possible sense. The Ummayad khalifas gave their own khutbahs - it was only later on this stopped. The point is Abu Ubaidah went forward but Amr said "No - you are reinforcements and I am the leader". And some tension broke out - because Abu Ubaidah is senior in every sense. In terms of Islam, Quran, everything. Amr is just 3 months old. But Amr said "No I asked for reinforcements and that's what you are - I am in charge of the army". And some of the sahaba on the side of Abu Ubaidah said that "Abu Ubaidah is our ameer, and you might be the ameer of those 300 but he is ours". And tension broke out and Abu Ubaidah then agreed to step down and said "Ya Amr, the prophet PBUH said to me 'make sure the two of you agree and do not disagree'. So even if you will disobey me, I will obey you". And therefore he let Amr lead the salah and he therefore became the leader of the army.

And note expiditions such as Dhat Al Salasil as we're discussing now - we don't know the tribe Kuda'a, we don't know what happened etc. But the incidents such as the one above is what

we derive benefits from and why we discuss these small expiditions. So from this incident of Amr and Abu Ubaidah we derive many things:

1. The sahaba are humans. We need to break this thought that the sahaba are superhumans. And as humans they battle the same emotions as us. And there are tensions - Abu Ubaidah feels he is more qualified, but Amr says the prophet PBUH put him in charge. And in a sense both of them are correct. But even though they are humans, they are the best of humans. So the role model we gain is to see how they resolve the conflict. And Abu Ubaidah agreed to step down - imagine this, Amr is a new muslim. He's younger than Abu Ubaidah but at least a decade. Abu Ubaidah has been at Badr, Uhud, Khandak etc - he's done so much. And quite literally a younger man with much less Quran, knowledge, fiqh etc is saying "no I will lead". And Amr ibn Al As is a noble man and in his blood there is naturally royalty. He had that upbringing and he has it in him - we don't say it in negative way but it's the truth. So what happened? Abu Ubaidah stepped on his own ego, swallowed his pride and let him lead. With all respect to Amr, Abu Ubaidah was the senior. But because he was, he sacrificed is his own ego for the sake of unity. And walahi what a lesson for us. This is true leadership. To step down for the sake of unity. And he said "Ok even if you won't follow me, in order to not disobey RasulAllah I will follow you". SubhanAllah.

2. Another point is that, who is in the 200 who came as reinforcements? Abu Bukr and Umar RA! And by unanimous concensus Abu Bukr and Umar are better than Abu Ubaidah in terms of taqawah, status, seniority and right to leadership. Yet the prophet PBUH put Abu Ubaidah in charge. Thus to be in charge you don't have to be the single most best person. The technical term is "the leadership of the one whose not as good, over the one who is better than him". And some shia groups say "the leader has to be the best person is the world". But we say this is incorrect and historically not right. Indeed in this case Abu Ubaidah is not the best over Abu Bukr yet he is in charge. One could also say he was put in charge due to military reasons, thus to have the most imaan is not always the best criterion to be the leader.

In any case he steps down, Amr is the leader and he coordinates an attack. When the tribe of Kuda'a saw 500 armed men attack them in complete suprise they dropped everything and fled. And the muslims did not conquer the entire tribe since it was far too large to do this, but the message was clearly sent that "don't mess with us". And fear was instilled in Kada'a and much ganeema was conquered in fulfillment with what the prophet PBUH said. So there were no major casualities; it was just a major financial victory for the muslims.

In the books of hadith we find an incident Amr narrates, and its embarrasing but he is not embarrased to mention it because there is much fiqh in it. He says on one of the nights he had a wet dream. And they are in the middle of the desert, it is freezing cold, and Amr said "I was worried if I did a ghusl I would kill myself". And walahi the desert cold is so harsh; it hits the bone. And they are in the heart of the desert - there is no protection. So Amr said "I did tayammum and led Fajr with my companions". When they returned they complained to the prophet PBUH, and one of the things they said is "Amr led us in the state of janaaba". So the prophet PBUH called him and asked "did you do this?" Note this shows us whenever you hear

information you MUST verify. From their perspective the sahaba had water to do ghusl but Amr refused to do it, and still led them in Fajr. So they complained to the prophet PBUH. So he asks Amr "Is it true?!" And so Amr said "Oh RasulAllah I heard Allah say 'Do not kill yourselves for verily Allah is merciful to you'. And I was worried if I took a bath I would kill myself, therefore I did tayammum and did not take a bath". So Amr says "the prophet PBUH laughed at my explination and did not say anything to rebuke me". This took place on one of the nights of Dhat al Salasil.

This shows us many things:

1. Tayammum takes the place of ghusl - not just wudu.

2. It is allowed to perform tayammum even while water is present if there is a legitimate reason. Before this point in time, the only time the sahaba did tayammum was when they didn't have water. This is the first time a sahaba does tayammum intentionally leaving the water. This therefore shows us it can be performed in the presence of water if there is a legitimate reason. What are they?

2i) It is freezing cold as in Amr's case.

2ii) If you have a skin illness and the water cannot touch it.

3. It also demonstrates that the sahaba derived Islamic laws through their own reasoning (from the Quran) even when the prophet PBUH was alive. In other words they did ijtihad, even when the prophet PBUH was alive. And it's always been how you derive Islamic laws that are not explicit.

4. The one who does tayammum is not in any way diminished in his capability of leading salah. We don't care if one person does tayammum vs one does full wudu with water.

5. Ijtihad (deriving laws) takes into account real life situations. That is, here we have Amr faced with a verse from the Quran. "When you are junub, take a bath". This is an explicit command. Yet Amr understands "this command has leeway depending on circumstance". He is not a die-hard literist. He understands "this verse cannot be applicable to me right now because I will die; there is another verse which allows me to reinterpret this verse according to my situation".

And indeed there has always been a tension between those who are ultra literalists - "the Quran says X, end of story" against some sahaba who said "ok that is the text, but sometimes we need to see when we can apply it". Of course in our times this tension exists at a much more extreme level, and that is on the other side there are 'progessives' and try to reinterpret every single verse in the Quran to their liking. The point is we must be faithful to the Quran but no doubt our religion takes into account our personal circumstances. Here is Amr: he knows the commandment of Allah, but yet he understands this commandment cannot apply

at this instance. So what was the effect of this battle? It conquered nothern Arabia from a PR perspective. Northern Arabia was never a threat after this. Northern Arabia by and large has become safe, and in fact a number of tribes accepted Islam and there is an alliance formed.

One final incident occured in one of the smaller battles before the conquest of Mecca, in which Allah revealed a verse in the Quran regarding it. And that is, in a small expiditon, the prophet PBUH sent a small group of sahaba to attack one of the tribes that was threatening the muslims, and they passed by Amr ibn Ad Batdh. And he was a secret muslim; so when he saw them, he became happy and said "asalaam u alaikum". In the contingent of the prophet PBUH, there was a man who had a personal problem with this Amr from the days of Jaheleya. And his name was Muhalim ibn Juthaama. So Muhalim refused to accept his salaam and said "you are not a muslim". And he single handedly attacked him and killed him, and took his belongings as war booty. He said "he's just saying this, he's not a real muslim". And when the news reached the prophet PBUH, Allah revealed Surah Nisa verse 94:

"O you who have believed, when you go forth [to fight] in the cause of Allah , investigate; and do not say to one who gives you [a greeting of] peace "You are not a believer," aspiring for the goods of worldly life; for with Allah are many acquisitions. You [yourselves] were like that before; then Allah conferred His favor upon you, so investigate. Indeed Allah is ever, with what you do, Acquainted."

SubhanAllah. So Allah exposed the intention of Muhalim. He didn't do it for imaan. He did it because he had a vendetta and he wanted his belongings. And after this murder, there was a huge dispute between the tribe of Muhalim and the tribe of Amr. Eventually both accept Islam, and after the battle of Hunayn, the cheiftons of both come to the prophet PBUH and demand that this murder be resolved. And the both of them are angry, and the prophet PBUH has to calm the both of them down. And the prophet PBUH agreed to pay 100 camels on his own behalf because at the end of the day he is the leader, he sent Muhalim so he takes responsibility. So he gave 100 camels, and the tribe of Muhalim said to the prophet PBUH "why don't you ask Allah to forgive Muhalim?" And the prophet PBUH refused because of Muhalim's character.

And it's said after a few days Muhalim died, his tribe buried him but the next morning they found him on top of the ground with his face down. So they buried him again but the next morning the same thing happened. They did it again but the same thing again. Then the tribe put him between a valley, left his body there and threw stones on his body to cover it up. So he's not actually buried. And the prophet PBUH said something very profoud: "verily, the Earth covers up people worse than him (his crime wasn't the worst), but Allah wanted to warn you through him by showing you the sanctity of life between you". This is a beautiful point. SubhanaAllah. The sanctity of human life is so strong that you are just saying "you aren't a muslim". And this is one of the few times the prophet PBUH did not ask Allah to forgive him.

Seerah of Prophet Muhammed 76 - The Conquest of Makkah Part 1 ~ Dr. Yasir Qadhi 19th Feb 2014

We now move to the actual conquest of Mecca. Recall in the treaty of Hudaybiyya which was made 2 years ago, one of the clauses in the treaty was that either side (quraysh and muslims) had the permission to form alliances with other tribes, and if formed automatically the same conditions of Hudaybiyya would apply to those tribes. And that included NO warfare. So many tribes entered into agreement with both sides, and the two tribes that concern us are the tribes of Kuza'a, and the tribe of Banu Bukr.

Now the tribe of Kuza'a is one of the famous and classical tribe, and they have a lot of history. Who are they? They are related to the prophet PBUH, and they have a history with the Banu Hashim. They are one of the legenendary tribes of Quraysh and they are the ones who expelled the tribe of Jurhum, the in-laws of Ismail AS. The Jurhum tribe was in charge of Mecca for a long period of time. Initially they were righteous, but over the course of time they became evil, did a lot of crimes, started to steal money for the hujjaj and so they did not deserve to be the custodians of the ka'bah. And it was the tribe of Kuza'a who fought them and kicked them out. So for over 300 years they were the custodians of the ka'bah which is a huge honour. And their chiefton was Amr ibn Luhay al Kuza'aee. And he was that man who first introduced idoletry to the Arabs and brought it into the ka'bah. And recall he did this when he went to the Amlkytes; he felt an inferiority complex since they were a mighty civilisation, and he asked for a statue to take back so they gave him Hubul. And Hubul remained the principle idol of the Quraysh in Mecca. It was the idol of all of Arabia. So Amr ibn Luhay was from the tribe of Kuza'a. It was probably around 300CE they took charge of Mecca; and we said because of Amr's status and prestige, because he returned the ka'bah to the Arabs; because he was a noble warrior, a generous man etc. Because of all these reasons they accepted his leadership and his idol worship. And so Kuza'a was in charge of the ka'bah for over 300 years until finally the Quraysh took it over from the Kuza'a. Who led the Quraysh when they took it over? Qusai ibn Kilab, the great-great-great-grandfather of the prophet PBUH. He was the one who took the ka'bah back from the hands of Kuza'a to the hands of the Quraysh. And Qusai married the daughter of the chiefton of the Kuza'a. So the prophet PBUHs great great great grandmother is from Kuza'a. And believe it or not the Kuza'a bring this up. They knew their genology inside out. So when the chiefton dies, Qusai manages to kick the Kuza'a out and he becomes the next cheifton. But the Kuza'a remained on good terms with the Quraysh, and eventually Abdul Muttalib forms an alliance with the tribe of Kuza'a - and this alliance aswell is brought up when the prophet PBUH is spoken to. This alliance is called 'Hilf'. And Abdul Muttalib forms a treaty that both tribes will be one against anyone who causes distress or harm. And the agreement said "as long as the generations proceed this will be a permanent hilf". And the Kuza'a will bring this up too that "your grandfather made this treaty with us".

After Hudaybiyya, a lot of members of the Kuza'a accepted Islam. So the tribe agreed to join the prophet PBUH in the treaty of Hudaybiyya on his side. The other tribe was the Banu Bukr, and they were one of the few pagan tribes in Mecca and they joined the Quraysh. So the

Kuza'a and Banu Bukr - both are located on the outskirts of Mecca, and the Kuza'a are on the side of the muslim (mostly muslim), whereas the Banu Bukr are fully pagans. This was in the 6th year of the Hijrah. In the 8th year of the Hijrah, the Banu Bukr decided to engage in a night raid on Kuza'a. Why? The Kuza'a and the Banu Bukr has had warfare for the last 100 years, just like the Aws and Khazraj. Constant on and off - then Islam came and they were forced to pause. Then the treaty of Hudaybiyya came and both tribes split sides. But there is still revenge on the minds of the Banu Bukr. And they have a list of names "these people were killed many years ago yet we haven't extrated revenge". The second reason was the 'law of the jungle'. They had a code of conduct: that the tribes would raid other tribes, and they would try their best not to kill anyone - and definately woman and children were spared. And it was like understood that every tribe has a risk of being attacked by another tribe. And they try their best not to kill. This was the law of the desert. So the Banu Bukr decided to undertake this type of raid and to get revenge from the past. But they knew they had a treaty. So they sent their noblemen to the Quraysh and said "look we want revenge but we've agreed to the treaty - can you give us permission for just one raid?" And the Quraysh not only agreed, but some amongst them i.e. Suhail ibn Amr, Safwan ibn Ummayah gave them weapons most likely for a percentage of the booty. One remarks "don't worry as long as you attack in the middle of the night how will Muhammad find out?" So the Quraysh knowingly accepted and approved. Not only this, their elders gave weapons to this Banu Bukr. This is a very important point.

So armed with physical weapons, they suprise attacked the Kuza'a in the middle of the night at a small pond called Al Wateer, outside of the haram boundry. And they expected everyone would be asleep, they would get camels, booty, maybe kill a few people and then go back. Lo and behold the entire operation botched up. Someone noised the alarm, all the men get up, the women and children are screaming, everyone is awake and they are fighting each other. And a mini massacare ensues: more than 20 people were killed, including women and children. 20 is a MASSIVE amount for a small tribe. Typically in these raids maybe one person is wounded, MAX one person dies. There is one paticular incident that proved to be troublesome: when the Banu Bukr attacked, one of the people of the Kuza'a fled and ran away. And he was persued by the Banu Bukr until finally he entered the haram area. Remember even the jaheleya arabs realised "when you are in the haram you cannot fight". So he runs and runs and finally enters the haram area - turns around and says "oh so and so I am in the haram, fear your God, fear your God". And the man from the Banu Bukr utters "there is no God today". And he goes in the haram and kills him. Obviously this was not apart of the plan. And Allah completely embarrased them as this news spread.

Immediately the cheifton of Kuza'a with a delegation of 40 men left for Madinah. They want WAR. So the cheifton goes to the prophet PBUH, and his name was Amr ibn Salaam al Kuzaee and he recited a beautiful one page long poem. And in this he mentions both him and the prophet PBUH have a common ancestor (i.e. great great great grandmother as we discussed). And its truly amazing how the Arabs took track of their genology. Truly amazing. Then he reminds the prophet PBUH of the treaty of Abdul Muttalib with his own grandfather. Than the tribe of Kuza'a and Banu Hashim have this treaty. Subhan'Allah the arabs might have been

illiterate but Allah blessed them with an amazing memory. So he brings this up. And then he mentions the treaty of Hudaybiyya aswell. Note, it does appear the chiefton of the Kuza'a wasn't a muslim at this time, but most of his tribe was as mentioned in his poem to the prophet PBUH that "they killed us while we were in sajda and ruku; we tried to seek shelter but they still killed us". In any case the cheifton puts forth three strong reasons:

1. Common lineage
2. Treaty with Abdul Muttalib, the grandfather of the prophet PBUH
3. Treaty of Hudaybiyya

And then he mentions the details of the massacare - that they came to them while they were in sadjah, and nothing protected them, even being in the haram. And note in those days this is how news spread, through poetry. So he gives his poetry and very strong and moving, the prophet PBUH was moved. And the prophet PBUH said "you shall be helped; may Allah never help me if I don't help the Banu Kuza'a". So he is saying there is no question the muslims will help them. And there was a cloud coming in the horizons, and the prophet PBUH said "this cloud shows the victory of the Kuza'a". As we mentioned, this incident shows the importance of geneology for the Arabs, and how they memorised all their family trees. And the treaties inacted even before Islam are binding as long as the treaties do not have any haraam conditions. Finally, it shows us good omens are allowed and encouraged in Islam. And they are "a good word or a good vision someone sees". And a good omen is optimism allowed on the basis of two conditions: firstly you read in a positive sign, and secondly you link it to Allah. For example, this hadith. The prophet PBUH saw a cloud coming and said "this is the help of Allah". There is no such thing as negative omens. We don't believe in black cats, friday 13th etc. This is superstition and borders on shirk. But a positive omen where you read in something positive is allowed. And you must link it to Allah, not some medallion or something. This is shirk.

So the prophet PBUH promises the Kuza'a that they will get help. So what did he do? Here is the big question. Ibn Ishaaq mentions he began preparing an army and then he marched to Mecca. This has led the majority of scholars of Mecca that the prophet PBUH took the attack against the Kuza'a as an automatic breach of Hudaybiyya, and he did not negotiate at all with the Quraysh. This is the majority interpretation and there's nothing wrong with it. He has every right because the Quraysh knowingly broke the treaty. However, there is a report than ibn Hajar and others mentions that suggest he did the prophet PBUH tried to negotiate. And this would make more sense, and would give more logic and rational to the attack of Mecca. The version that has this detail is better since it shows the prophet PBUH is trying to avoid war at all times. So this version narrated in ibn Hajar says the prophet PBUH sent an ultimatum to the Quraysh. And he said "to make up for this deed, you must cut off ties with the Banu Bukr and pay the blood money for those who were killed. If you don't do this, there will be war". And subhanAllah it is a reasonable clause. When the Quraysh got these demands according to this report they outright refused on both accounts. The blood money for 20 dead people is 2000 camels which is a fortune that would have wiped the Quraysh out. And with regards to the Banu Bukr they said "they are the only tribe alive on our religion in our vicinity

so we cannot cut off ties with them". This shows us everyone else had converted to Islam. The Quraysh are alone, and the Banu Bukr is the only tribe who are pagans. So the Quraysh refused to budge and said "these two conditions are not acceptable - if we were to give this money we would be left with nothing but the clothes on our back".

So when this happened, it is mentioned Abu Suffyan tried to find a common ground and he himself went to Madinah to try to sort this out and renegotiate the treaty of Hudaybiyya again. They want to reaffirm it, and the Quraysh agree to send Abu Suffyan to Madinah. Abu Suffyan, the chiefton, is now coming to Madinah literally begging the prophet PBUH to not attack. He has not entered Madinah except to attack the muslims (at Uhud and Khadak etc). He wants to now come to beg and plead for the lives of Quraysh. So he goes to Madinah, and there are two versions mentioned, one by ibn Ishaaq, another by ibn Sa'ad. One version has it the prophet PBUH was the first person Abu Suffyan went to. Then Abu Bukr, then Umar and then Ali RA. The second version has it he went to Abu Bukr, Umar and then Ali RA first, and then he went to the prophet PBUH. Allah knows best but it would make sense for him to go to the prophet PBUH first. It seems more logical. So in the version of ibn Ishaaq he goes to the prophet PBUH and attempts to renegotiate. But ibn Ishaaq says the prophet PBUH did not respond to him at all, meaning whatever he demanded the prophet PBUH didn't give him anything. So Abu Suffyan panicked; he didn't get a verbal yes. He was not answered at ALL. The prophet PBUH (however he did, maybe he was silent or averted) he did not respond. So Abu Suffyan then saw Abu Bukr, and Abu Bukr told him flat out "I cannot help you". So he then sought out Umar RA, his business partner in the days of jaheleya, and said "can you go to the prophet PBUH and intercede on my behalf?" Umar outright mocked him "do you think I will go for you in front of the prophet PBUH? Never". So Abu Bukr and Umar turn him down. And then Abu Suffyan goes to Ali RA, his closest relative in all of Madinah. Abu Suffyan is of the second cousin to the prophet PBUH (Banu Ummayah).

So he says to Ali "you are the closest person to me (in lineage) and I need your help. So can you please go to the prophet PBUH and intercede on my behalf? Do not let me go back embarassed and humiliated to my people". And the books of seerah mentions when he visited Ali, he was at his house and Fatimah RA was there and Hasan was playing around her. So he is begging Ali to go to the prophet PBUH. And walahi how amazing is this sight: Ali is literally a child in Abu Suffyans eyes. Yesterday Abu Suffyan instigated Badr, led Uhud, commanded Khandak and barely few years have gone and he is going door to door begging Abu Bukr, pleading with Umar and Ali. Such is the power and kudr of Allah. Today there is no help for him. So Ali says to him "woe to you oh Abu Suffyan, walahi when the prophet PBUH has decided a matter we do not go to him and ask otherwise" meaning "we will never interfere with the prophet PBUHs decision". So Abu Suffyan turns to Fatimah and he says to her "oh daughter of Muhammad". Walahi look at the humiliation of this man. He says "oh daughter of Muhammad can you go ask this little boy to go to his grandfather and seek protection for us? And if he does so he shall be respected and the sayyid tul Arab until the day of judgement". SubhanAllah. Begging Ali, now begging Hasan, a five year old boy. Walahi you see the fear in Abu Suffyan now that he has to beg a five year old for protection. And he promises to make Hasan a sayyid of the Arabs, but the prophet PBUH has made him the sayyid of this ummah

as in Bhukari. So Fatimah responded "my son has not reached the age to grant you security, and no one can offer you protection against the prophet PBUH". Once he has decided it's the end of the matter. So he turns to Ali again and says "ya Ali you see my situation, you see how desperate I am, give me some words what shall I do?" He just wants any little thing. So Ali says "I don't know anything that will help you, but you are the sayyid of the Banu Qinana (Quraysh)". So Abu Suffyan is the single most honourable person of the entire subtribes of the Quraysh. So Ali says "go to the masjid and announce if anyone will protect you".

And so Abu Suffyan went to the masjid and made a public announcement, begging for protection. And what humuiliation this is. And once again we see the kudr of Allah - Allah allowed him to live, repent and accept Islam so he was forgiven. But right now he is a pagan, so he has to suffer in the worst manner to him. So he says "Oh people, I am Abu Suffyan, is there any who will give me protection?" And as we mentioned several times, this is how the arabs society worked. They gave each other formal protection: any memeber of a tribe could give protection to someone else on behalf of the tribe. And this ruling was adopted in Islam aswell that the prophet PBUH said "any muslim can give protection to someone else". This is why male, female, young and old (even someone very young i.e. 5) can give protection. Recall when the prophet PBUH came back from Ta'if, no one gave him protection, so he has to go to each tribe and ask. So Abu Suffyan makde this announcement but who would dare stand up after the prophet PBUH has not said anything. And so Abu Suffyan had not a single response, and so not a single hope of protection. And before he left he paid one more visit to his own daughter, Umme Habiba Rammlah bint Abu Suffyan. And she had not seen her father for over 13 years now. Because, she had immigrated to Abyssinia during the Meccan era. And her husband was one of the few people who left Islam and became murtad. And she was all alone in Abyssinia, so the prophet PBUH proposed to her while she was there. And najashi did the walimah on behalf of the prophet PBUH as we discussed. Najashi himself paid the maher, and she went back with Ja'far ibn Abi Talib, the day that Khaybar was conquered. Therefore she has not seen her father for over 13 years.

So now Abu Suffyan, before he leaves, visits the house of Umme Habiba, and as he comes in and wants to sit down, she covers the blanket quickly. The soft mattress, she covers it up and tells him to sit on the hard framework of the bed. So he said "are you protecting the mattress from me, or the me from the mattress?" Meaning "do you think I'm not good enough for this mattress so you will put down a better one? Or the mattress is not good enough for me?" And so Umme Habiba said "this is the blanket of the prophet PBUH. This is the bed of the prophet PBUH. And you are not going to sit on his bed". And subhanAllah what humiliation. His own daughter says go sit on the floor. Even though of course technically you can have a non-muslim sit and touch our utensils, but this is special respect for the prophet PBUH. And so even he is turned away from his own daughter. And he says "I don't know what evil has touched you after you've left me". And he returned to the Quraysh and he told them in vivid detail everything that happened. That Abu Bukr refused to help, Umar RA mocked him, Ali was the softest and most cooperative of the group, but he could not help either except to ask the gathering in the masjid. And they asked him "did you go to the masjid to ask?" He said "yes" and they said "you have been made a fool off". That it's a mockery of humiliation. But

Abu Suffyan said "there is nothing else I could do". And truly it is bizzare. Look at who Abu Suffyan was and what has happened to him. Once the prophet PBUH was asking protection outside of Mecca, nobody gave him protection, and 9 years later the cheifton of the Quraysh coems to Madinah begging for protection and he isn't worthy of anything.

And we see three spectrums of responses: Umar was the harshest and said "you think I'm going to help?" Abu Bukr was in the middle ground, that he was blunt and to the point, but not too harsh yet also not too soft. And we see Ali was the most softest, he had a entire conversation with Abu Suffyan and even gave him advice of what to do. Thus we see responses should be varied; it's good to have some people that are harsh, and it's good to have people that are soft. Not everyone should react in the same way. It's good for some people to be extra angry, and it's also good for people to be soft hearted.

So Abu Suffyan returns and the prophet PBUH announces that he will lead a very large expidition somewhere. And everybody MUST follow. In shariah, it is waajib that when the leader says "everyone should come" it becomes fard to obey, especially when its the prophet PBUH. So he said "every male that is able to go must go". And he didn't say where. Therefore, you have to give time, a week or so to prepare. And news spread there will be a massive battle but nobody knows where. He didn't even tell his most trusted companions, Abu Bukr as Siddique and Aisha RA. Its reported Abu Bukr visisted Aisha and said "did you hear the prophet PBUHs call?" And she said "yes I am preparing his bags". So he says "where is he going?!" and she replies "walahi I have no idea". SubhanAllah it shows the prophet PBUH did not even tell the people he genuinely trusted. Why? To ensure nothing would spread and get out of hand. Its the reality that you tell someone who you trust a secret, but within a day everyone finds out. So the prophet PBUH took utmost secrecy and precaution - such an action is unparalleled in the seerah. Realise this didn't take place after Abu Suffyan left, a few weeks went by before this happened and ibn Sa'ad mentions the prophet PBUH intentionally sent out a small expidition up north as a scouting party to give the false impression the massive army will go up north. Remember Mecca is down south. So he sends a scouting group of 8 men to decide where are the water reserves, where is the best place to camp etc. But this was a complete false impression. The news spread that "maybe he is going up north" but eventually of course, the prophet PBUH has to tell them where he is going, so the day before the journey, the 11th hour, he announces "we are going to Mecca". And this shows us exactly the interpretation of what the prophet PBUH said: "war is deciet". This hadith is largely misunderstood by the far-right and islamaphobes. This incident demonstrates what the prophet PBUH meant by 'deciet'. The prophet PBUH never lied, and you are never allowed to give an oath or treaty and go against it. This is kiyaana, which is treachery, and it is never allowed. However kida which is deciet is allowed as in this incident.

So not a single muhajir or ansar remained behind. Every single muhajir participated, and every ansari, and additionally the outlining tribes sent in their troops. One sent in 1000, another sent in 1700, until eventually the prophet PBUH gathered over 10,000 people under his banner. Look again at the wisdom of Allah. Barely 7 years ago, there were only 300 fighting at Badr and the prophet PBUH begs Allah "oh Allah if we are destroyed you will never be

worshipped on this Earth". Look at the astronomical growth. Even 2 years before in Ahzab, 10,000 people were on the other side of Madinah; now 10,000 sahaba are marching to Mecca. And they arrive in the swiftest manner possible. The prophet PBUH left Madinah on the 10th Ramadan, 8th Hijrah and arrived on the outskirts of Mecca on the 19th Ramadan. That is 9 days which is amazing for 10,000 people. It's truly a miracle. And the prophet PBUH did not want to give any hint anyway, that is why he announced it right before they left. It was at this point in time one of the famous sahabi fell into the biggest error of his life, and that is "take precautions, the prophet PBUH is coming, prepare yourselves" and his name is Hatib ibn Abi Balta'ah .

Seerah of Prophet Muhammed 77 - The Conquest of Makkah Part 2 ~ Dr. Yasir Qadhi 26th Feb 2014

We started the conquest of Mecca and we will continue from where we left off. We mentioned the prophet PBUH did not inform anyone where he was heading until the very last minute. Most likely the day before he told them so they can properly preapre and know they will possible face a battle.

What happens? One of the sahaba, Hatib ibn Abi Balta'ah, decides to warn the Quraysh that the prophet PBUH is coming. This story will take up a long time to go through. It is a story that has a lot of benefits; a lot of contraversy exists to this day about this story. Hatib according to the strongest opinion was a mawla from Yemen i.e. someone with an immigrant status. He was a mawla to one of the Qurayshis - so he has a second class citizenship in Mecca. He converted to Islam and had immigrated to Madinah, but for reasons not mentioned his family, children and according to one report his mother remained in Mecca. The other opinion is that Hatib was a slave who had won his freedom and purchased his freedom; and this opinion clearly shows why his family are still in Mecca i.e. they are still slaves. In any case, both opinions say Hatib was not pure Qurayshi and he was an Arab; either a mawla or a slave. The main point is his family is still in Mecca. And Hatib wrote a letter to the people of Mecca. One report mentions that "the prophet PBUH and the muslims are leaving with an army; he might be heading to Mecca OR another place so take precautions". So according to this report Hatib wrote this letter obviously before the prophet PBUH announced they ARE going to Mecca. Another report mentions Hatib wrote to the Quraysh that "the prophet PBUH is heading towards YOU with an army 'like the night' (very dense and powerful) and he is rushing towards you like a river, and I swear by Allah even if he was to come to you alone, Allah will help him over you because Allah will fulfill his promise". Therefore Hatib spilled the beans and gave away the secret of the prophet PBUHs coming to the Quraysh.

How did he write this letter? He found another mawla lady from Abdul Muttalibs Banu Hashim, and he paid her some money to smuggle this letter to the Quraysh. He didn't tell her the contents; just to deliver it - and so she took this letter, folded up and tied the letter in the braids of her hair so no-one could ever notice it. And she then began the trek back to Mecca. Notice Hatib chose a person that's not famous, nor noble so attention would not be drawn to her. And he didn't even tell the contents for secrecy - the only thing he said was to deliver the letter to the Quraysh. And there is no way anyone will find out Hatib was the one who did this. Walahi even the lady messenger did not know what the letter contained, had it not been for divine intervention. Allah sent Jibreel AS down and Jibreel AS told the prophet PBUH "this lady is taking the letter so you had better stop her". And so the prophet PBUH told Zubair ibn Awwam and Ali ibn Abi Talib, that "go to such a place, you will find a lady on such a caravan, stop her and bring the letter she possesses back to me". So he told the sahaba where to find the lady; he described what she will riding and told them to take the letter from her. Look at the detailed knowledge the prophet PBUH had, and exactly as the prophet PBUH described they found her. So Ali and Zubair told her to give the letter but she denied and said "I don't know what you are talking about". So they searched through her belongings, searched the

camel, searched the saddle etc but it was not found. So when it is clear it's not in the belongings, Ali RA said "I swear by Allah, neither has the prophet PBUH been lied to nor have we been lied to". That is "Jibreel AS did not lie to him, and the prophet PBUH did not lie to us" i.e. "you MUST have the letter". So Ali RA said "either you hand it over OR we will strip you completely". You can imagine their anger, so when she saw this, she told them "turn around" and so they did - she untied her hair and gave them the letter. They then brought her with the letter back to the prophet PBUH.

SubhanAllah you have to see here even though she is a non muslim she has the hayaa of covering her hair, so much so she told them to turn around so they don't see her hair. This was the custom and culture of all civilised society. Even in such a time she tells them "turn around". Many of us don't have the hayaa that this lady has which is sad. So they took her as a prisoner to the prophet PBUH, she tells the prophet PBUH what happened that Hatib paid her some money to deliver a letter to the Quraysh. And, she is not mentioned after this so we can assume she was let go. At the end of the day she did not willingly commit a crime. Then the prophet PBUH called Hatib, and the lady is there and the letter is there. So the prophet PBUH shows Hatib the letter, the entire plot is exposed, and Hatib confesses "yes this is my letter". He confesses. And Umar RA immediately said "Ya RasulAllah allow me to chop of the head of this munafiq, he has become a kafir". But the prophet PBUH said "Ya Hatib WHY would do something like this?" And Hatib response is recorded in many books of hadith. And this story is mentioned in every single book of hadith. Bhukari, Muslim, Imam Ahmed, ibn Ishaaq etc. It's one of the most common stories in the conquest of Mecca and it's mentioned in a lot of detail. And Hatib's response has been pieced together: "Oh RasulAllah why would I want to leave imaan in Allah and His messenger? I did not do what I did leaving my faith, nor did I prefer kufr over Islam, and I haven't changed who I am. I did not want to betray Islam or be a munafiq. I knew Allah would fulfill his promise and execute his command (i.e. the prophet PBUH will conquer Mecca). Rather, I wanted to establish a favour with the Quraysh so that my family and property is protected. For all of your other companions have family that would protect their other relatives but I don't have any". Meaning none of the Ansar have relatives in Mecca, and all the muhajir belong to one of the clans of Quraysh. No matter what relatives they have they won't harm since they are the clans of Quraysh! But Hatib is saying his whole family is there and he does not belong to ANY tribe. So he wanted to have some kind of favour with the Quraysh - but at the same time he has full imaan Allah will protect the muslims.

So the prophet PBUH said "Hatib has spoken the truth. Nobody should say anything bad about him except good". But Umar RA was still fuming and said "Ya RasulAllah he has betrayed Allah and His messenger so let me kill him". Note the first time Umar said he is a pure kaafir. But the prophet PBUH said he has spoken the truth i.e. he has imaan. So now Umar RA is saying "he might be a muslim but he has kiyaana i.e. betrayal. He is a spy so allow me to kill him." This shows us Umar first asked to kill Hatib as if he was a murtad; the second time Umar asked to kill Hatib as a punishment for betraying the trust". So the prophet PBUH said "did he not witness Badr? And how do you know oh Umar? Perhaps Allah has looked upon all of those in Badr and said "do as you please for I have forgiven all of you". So Umar RA began to cry and

said "Allah and His messenger know best". At this Allah revealed Surah Mumtahina which begins

"O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth, having driven out the Prophet and yourselves [only] because you believe in Allah , your Lord. If you have come out for jihad in My cause and seeking means to My approval, [take them not as friends]. You (secretly) try to befriend them, but I am most knowing of what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the soundness of the way."

So this ayat deals with Hatib. And Allah says to him and anyone else that "do not take as allies those who are your enemies and my enemy". Indeed anyone who is an enemy to Allah is an enemy to us. And don't befriend them because "they've expelled you only because you worship Allah". Other than being a participant of Badr Hatib does not appear at all in the seerah before this. He also participated in the bayaatul Ridwan. And also the prophet PBUH chose him to be the emmisary to Muqawqis and he died in 30H in the khalifah of Uthman AS. 107 years after him, one of his descendants, Ziyaad as Shabatoon, became one of the main students of Imam Malik. And Ziyaad was one of the narrators from Imam Malik, and he spread the maliki madhab in North Africa. Two or three of Imam Malik main students went to north Africa who studied with him directly and Ziyaad was one of them at a time when Unduloos was opening. So Ziyaad was a descendant of Hatib.

Now this story has so many benefits. Of the benefits:

1. We see the infinite knowledge of Allah - that nothing escapes Allah. We learn in Bhukari a lady who complained about her husband came to the house of the prophet PBUH, and Aisha RA says "walahi I was trying my best to hear what she was saying from behind the curtain but I couldn't hear a phrase and Allah heard it from above the seven heavens". Allah says "Allah hears the one who comes to you complaining about her husband". SubhanAllah. Aisha RA is saying "I was in the same room and I couldn't hear!" But Allah heard.

2. Dua is the weapon of the believer. Our prophet PBUH made a dua that "oh Allah do not allow my plans to be known to them". This dua was answered. The prophet PBUH made this precaution and Allah answered it.

3. Look at how Allah worked what he wanted to do. If Allah wanted a lightening bolt could have struck the women; the camel would have got lost etc. But Allah wants US to do as much as we can, and then He does the rest. Even when Allah is directly intervening, He still wants us to do work. The prophet PBUH had to send people, stop the girl, search her and then bring her back with the letter. SubhanAllah. This is the sunnah of Allah. We still have to do effort and give 100%, and then you put your trust in Allah.

4. The penalty for treason is death. And that is clearly shown in Umars second question. "Ya RasulAllah he has betrayed us so let me execute him". And this is the agreed upon rule still applied to this day across the globe. The reality is treachery and treason is not an excusable event in any time or place. Can a treachorous person be forgiven? There is a lot of contraversy about this in the hadith books. If a muslim betrays the trust of the Islamic state, can he be forgiven? Many scholars say no. Ibn al Qiyyam says it's up to the ruler as it was up to the prophet PBUH; but scholars argue the prophet PBUH only forgave because of the battle of Badr which is specific only to 313 people. Therefore anyone else will not be excused. The crime of Hatib was only forgiven in light of the battle of Badr. Who can compete with Badr? No one. So a large group says there is no forgiveness for the spy. But 30% say it's up to the khalifah.

5. The humanity of even the sahaba. A badari, a person who participated in the greatest battle of Islam, can fall in such a major error. And this gives us so much hope. Why? We are all sinners. And who amongst us can claim to be sinless? If even the sahaba made mistakes, and yet Allah forgave them when they repented, how about us? In fact Allah describes this act of "going FAR away" but Allah did not call him a kafir. He did not strip away the imaan of Hatib.

6. The forgiving nature of the prophet PBUH - he defended the life of Hatib and did not allow Umar RA to execute him. Contrastingly we also see the nature of Umar RA and we understand his sterness. And that sterness was coming out of a love and protection of Islam. Umar wanted to make sure no one would do this again. And walahi his strictness was a mercy to this ummah when we needed it. At times it worked, but at other times you need it soft. And Allah gave the ummah Umar RA when they needed it. And indeed it was in the time of Umar RA most of the conquests took place.

7. We judge people based upon the sum total of who they are and what they are doing; not just their bad. This is a very important point. You assess overall what people are doing. The righteous person who commits one mistake is not the same as continous sinner who makes the same mistake. And there is a hadith which supports this. The prophet PBUH said "the people of nobility and statis, when they fall in a mistake then 'cut them some slack'". This shows us when a person of stature and nobility who've done something positive for the community, if they do something wrong, we should cut them slack and overlook it. We look at the overall positive and negative and never judge only looking at the negative. This is a common problem: we are blind to the good people are doing. This includes the scholars of knowledge. It's not possible that they will never make a mistake. After all the sheikh talk all day. And these days everything they do gets onto youtube. And it's impossible someone who has 1000s of hours of talk will be mistake free. And these will be genuine mistakes. But for someone to go collect these errors, it is a disease of the heart. Here is a sheikh that has a thousand lectures, and you only find 3 minutes of talk to critique him on. This is wrong. Even if those 3 minutes of talk are completely wrong, you have to look at all the good that is done. The sunnah is to look at the good. Hatib is judged in light of who he is i.e. he is a badari.

8. We also see the importance of confirming reports. It's amazing the prophet PBUH has the letter, and the women is literally in front of him relaying the story in detail, yet he still calls Hatib and says "did you do this?" Think about this. Forget the lady and letter, Jibreel AS has told him Hatib has done this. Is there any more evidence needed?! Yet the prophet PBUH still calls Hatib and confirmed. Did the prophet PBUH doubt Hatib did it? Of course not. Jibreel AS told him. Why is he doing it? To show you have to always verify and confirm. After Hatib confirmed, still he then asks Hatib for an explanation. Which shows you have to always give a chance to the other party. Even if he did it, what is his reasoning? And this paticularly shows us just because you confirm a person did something without hearing his story, you cannout prenounce a verdict. This shows us a major difference in Islamic law and western law. Western law is codified meaning the judge opens up the book, says you are guilty of X therefore the law mandates you recieve Y. The judge has no power (besides fine tuning i.e. 5 or 7 years) if the jury prenounce a guilty verdict. In Islamic law, the 'qadhi' (judge) will look at the human factor. Islamic law was not cannonised. Why? People have different reasons for doing crimes. And sometimes the circumstances truly matter. In Calafornia there is a barbaric law of 'three strikes and you're out' meaning if you do three minor things you are given life in jail. There are hundreds of cases where the judge himself has said "I'm sorry I wish I could help you but I can't control the law". Back to Hatib: there are extenuating circumstances so the judge can decide what to do independantly.

9. When the prophet PBUH asks him "why did you do this?" Hatib does not plead for his life. He is arguing to defend him imaan, not his life. Subhan'Allah this truly shows us he was a man of imaan. Umar RA is saying "let me kill this kafir". What irritated Hatib was NOT the 'kill' part but rather the 'kafir' part. And Hatibs whole message was "ya RasulAllah I'm still the same person; I knew Allah would protect you; I am not a kafir I am still on imaan". In fact, most likely Hatib knew he would be executed and he's resigned to that. He is worried about being labelled a kafir. The concern is not the sword, the concern is Islam and imaan. "I have always been a muslim; I have no desire to be a kufar" etc.

10. We see the softness of Umar RA. Instantly from the anger of wanting to kill Hatib, when the prophet PBUH says to him "what do you know oh Umar? Allah looked at the people of Badr and says 'do what you want I have forgiven you'". That one phrase was enough to reduce the anger of Umar to tears. We view Umar as being a harsh and strict man, but under than was a very soft and tender heart. And Umar RA is crying perhaps because he is a badari and the blessing he's heard has overwhelmed him. Or he is crying because he is saddened at his own quickness and eagerness to kill Hatib when Allah has forgiven him. But in any case this one phrase made Umar so emotional.

11. When the prophet PBUH said "nobody should criticise Hatib after today". SubhanAllah. He lives for 22 years after this, and never once did anyone utter against him "this is the traitor". Once the prophet PBUH said "nobody should criticise Hatib after today" that's it. Imagine what type of leader the prophet PBUH must have been to have so much respect that for 22 years, up until now, no one criticises Hatib. SubhanAllah. What amazing respect the

prophet PBUH has. Once he has said this, Hatib HUGE crime becomes nothing, and we say nothing but good about Hatib.

12. The story of Hatib has taken on a huge contraversy which deals with the status of the muslim who helps an enemy against other muslims. The status of a muslim who helps an enemy that are invading the muslims. Its the status of one who helps an invading force, and this force is invading a muslim land, and this muslims help him or is even apart of the army. Or maybe works for them. And is a computer programmer etc. And there is a whole spectrum of opinion:

The first opinion is that anyone who helps an invading force against a muslim nation or land, that person has become a kafir by that action. Their primary evidence is "whoever allies with them shall be one of them". This group says therefore anyone who helps an invading force and betrays the muslims, that action is one of kufr in and of itself. Equal to cursing Allah and His messenger etc. This is the position of many of the medival scholars, in paticular Sheikh Muhammad ibn Abdul Wahab who wrote a book "the 10 things that negate Islam", and the 8th on his list is to aid the kuffar against the muslims. To aid an enemy force against the muslims 'destroys imaan'. This was also the opinion of the famous muhadith, Sheikh Ahmed Shakir. He was alive during the time of the british occupation of Egypt. Indeed Egypt was invaded by England, and it ruled Egypt for a century or over a century. And he wrote a fatwah "anyone who helped the british in any form, even by speech, such a person was a kaafir murtad. Either he's very ignorant, or he will accept Islam again and will repent". And this is a harsh position but it is held my many scholars. Some among this group seperate between two concepts: there are levels of cooperation with the oposing army 'tawalee' and 'muwaala'. The higher level 'tawalee' would be to fight with the army or be a spy for them. The lower level 'muwaala' is not kuffar. And this would be to sell fruits and vegeatables to the army. It's a major sin but not kuffar. And they say Hatib was a specific case - no one else will be forgiven by Hatib. This is the position of many scholars, Sheikh Uthaymeen, Bin Baaz etc. This is the standard position. Any type of support to any opposing army IS kuffar.

Ibn Tammiyah had another opinion. If a person AIDS such an army for a personal reason and not a religious reason, it is possible that is a sin and NOT kufr. Now, both groups agree anyone who aids the enemy of Allah out of a love for the enemy because he's the enemy, and out of a hatred of the muslims, this is pure kuffar just by the emotions of the heart. If you want the enemy to win over the muslims, simply because these are enemies and believers, this is kuffar anyway. But what if someone is helping for a personal reason. Ibn Tammiyah says "it is possible a person loves these enemies for family reason, or for another 'maslahah' (wordly matter), then this would be a sin that diminishes imaan but does not make him a kaafir. As what happened with Hatib when he warned the Quraysh and Allah revealed Surah Mumtahena". So how does ibn Tammiyah view the story of Hatib? That he commited a SIN and not kuffar. Why? He didn't want to help the Quraysh because he loved them out of a hate of Islam. If so this is kuffar. But he wanted to help them out of a love for his mother and children. He prefered the love of his children over the privacy of the prophet PBUHs plans -

so this is a major sin, but it is not kuffar. And this is what Hatib says in his entire speech that "I am still a believer etc" to the prophet PBUH.

Therefore this is very controversial. Why? Alot of the fitnah happening in our times in Syria, Iraq and Afghanistan etc was that this rule; firstly as a general rule all the 'jihadi' groups (groups involved in a physical understanding of jihad) - all of them follow the stricter positions about takfeer. They love the issue of takfeer. The jihadists groups are takfeeri groups i.e. they are very quick in making takfeer. ANYONE who dosen't agree with their version of Islam is a kaafir. Not just a munafiq, but a pure blooded kaafir. Regardless of the theoretical understanding of Hatib, even if you follow the stricter position of i.e. Muhammad ibn Abdul Wahab, the problem comes when you cut and paste his view and apply it to the situation today and your own group. So they believe their own group is Islam, and any other group who dosen't agree with you, they become kaafir. And in Syria we have the fanatical jihadists groups, and the moderate free syrian army: both are fighting against Assad and his army. What happens? One group goes to excessive voilence. They start shooting and killing innocents. Another group will tell this group to stop, and will try to stop this fanatic group. Then, the more hardcore fanatic group will invoke this principle: "you have aided the nonmuslims by i.e. appealing to the UN. So you are kaafir murtad and munafiq, so you are halal to kill". So they start killing one another and this is exactly what is happening today. You have the fanatic groups and the moderate groups, both fighting Assad and his army. But then the fanatic groups also fight other sunni groups because they believe using the story of Hatib, that anyone who dosen't follow them is a kaafir. This type of fanaticsm and extremism is more dangerous for the ummah than the invasion of the non muslims to muslim lands. This is a battle from within. That when we criticise these extremists, the reaction comes "you must be supporting the kaafir so you are kaafir". However we all agree the foreign policy of this land is the source of all evil and anger. But this anger must be expressed in a legitimate manner. Killing innocents is not legitimate - this is not the jihad Allah has allowed. When someone tries to correct them, immediately they become kaafir. Why? Beacuse you are criticising them so they think if you criticise them it's as if you are critising Allah. This is the essense of being khawarij - to think only YOU are on the true path.

Note also a person who commits an act of kufr does not become a kaafir. This is unanimous among scholars. Hatib's story is the best example of 'taweel' which means 'perveted logic'. Or another exmaple is complete ignorance. The prophet PBUH gave the example of the man who sinned all his life and when he died told his children to gather his ashers and spread them everywhere. Allah brings him back and asks "why did you do this?" He said "I was scared of you oh Allah". So Allah forgave him because of that fear even though his act was an act of kufr i.e. thinking by spreading the ashes he could outsmart Allah. So Allah forgave him because of ignorance. Or you can be forgiven because of being forced. The story of Ammar ibn Yasir where the prophet PBUH asked him when he was forced to bow down in front of the idol, "how was your heart?" Ammar said "my heart is firm on the faith". Even though he did kufr he didn't become a kaafir. The issues with these groups is they are over zealous fanatics that think their position is the only right Islam. And these groups have caused more tension and damage to the ummah more than invading armies.

Seerah of Prophet Muhammed 78 - The Conquest of Makkah Part 3 ~ Dr. Yasir Qadhi 5th March 2014

We return to the story of the conquest. (Todays lesson is primarly about conversions before the actual conquest). The prophet PBUH departed Madinah 10th Ramadan 8H and arrived in Mecca on the 17th. He leaves one of the sahaba in charge of Madinah, who was not very famous, Abdul Rihim Kulthoom. Every single other sahabi and all major sahaba went to Mecca. As soon as the prophet PBUH reached Kudait right outside Madinah, he broke his fast since it is Ramadan. And the sahaba broke their fast aswell and this shows us a simple and important fiqh point: travel does not begin from within the city. You cannot break your fast or shorten your prayer from within your home city if you haven't left yet. If your flight is at 3PM you cannot shorten salah before this time. Similarly if it's Ramadan and your flight is at 4PM, you cannot break your fast before this. You must remain fasting until the plane departs and you are outside the city limits; then you may break the fast and start praying kasar. So they are barely 2 days outside Madinah and they pass by the valley of Ju'fa. Lo and behold they find coming from Mecca to Madinah none other than Al Abbass with his family as his family. Abbass had NO idea the conquest is taking place. Lo and behold Abbass ibn Abdul Muttalib comes to do hijrah; and Allah had written for him the honour, and that is the LAST human being ever to enter into the realm of the muhajiroon. And Allah gave it to him barely because he didn't even enter Madinah; they meet 1/4th of the way. Abbass and his family comes and announces his Islam. The prophet PBUH rejoices immensely and tells his uncle "go take care of your family and then join us quickly". So he quickly does this and he catches up to the caravan.

How many uncles of the prophet PBUH play a role in the seerah? 4: Humza, Abbass, Abu Talib and Abu Lahab. As for the other uncles they are not alive when the da'wah phase begins. Only four uncles lived to see the prophet PBUH as a prophet. One of the them, Abu Lahab, the worst enemy; another, Abu Talib, the best non muslim EVER. This is the kudr of Allah; two blood brothers - one of them is the worst of the non muslims, the other is the best. And then we have the muslims Humza and Abbass and again there is a difference. Humza converts earlier in the middle of the Meccan period and becomes the sayyid of the shuhada. Abbass is the very last muhajir. After this "there is no hijrah after the conquest" as narrated by the prophet PBUH. There is a huge controversy among the scholars of the seerah. When did Abbass accept Islam? Scholars have written pages and pages on this. There are varied opinions:

1) One is that he accepted Islam even before the prophet PBUHs hijrah. But there is not any evidence for this.

2) He accepted Islam right before Badr. The evidence for this is that the prophet PBUH said "do not kill three people because they have been forced to come: number one Abbass".

3) He accepted Islam post-Badr. He was taken a prisoner of war along with his sons and nephews and when he had to randsom himself he accepted Islam. Remember after Badr

Abbass said "do you want me to become poor I don't have the money you want!" The prophet PBUH said "what happened to the money you buried at such-and-such a place the night before you left for Badr and you told your wife 'I will hide the money here'". Abbass said "HOW did you know? Nobody was there except for me and Umme Fadl". So the prophet PBUH said "Allah told me". And then Abbass said "there is no doubt you are the messenger of Allah". This phrase has been interpreted to many scholars as an acceptance of Islam.

4) He accepted Islam before the battle of Khaybar. What is the evidence? When the news falsely reached Mecca the prophet PBUH has been defeated at Khaybar (it was a tactic that one of the muslims said 'defeat has occured') - when this news spread Abbass became distressed and extremely grieved. So the sahabi went to Abbass and said "ya Abbass it's actually the biggest victory the muslims have seen". And at this he shouted 'Allahu akbar'. So for him to be happy the muslims have won at Khaybar shows he is a muslim.

5) He converted right now where we are.

Opinion 3, 4, 5 say he remained in Mecca as an informant at the command of the prophet PBUH. The evidence is ambigious and you cannot say for certain when he accepted Islam. Ibn Abdul Baar says before Khaybar. Ibn Hajar argues right now (this incident). Ibn Kathir argues he remained in Mecca as a muslim obeying the command of the prophet PBUH. So we have three great scholars with three different opinions. One thing for sure we can say without a shadow of a doubt: after Badr, his heart opened to Islam. Whether he accepted or not Allah knows best. After Badr he knows Islam is true. That is why he's helping and informing the prophet PBUH. And why he was so happy at the conquest of Khaybar. Perhaps the best thing to say is his heart was a heart of Islam post Badr, and he was a believer, but he publically declared it now. But Allah knows best. Also in a non authentic hadith the prophet PBUH said to Abbass "you are the last muhajir just like you are the last prophet".

Abbass was the only elder of the Banu Hashim to live after the prophet PBUH death - he lived for another 20 years (died in 32H in Uthmans khalifa). And the sahaba respected him an IMMENSE amount. After all, he is the brother of Abdullah and the uncle of the prophet PBUH. Once when someone irritated Abbass the prophet PBUH gave a khutbah and said "oh muhajir and ansar, verily the uncle of a man is like his father. So do not irritate me though Al Abbass". SubhanAllah. And it's mentioned whenever Abu Bukr or Umar or any senior sahaba saw Al Abbass, they would get off their camel as a token of respect and not ride at a level abpve him. In the hadith of Bhukari when the muslims were suffering the drought in the 18H, Umar RA gathered all the sahaba to perform special salaat to stop the people dying from thirst. Umar RA finished the khutbah by saying "we used to go through the prophet PBUH to get to you. And now we will do tawasul through the uncle of the prophet PBUH. Stand up oh Abbass and make dua for us". This is a great honour. When there are badrioon and many senior sahaba, Umar chooses Abbass to make dua for the entire community for rain to fall. And Abbass lived a long life; he became blind towards the end of it and is described as being very handsome and loud voiced. In Hunayn when the people fled, the prophet PBUH told Abbass "oh Abbass call them" and it's said Abbass had a slave who was a shepard. And when the slave was grazing

the flock 3 miles away Abbass would just shout out from 3 miles away and the shepard would hear. There is a famous question that someone asked Abbass "who's bigger (older) you or the prophet PBUH?" So al Abbass smiled and said "RasulAllah is bigger than me (in status), and I am more 'aged' than him". Subhan'Allah look at the intelligence of Abbass. And one of the biggest blessings Allah gave Abbass is that one of the longest reigning dynasties of Islam were the 'Abbasids'. Direct descendants from Abbass. They ruled Islam from 750CE–1510CE. So for 750 years they were the khalifah of Islam.

So Abbass accepts Islam and reaches the army and proceeds with them to Mecca. Todays lesson is about conversions before the actual conquest and two very more important conversions take place. The army is coming close to Mecca and the news has spread and reached Mecca that the prophet PBUH is coming; but they don't know when. Of course the news will reach there since you cannot hide 10,000 men in one caravan. So the Meccans were taken by suprise however, two people out of panick and fear decided to exit Mecca and try to embrace before the prophet PBUH conquered Mecca. This is another two famous conversion stories: but note these two weren't muhajir, they are simply converting outside of Mecca. And they precisely convert around 20km outside of Mecca (1 day journey).

The first person was Abu Suffyan ibn Al Harith ibn Abdul Muttalib. The first cousin of the prophet PBUH. And his father Al Harith is the eldest son of Abdul Muttalib, and Harith died before the prophet PBUH was born most likely. And he was the only son present when zamzam was discovered. And that was the time when Abdul Muttalib said "oh Allah if you ever give me 10 sons, I will sacrifice one of them for you". And another cousin of the prophet PBUH, Abdullah ibn Ummayah ibn Mughira. Abdullahs mother is Aatika, the aunt of the prophet PBUH so the daughter of Abdullah Muttalib. So Abu Suffyan ibn Al Harith is a first cousin to the prophet PBUH from the fathers side (fathers brother) and Abdullah ibn Ummayah is a first cousin to the prophet PBUH also rom the fathers side (fathers sister). By the way Aatika was alive when Islam came because she saw the dream of Badr - we don't know what happened to after that. Nonetheless this is Aatika's son, Abdullah ibn Ummayah. So both of them are first cousins to the prophet PBUH, but they are also open enemies and mockers of Islam. And they caused alot of pain to the prophet PBUH. As for Abu Suffyan ibn Harith, he was known for his poetry. And he composed many poems mocking the message of Islam and ridiculing the prophet PBUH. And in those days this was the worst type of slander; to write poetry against another. As for Abdullah ibn Ummayah, an incident occured in Mecca in public. That, Abdullah ibn Ummayah challenged the prophet PBUH in early Mecca that "Oh Muhammad, your people have given you so many offers yet you've refused them all, and they have asked you for wealth from your God and you have not give us it. So I swear by Allah I will never believe in you until you climb up into the skies in front of me with a divine ladder, and bring down a book from Allah (note this exact phrase is mentioned in the Quran), show us the angels; and even if you do so, I still won't believe in you". So he is showing the height of arrogance and he's doing this in front of the naadi (parliment of the Quraysh) to embarass the prophet PBUH. And no doubt can you imagine how the prophet PBUH felt? These are first cousins with whom the prophet PBUH has grown up with. But now they are mocking him publically in a vulgar manner.

Now Abdullah's father is the father of Umme Salama, the mother of the believers (so they are half sibblings). So Abdullah goes to his sister Umme Salama and begs her "can you go shifa'a to the prophet PBUH?" So Umme Salama feels pity for him and enters in the tent of the prophet PBUH and she says "Ya RasulAllah your cousins are here, can you help them out?" The prophet PBUH said "I have no need for any of them". Subhan'Allah. When people hear these types of incidents for the first time, it clashes with their perception of the prophet PBUH. They say "how could the prophet PBUH say this? Wasn't he a mercy for mankind? Wasn't he someone who spared Ta'if? Didn't he forgive all the people of Mecca? Didn't he, didn't he etc". So their perception of the prophet PBUH seems to clash with this harsh side of the prophet PBUH. So people are shocked when they hear such phrases that "I don't want to see them" which is a very frank and blunt way of telling them to 'get lost'. However the fact of the matter is that, "you have in the example of the prophet PBUH the perfect methadology". Yes he was the mercy for mankind. Yes he forgave and forgave. But you simply cannot establish politic rule and firmness by ALWAYS turning the other cheek. You cannot forgive and forgive without once in a while showing harshness. Thus any religion that preaches 'turn the other cheek', they cannot live up to it as a society. No society cannot follow this ruling. Because people WILL take advantage of you, and that is why we see in the prophet PBUH that the general rule is mercy and forgiveness, but there is a line. And both of these crossed the line.

Also we notice the prophet PBUH treated people according to who they are. The bedouin are not treated like the senior sahaba. When Mu'ad recites a long prayer the prophet PBUH gets angry "will you cause fitnah for the people?". When Usama ibn Zaid kills a person who said 'la illaha illalah' the prophet PBUH is furious and kept on repeating "what are you going to with 'la illaha illalah' on the day of judgement?" until Usama said "I wish I could obliterate my good deeds to be a new muslim so all my sins are gone and the prophet PBUH would treat me with forgiveness'. Indeed when Usama killed a person and the prophet PBUH kept on telling him "did you open up his chest? did you see why he accepted Islam?" What did Usama say? "I wish I was a brand new muslim - because of who I was, he was so harsh with me". Therefore we understand why the prophet PBUH said what he said. These are cousins. They knew better. How could they have done this to their own cousin, someone who they grew up with, loving, playing with each other. How could that have betrayed him when he the most in need? So yes strictness must be demonstatrated and so the prophet PBUH said "I have no need for them" meaning "just tell them to go back I don't even want to see them after what they did". And there's another wisdom that in this harshness there is a test for them. This is the test of their sincerity. If they're half sincere they will reject Islam and be arrogant. That "ok fine you don't want to see us, we don't want you either". But if they understand what Islam is, and WHO the prophet PBUH is, they will insist, beg and plead. Just look at Adam AS and Iblees. Iblees is arrogant but Adam AS begs Allah for forgiveness. So this harshness has wisdom to test.

So as soon as Umme Salama tells them "sorry no audience", immediately Abu Suffyan begins raising his voice begging for an audience. And he has with him one of his younger sons, Ja'far

ibn Abu Suffyan who becomes a famous sahabi later on, and he raises Ja'fars hand and says "If you don't let me come in, I swear by Allah my son and I will leave here, go into the desert and die a miserable death". So the books of seerah say "the prophet PBUH felt softness for them". Subhan'Allah at the end of the day they are his cousins, and this child is a nephew. So when the prophet PBUH hears his cousin begging and pleading with his son (almost emotional blackmail), the prophet PBUHs soft heart opened up and he allowed the two of them to come in. And Abu Suffyan had a poem prepared and it's a beautiful poem. Note the seerah is FULL of these profound poems in Arabic that we lose in English. Even if we were doing it in Arabic, the arabs need a translator. These poems are very high level classical Arabic. Even the sheikh needs a translator. So Abu Suffyan recites a one page poem mentioned in Ibn Ishaaq and others. In it he says "a guide other than myself guided me to Allah (meaning the prophet PBUH); a guide whom I myself repelled at every opportunity but he continued to guide me to Allah". So he said this long poetry, and when he came to this line, the prophet PBUH hit him in the chest and said "you repelled me every time you could" i.e. it's brotherly joking. Subhan'Allah it shows us the prophet PBUH is no doubt a human - he's hurt his brother has done this, so when Abu Suffyan says this, the prophet PBUHs grief comes out and says "yes walahi you repelled me". And Abu Suffyan showed many brave stances after this, especially in the battle of Hunayn. We will see the imaan of this Abu Suffyan, the cousin of the prophet PBUH, we'll see what he did and said and how he chastised the Quraysh for fleeing. And the prophet PBUH accepted their repantance.

Now we move on to the fourth conversion story. So the muslims continued proceeding onwards and they are less than one days distance to Mecca. And the Quraysh are expecting some attack but they don't know exactly when nor do they know how far the army of the prophet PBUH is. And the prophet PBUH camps outside Mecca in a place called Mara Dhahraan. And this is the final camping station; after this you get up and march straight into Mecca. And so he tells the sahaba "we will camp here, so go ahead and light your fires" i.e. showing they aren't scared. How can the people of Mecca fight 10,000 people? Mecca only have 1/6th people left. It's now almost desolate and more than 3/4 of the tribes and allies of the Quraysh have accepted Islam. Whoever is left in alliance will not fight the muslims. There is no question or doubt the table has fully turned now. Honour belongs to the prophet PBUH and His messenger. So the prophet PBUH tells the sahaba "light your fires" and can you imagine the scene of 10,000 people lighting fires? Subhan'Allah. And Al Abbass ibn Abdul Muttalib, the brand new convert who feels sympathy for the Quraysh, he begs the prophet PBUH "let me go and negotiate without an attack". So the prophet PBUH gives him his own ride and tells him "go and see what you can do".

So Al Abbass goes to Quraysh and he narrates in the first person. "I said to myself 'oh what an evil morning it is for the Quraysh if the prophet PBUH enters Mecca by force; it shall be their destruction for all eternity'". Meaning if the prophet PBUH conquers Quraysh in this manner through a bloody war, there shall be no more Quraysh after this. And he's worried and he's walking he sees three people. So becomes queit and figures out who they are. It turns out they are three senior leaders of the Quraysh. Abu Suffyan ibn Harb ibn Ummayah, THE Abu Suffyan, the unified leader of the Quraysh. Along with Hakim ibn Hazam and Budayl ibn

Warqa. And they've been on a nightly basis coming out to see where the army of the muslims is. And they are worried when the prophet PBUH will attack. And on this night they see the entire plane lit with 10,000 fires. And they are wondering "what is happening?" In their minds they simply cannot imagine their muslims are that large. So Abu Suffyan and Budayl have a conversation "who are these people?" It dosen't even occur to them it's the muslim army. Budayl becomes happy and says "it must be the Kuza'a; they are here to defend us". And Abu Suffyan said "they neither have the guts nor the quantity for it to be them". And while they're discussing, Abbass calls out "Ya Abal Handhala" (Handhala is Abu Suffyans oldest son). And Abu Suffyan recognises this voice so says "Abul Fadal?" Note they addressed each other by kunyas (i.e. son of so-and-so). So Abu Suffyan says "what are you doing here?" i.e. they don't know he is a muslim. So Abbass says "woe to you, this is the army of Muhammad PBUH. And if he conquers you tomorrow, know you shall be executed".

Now, by now we all know who Abu Suffyan is. There is NO leader that competes with the seniority of Abu Suffyan. They've all died at Badr and Uhud. The only senior leader than can claim to rule and represent all of Mecca is Abu Suffyan. And according to Abbass there is NO way he will be allowed to live. So Abu Suffyan says "what can I do, what do you advise me?" So Abbass tells him "come with me, I will intercede on behalf of you in front of the prophet PBUH". So he agrees and he cannot see any other option. And Al Abbass puts him on his own mule, and it's not his mule, it's the prophet PBUHs mule. So Abbass and Abu Suffyan in the middle of the night walk back into the army of 10,000 strong. And everytime someone stops them and asks "who is there" Abbass said "this is Abbass on the mule of the prophet PBUH". Of course if this person has the mule of the prophet PBUH, there are no questions asked. So wondering directly into 10,000 strong each one of whom would love to kill the prophet PBUH. But in front of him are Abbass and both of them are riding the most sacred animal, the mule of the prophet PBUH himself. So no one dares to ask anything. And they get closer and closer to the tent of the prophet PBUH, and as they get closer the seniority of the sahaba rises, until they pass by Umar RA. And again it shows you the love the sahaba had for the prophet PBUH. That all the sahaba are protecting and guarding him. So Umar jumps up "who is there?" and he dosen't even ask any questions, he recognises from the eyes. "Abu Suffyan the enemy of Allah?! Alhamdhulillah Allah has given you to me without any covanent or treaty". He is saying "Its a gift". Meaning "you are wondering in with no protection?! Allah has blessed us".

Now, at this, Abbass says "Oh Umar he is under my protection". Recall ANY muslim who gives a protection to anyone they are protected. The prophet PBUH said "all muslims can give personal amaan (protection)" even small children - this is classical Islamic law. But Umar does not let this go. So he accompanies Abu Suffyan to the tent of the prophet PBUH, and no matter what time of the night it is, this is Abu Suffyan so they are granted an audience with the prophet PBUH. So Umar immediately asks for an execution. He says "Ya RasulAllah this is the enemy of Allah, and Allah has given him to us without any covanent or treaty". And Abbass begins arguing "no he is under my protection". But Umar insists, and then Abbass insists further. The prophet PBUH is silent. And then Abbass says "stop it oh Umar! For walahi if he was from the Banu Adi you would not want to kill him. But because he is from the Banu Abd Manaf you are brave enough to do this". Recall the Banu Abd Munaf combines the Banu

Hashim and Banu Ummayah. So they are cousins. So Abbass brings in the tribal card and this clearly shows that he's a new muslim - he's still thinking somewhat in tribalism lines. At this Umar stops completely. THIS is crossing the line. And he says "CAREFUL ya Abbass, for walahi, your acceptance of Islam was more beloved to me than my own father Khattab had he been alive ONLY because the prophet PBUH is happier at your Islam than he would have been at the Islam of my father". Subhan'Allah. And this is exactly what Abu Bukr said when his own father accepts Islam. And Abu Bukr cries "ya RasulAllah I would give anything to see Abu Talib here accepting Islam rather than my own father". This is the true love for the prophet PBUH.

When the prophet PBUH saw these tensions, he said "oh Abbass take Abu Suffyan to your tent and bring him to me tomorrow morning" and so Abbass did this. And Abbass and Abu Suffyan spent the entire night going back and forth that Abbass tries to convert him but Abu Suffyan is hesitant. Until finally he is brought to the prophet PBUH and he says "Isn't it time for you to acknowledge 'la illaha illalah'?" SubhanAllah. Abu Suffyan said "May my mother and father be given in randsom for you." This is the height of praise. And he says "How gentle are you and merciful are you, and fulfilling to the ties of kinship". Meaning, he is saying he would never have done this. Abu Suffyan is willing to give him mother and father in sacrifice for the prophet PBUH. As a mushrik he is so overwhelmed at this kindness of the prophet PBUH that he says "how gentle and sweet are you. As for this shahada, had their been any other Gods besides Allah, they would have helped me by now." What does this show us? It's amazing that deep down inside many of them believed in idoletry. Here we have the leaders of the Quraysh seeing the prophet PBUH, interacting with him for 23 years, and they still believe Al Lat and Al Uzza are gods besides Allah. It's very difficult to change and abdandon your theology. Abu Suffyans lightbulb is clicking NOW after 23 years. At Badr, Uhud and Khandak he genuinely believes in his Gods. At Uhud he said "U'lu Hubul". So Abu Suffyan is saying "yes I agree with you now". So the prophet PBUH said "woe to you, isn't it time for you to testify I am the messenger of Allah?" And Abu Suffyan says the same phrase "May my mother and father be given in randsom for you. How gentle are you and merciful are you, and fulfilling to the ties of kinship. As for this matter I am still hesitant". Abbass loses it. And says "either except or you will get killed" - notice this is not the prophet PBUH speaking but this is Abu Suffyans friend speaking "that I did all this for you, you BETTER accept now!" And so with reluctance Abu Suffyan said the shahada. What a story.

After so many battles and years, after the toture, threat, now, right before entering Mecca the greatest cheifton of the Quraysh (with difficulty) accepts Islam. And walahi just think of the perfect set up Allah planned. If we spent all the money in the world we would not have set this up. Who is Abbass? When does he meet Abu Suffyan? What time was it? Everything is perfect. Had any other sahabi seen Abu Suffyan he would have killed him. OR Abu Suffyan would not trust him; Abbass happens to be on the mule of the prophet PBUH wondering straight through the camps with the disguise of Abu Suffyan. Truly this is Allahs kudr. There is no way you can set this up. So eventually after all these years he finally accepts Islam. No doubt its haraam to threaten someone to accept Islam, but Abbass is being eager and he's a friend of Abbass. Also there's no problem with someone accepting Islam half-hartedely as in the case of Abu Suffyan. Because Islam is the truth and ultimately it will that person over. And

of course we discussed Abbass starting the Abbassid dynasty; Abu Suffyan starts the Ummayah dynasty. Here are two converts, speaking with one another, little do they realise, between the two of them they will RULE ISLAM for 1000 years. Subhan'Allah. They are in a tent together for a whole night discussing Islam, yet they don't know their OWN descendants will rule Islam for 1000 years.

So when he converted, Abbass said "you know Abu Suffyan is a man of pride so give him a gift to make him feel proud". So the prophet PBUH said the famous story "we will enter Mecca, whoever is in the haram shall be safe, whoever is in his own house shall be safe, and whoever is in the house of Abu Suffyan shall be safe". And again this shows us you must treat people according to their background. So the prophet PBUH gives them an honour that HIS house is a public house of protection. And the prophet PBUH told Abbass to take Abu Suffyan at the neck of a valley so he can see all the army pass through as they entered Mecca. And he was amazed as far as the eye can see convoys are coming in. And he's asking "who is this banner" and Abbass says "this is the tribe of Sulaym". And again "who is this banner" and Abbass replies and so on. These are all new converts and Abu Suffyan cannot understand yet how Islam combines all these tribes. And he kept on saying "how can we fight these tribes" until right at the end came Al Qadra, the convey of the prophet PBUH, and ibn Ishaaq said "you could see nothing but the brightness of the armours". All the muhajiroon and all the Ansar. And Abu Suffyan was amazed when he saw this, and he said "who is THIS convoy?" And Abbass said "this is the convoy of the prophet PBUH and the muhajiroon and the Ansar". And Abu Suffyan says "we have no manner of opposing all of them. Oh Abbass, the kingdom of your nephew has become great". Abbass said "woe to you, it is not a kingdom, it is prophethood which brought this". Imagine 10,000 sahaba marching in and the leader of the Quraysh is witnessing all of this. 3 years ago Arabia combined to destroy Islam. Look at the kudr of Allah. Yesterday our prophet PBUH is expelled from Mecca and is fleeing for his life. He only has Abu Bukr after Allah. They have to hide in a cave for three days and now subhan'Allah just 8 years later, the prophet PBUH is leading an army 10,000 strong.

Seerah of Prophet Muhammed 79 - The Conquest of Makkah Part 4 ~ Dr. Yasir Qadhi 19th March 2014

We discussed the prophet PBUH reaching outside of Mecca and a number of famous people converting. Abbass converted closer to Madinah and is in fact considered to be the last muhajir; outside Mecca Abu Suffyan ibn Al Harith and Abdullah ibn Ummayah - both first cousins of the prophet PBUH converted, and the famous Abu Suffyan converted after Abbass spent an entire night debating with him, and then the prophet PBUH talked to him directly. Here is a historical tidbit: it's very interesting that someone wanted to kill Abu Suffyan and the prophet PBUH forbade him from doing so. Who was that person? Umar ibn al Khattab himself. The dynamics of the group that overrespects ahlul bayt - what is their perspective of Umar? Here we see Umar asking multiple times to finish off Abu Suffyan, the grandfather of Yazid. But the prophet PBUH himself said no. And Umar is the one who wants to kill Abu Suffyan but Allah had a plan none whom can overcome.

So we are now on the 20th Ramadan, 8H and it is the morning of the conquest of Mecca. And the people of Mecca still do not know the army is an hour away. SubhanAllah the prophet PBUH made a dua to Allah that "conceal my plans from the Quraysh" and Allah answered. It is humanely impossible to conceal the plans of 10,000 people from Madinah. Yet because of that dua, Allah did not allow the plans of the prophet PBUH to be exposed literally one minute before the army of the muslims walked in. It is truly a miracle it was kept under such secrecy. And the prophet PBUH divided the army up. Al Waaqidi and others have a long list of which tribe did what - in general, there were three primary contingents who each had many smaller subgroups. One the one the prophet PBUH put the Ansar in charge; on the other side the muhajiroon and in the middle a mixture, and he was in the middle group. For the Ansar, Sa'ad ibn Ubada was in charge who is the current leader of the Ansar. Recall the two Sa'ads were the leaders of the Ansar, but Sa'ad ibn Mu'ad died after Khandak, so Sa'ad ibn Ubada is the current leader. How did he become the leader? The ansar gathered in his house after Sa'ad ibn Mu'ad died to make him the leader. So he is given a clear leadership role. And the muhajiroon have Khalid ibn Waleed in charge. It's mentioned there were 700 muhajiroon, 4000 ansar and the rest of the army was from other tribes around Madinah. And as Sa'ad ibn Ubada is marching he chants out "today is the day of death and destruction; today the ka'bah itself will lose its haram and become halal".

Abu Suffyan heard this and rushed to the prophet PBUH complaining "how can the haram become halal?" Of course by 'halal' he is implying that bloodshed will be allowed and everything else that is normally haraam. So Sa'ad is saying "today the haram will no longer be sacred". Abu Suffyan and the Quraysh never said this themselves; they may have done things inside the haram that were wrong, but they've always known it's a haram. So upon hearing this he rushed to the prophet PBUH to inform him, and the prophet PBUH said "Sa'ad made a mistake". And the prophet PBUH ordered the banner be taken away from Sa'ad because of this mistake, and he gave the banner to Zubair ibn Al Awwam. The middle army was led by Abd Ubaidah Amr ibn Jarrah so all the leaders was from the Quraysh - this clearly shows us the thinking of the prophet PBUH that the people who enter the ka'bah should all be Qurayshi.

Only the muhajir should lead the victory into Mecca. And this also shows the prophet PBUH made ijtihad on the spot. Initially he chose Sa'ad, but when Sa'ad became eager and make a mistake, he gave the banner to Zubair ibn Al Awwam to lead. And Abbass told Abu Suffyan that "you had better rush back to Mecca and tell them not to fight". Recall he's a new convert so his heart is still somewhat attached to the Quraysh out of love for them. So Abu Suffyan rushes back into the city and this is when finally the people of Quraysh hear the news that the prophet PBUH is right outside the city. Honestly it is truly mind boggling how it's possible for 10,000 to reach the door of Mecca without anyone finding out. It's truly a miracle.

So Abu Suffyan rushes in and is screaming at the top of his lungs "Ya Quraysh here is Muhammad he has come to you with an army you can never fight. So come to my house and you will be safe". Subhan'Allah the last place of safety the prophet PBUH mentions, he makes it the only place of safety. And indeed Abbass was correct. He said Abu Suffyan is a man of leaership "so give him something to make him feel proud". And so the prophet PBUH agreed and gave safety to all in HIS house. So now Abu Suffyan is almost boasting and is saying "come to my house and you will be safe". And he runs through the streets of Mecca and the people are panicking. And he tells them all the details "I was just with Muhammad; you cannot fight, surrender and take up arms". As he's surrounded by this crowd, his own wife is there and she cannot believe her husband is doing this. His wife is none other than Hind whose done so much in the seerah, and will do more things. She eventually accepts Islam but at this point she is still a pagan. So when she sees with her own eyes the rumours are true that her husband is telling the Quraysh to give up, she darts through the crowd and smacks her own husband in public. And she twists his facial hair, and she starts giving him the most vile curses imaginable in public. That "kill this lazy idiot". This is the wife telling the people of the Quraysh "kill this fat coward!" And this was truly a public humiliation. But Abu Suffyan retained his dignity and responded "woe to you, don't let her cause you to act rashly for I tell an army has come you cannot fight. Come to my house you will be safe".

One of them said "of what use is your house?!" meaning 'how can we fit?' Then he spills the beans: "whoever enters the haram is safe, whoever enters their own house and closes the door is safe and whoever enters my house is safe". So whoever had a house enters their own house. Those without a house i.e. travellers, hujjaj, or even people whose house is too far away, they entered the haram right in front of the ka'bah OR Abu Suffyans house. It's also said the prophet PBUH allowed the house of Abbass to be a public safety house. And the prophet PBUH divided the army into three as we said - one of them entered Mecca from the western side, the other entered Mecca from the eastan side. And he forbade them "DO not kill anyone unless they attack you. It is forbidden to kill anybody" however the prophet PBUH mentioned a few names and said "if you see these people you can kill them". In this immediate chaos a small group of Qurayshi banded together and decided to fight back. They literally had just minuted to run around, gather some people and get weapons. But it wasn't an organised assualt against the muslims - it was just chaotic. And the one in charge was Ikrimah ibn Abu Jahal along with Safwan ibn Ummayah and Suhail ibn Amr (the one who did Hudaybiyya, Abu Jandhal's son). So these three senior men, the remnants of the Quraysh, decided to band together and fight back. But it was obvious faliure. The books only mention a handful were

killed, around 10-20 from the Quraysh and from the muslim only two were killed in the flank of Khalid ibn Waleed. After this small skirmish and all threats were eliminated, the prophet PBUH entered Mecca.

And thus Mecca was finally conquered on the 20th Ramadan in the 8th year Hijrah with barely any loss of life. After 21 years of difficulty, the prophet PBUH returned to the place of his birth after being expelled out as the undisputed conquerer. And the people of Mecca could not possibly put up a fight. So the prophet PBUH entered Mecca on his camel from the area of Kudait and he was dressed in his armour (not ihraam). And he had a red turban on him on this day, and it was flung underneath his beard. And ibn Ihsaaq mention that the prophet PBUH lowered his head all the way down to the camel, so much so, his forehead was almost touching the back of the camel. And he was praising and glorifying Allah immensely and reciting surah Fath. And the prophet PBUH made his way through the streets of Mecca, everyone in awe of him, until he stood in front of the ka'bah still on his camel, he began doing tawaaf riding the camel. And he had in his hand a staff, and everytime he passed by one of the idols (and there were over 350, some say 360 idols in Mecca one for every day of the year), every time he passed by he would point towards it and if the idol had the face forward it fell forward; if it's face was backward it fell back. And every idol was destroyed directly by the prophet PBUH, another miracle of Allah. And the prophet PBUH kept on reciting "the truth has come and falsehood has vanished. Verily the falsehood must eventually vanish". And every time he passed the black stone, the hajar, he would touch it with his staff. Note he did not get off his camel this whole time.

The people were gathering while he is doing tawaaf, and the haram has been filling up until finally the entire city is now packed inside the haram. And in front of the Ansar and muhajiroon, he calls for the keys of the ka'bah. And they are given to him; so he takes the keys, and with his own blessed hands he unlocks the doors and enters the ka'bah and he finds inside signs of paganism: pigeons made out of materials, and he takes them all out and destroys them to cleanse the inside of the ka'bah. There was also images inside the ka'bah of angels, and also of Ibrahim AS, and the prophet PBUH said "may Allah curse them, what has Ibrahim got to do with this paganism?" Then he recited "Ibrahim was a pure hanif that was muslim, not off the pagans". According to ibn Sa'ad on one side of the ka'bah was a picture of Mary and Jesus. The report however is very weak and it dosen't make sense either. It makes sense for Ibrahim and angels to be there since they thought angels were the daughters of Gods but not so much Jesus and Mary. Nonetheless all the images in the ka'bah were destroyed. Thus when all the idols had been demolished and the house of Allah returned to absolute purity; so when the prophet PBUH cleansed the haram of all the filth, he turned to the people speaking from the door of the ka'bah, standing on the footsteps of the ka'bah with the doors wide open in front of him. Imagine the scene. It's such a pinnacle of the seerah. Here is the house of Allah and the people of Mecca, ansar, muhajir, more than 12,000 people are standing before the prophet PBUH. And they are all waiting for the prophet PBUH to speak. Now he stands and faces the entire gathering from the doors of the ka'bah itself. What symoblism and imagery. Subhan'Allah.

And he gives a very short khutbah. That "there is no God but Allah, and He has fulfilled his promise and aided His servants. And He destroyed all the enemies by himself. Verily every single claim and matter of jaheleya has now been abolished. Except two things: the sadana and sikaaya (custodianship of the ka'bah and feeding of the pilgrams)." The keys of the ka'bah were the right of Uthman ibn Mad'oon of the Banu Abd Dar, and the responsibility of feeding the hujjaj was the Banu Hashims. Then he said "verily Allah has abolished the arrogance of jaheleya (the heirachy of tribalism)". And he said "Allah of you are from Adam and Adam was from dust". So now if you're Qurayshi or Kuza'a nothing matters. And he said "the one who has higher privallege is he who has more taqawah of Allah". And then with all of the Quraysh gathered, the prophet PBUH asked "what do you think I shall do to you?" And so they said "you will do the best for us, for you are one of us, you are a noble brother and you are the son of a noble brother, you are our brother". And the prophet PBUH gave those famous lines: "Go for you are free there is no blame on you today." That is, he quoted Yusuf AS: "I too say to you the same thing, which my brother Yusuf said to his unkind brothers i.e., "Have no fear this day! May Allah forgive you, and He is the Most Merciful of the merciful". And subhanAllah this verse came down when the prophet PBUH when he most needed it. When he was being persecuted and totured to show him "a time shall come that you be in a position of power such that you will utter these same words just like Yusuf did". And walahi we cannot do justice to this scene with mere words.

Benefits:

1) The prophet PBUH when he conquered Mecca, he wanted to honour Mecca like no other city. And he conquered Mecca by commanding the conqueres not to fight and not to attack even. Never in the history of humanity has an army been told "don't attack; don't unsheath your swords!" Never has it happened that a city has been conquered simply by an army marching in. This is something Allah blessed the prophet PBUH with.

2) When Mecca was conquered we see the humility and humbleness of the prophet PBUH. He did not enter Mecca with his chest out with pride and arrogance; rather he enters in a manner unprecented in human history. Neither before or after has a conquerer entered with his head bowed down in front of Allah so much so his face is almost touching the back of the camel. Who else can demostrate this type of gratefulness and humility.

3) The first thing the prophet PBUH does when he enters the city is worship Allah. He goes straight to the ka'bah and he honours and worships Allah. This is the priority. Yes the biggest history in mankind has just happened but Alllah comes first. So he thanks Allah by doing the tawaaf. And as he does the tawaaf, along with worshipping Allah, he does the second greatest act which is to reject idolism. He is worshipping Allah and as he's doing tawaaf he destorys the filth around the ka'bah by destroying the external idols. Then he turns to the internal idols, gets rid off them and then he turns to the Quraysh.

4) His sermon is short and to the point. He summarises the main points, at that is the worship of Allah alone with no idols. He just begins with "there is no God but Allah" and this is the

reality of Islam. After praising Allah he then mentions "all of your old ways are abolished and gone, and a new system of taqawah has come in - only the one of taqawah has a higher status, otherwise everyone is from Adam AS and from clay".

5) He asks them "what do you think I will do with you?" By asking them what should be done, it's truly beautiful psychology. He dosen't just command, he asks. By asking many things are demonstrated. Firstly his own superiority over them. That now he is in charge of them, but he tells them in a very gentle manner. He is establishing the rank he deserves in a humble and gentle manner. At the same time, the implicit tone of the question is that "you have done much wrong, you deserve a punishment". But the prophet PBUH does not say this. It's implied - this is among the perfection of his mannerisms. He doesn't say "how did you do this to me?" but he still gets the point across implicitly. Automatically it's understood that "what have you done?" by asking the question. Lastly by asking this question he extracts their hope and admiration for him, and he allows them to testify to this. So the prophet PBUH brings it out of their hearts and they say "you must do the best, after all you are such a generous man who belongs to us".

6) This incident and Ta'if put together is truly the seerah summarised. It demonstrates how the prophet PBUH is a mercy to mankind. When he was persecuted and alone in Ta'if, and when he was a conquerer at the head of an army at Mecca; at both times he forgave for the sake of Allah. It also shows the reality of Islam. It's not about bloodshed or war. It's about the worship of Allah however this is achieved. Sometimes war, usually mercy and peace and this is demonstrated throughout the seerah.

7) It is said the prophet PBUH prayed inside the ka'bah. We don't know exactly when - some scholars say before, according to others it's after. Allah knows best, but logically speaking it makes more sense he prayed before he gave the khutbah. According to some he prayed two raka'at, according to other six (2, 2, 2). And Bilal RA was with the prophet PBUH when he prayed. It's narrated in Muslim that many years later, ibn Umar asked Bilal "where did the prophet PBUH pray?" when he went inside the ka'bah. So ibn Umar prayed in those same places. And of course praying inside the ka'bah is an established sunnah - a sunnah rare in our times since the ka'bah is locked up. If somehow we are blessed to pray in the ka'bah, from the narrations of Bilal RA we learn to pray facing any of the walls. The prophet PBUH began with the wall opposite the door.

When the prophet PBUH came back out and he still had the keys in his hands, Ali RA says to him "why don't you make the sikaaya and the hijaaba together and put it to us?" Meaning, 'why don't you combine the care of the ka'bah and the feeding of the pilgrams to the Banu Hashim?' Of course Ali RA wants the honour of both taking care of the pilgrams and the key fo the ka'bah for his tribe. The prophet PBUH did not answer, rather he said "where is Uthman ibn Talha?" He is from the Banu Abd Dar. So was brought immediately and the prophet PBUH said "take your keys ya Uthman, today is the day of fulfilling the promises and giving back what is due". Allah had revealed before "return the amaanah (trusts) to the people who deserve it". Scholars interpret this verse to be applicable here. And the prophet PBUH gave

the keys back to Uthman ibn Talha, and since that time up until now, never in the history of our religion has anyone dared to take it away from the descendants of Uthman to this day. You can see on youtube an interview of the descendant of Uthman to this day. So the key is still in the tribe of the Banu Abd Dar.

Recall, what allowed the prophet PBUH to conquer Mecca? One of the allies of the Quraysh attacked one of the allies of the muslims: the Kuza'a were attacked from the Banu Bukr. So the prophet PBUH had not forgot this, so he allowed the Kuza'a to attack the Banu Bukr as a retaliation. So he allowed them to engage in a minor skirmish and he said "you have until Asr and only Asr". So they only had a few hours and it was in the heat of the sun. This was intentionally done to finish the matter quickly. So after Asr, the prophet PBUH forbade them completely and said "there shall be no more fighting or bloodshed; the haram has been returned to the sanctity it had". It so happened on the next day one of the people of the Kuza'a killed one of the people from the Banu Bukr. And the prophet PBUH became extremely angry and he gave a khutbah and said "the one who does it, it shall be permissable for the family to extract qisaas". And he said "if anyone tells you the prophet PBUH himself fought and shed blood in the ka'bah, you say to him 'Allah has allowed the prophet PBUH and he didn't allow you. And Allah only allowed him for some time of the day' and it has now returned to its sanctity".

The conquest of Mecca was very unique in that:

- no war booty was taken
- no prisoners of war were taken
- no land was taken

there was no actual battle; it was something Allah blessed the prophet PBUH with without all these things because of the sacredness of the haram.

As we said, the prophet PBUH mentioned a list of people to the sahaba who were not given aminosty. The prophet PBUH said "everyone should be spared except for a few people". How many were there? Al Waaqidi says six: two women and four men. Ibn Ishaaq gives names Waaqidi does not give. The earliest book mention 6, 7 and some even 9. So between 6 and 9. From a city of 2000+ less than a dozen were mentioned by name, and for these people the muslims were told "you may kill them where you find them". And even in this list, still half of them were forgiven. Who were these people?

1) Ikrimah ibn Jahal - the son of the pharoh of this ummah. He was eventually spared and he has a very interesting story. When Mecca was conquered he was the one trying to fight. When he lost he fled immediately and he fled to Jeddah and then took the ship to Abyssinia. On the way to Abyssinia, a storm overtakes the ship. And the captain of the ship says "we don't have the power to withstand the storm. For sure we will drown so now is the time to make dua to Allah for walahi you and I both know our Gods will not help us now". Even though the captain is a pagan he is admitting only Allah can help now. SubhanAllah he's basically saying "let's cut

the crap now we both know only one Allah can help us now, these idols won't do nothing for us". Ikrimah says, and he's narrating in the first person: "that was when it struck me". Imagine, the son of the pharoh of the ummah - Allah intended good for him. He was the number one of the list and he deserves to be there, but Allah has another plan. So on the ship after 20 years of fighting Islam, he said "it occured to me then if our Gods will not help us when we need them, why should we worship them when we don't need them?" It's simple common sense. So he realised after all Islam is the truth which shows us again and again, many of these people (Abu Suffyan etc) genuinenly believed these Gods were living beings that could hear, obey and listen. So finally he says "Oh Allah I promise you if you save me I will accept Islam, and I will go to the prophet PBUH, put my hand in his hand and I will find him to be merciful". And Allah saved him. He immediately went back to Mecca, wrapped his face in a turban to hide himself, and he made his way through the camp until he stood in front of the prophet PBUH. And he uncovered himself and said the kalima, and then he gave this whole story. And the prophet PBUH forgave him and accepted his Islam. And Ikrimah died a shaheed fighting against the Romans showing his sincerity.

2) Abdullah ibn Katal - he had converted to Islam, came to Madinah and performed the hijrah, the prophet PBUH sent him on an expiditon with another sahabi, and on the way there ibn Katal murdered the sahabi, took his stuff and fled back to Mecca and became a murtad. Not only this, he purchased two slave girls known for their poetry and told them to write poetry against the prophet PBUH and the muslims. In those days this was the height of propoganda. So this is ibn Katal (note some books say ibn Aktal). And ibn Aktal/Katal had a very harsh execution. He fled to the haram itself and jumped on the doors of the ka'bah when the army was coming in and the prophet PBUH is still outside. And he begged for forgiveness using the honour of the ka'bah. And he took the curtain of the ka'bah and put it around himself i.e. he is using the height of sanctity to protect himself. When the sahaba saw this, even they felt "this is too much" so they sent an emissary to the prophet PBUH telling him ibn Katal is protecting himself with the curtains of the ka'bah. But the prophet PBUH said "kill him" so he was executed then and there.

3) Mikyas ibn Subaba - he too pretended to be a muslim only to exact a revenge killing. One of the sahaba had killed his brother in the days of jaheleya so he wanted to get revenge; he pretended to be a muslim, entered Madinah, assissinated the sahabi and returned to Mecca. So he too was executed.

4) One of the most interesting stories is Abdullah ibn Abi Sar'ah. He accepted Islam, immigrated to Madinah and he was one of the few who began writing for the prophet PBUH as a scribe. Eventually he became murtad and he returned back to Mecca and he started fabricating lies against the prophet PBUH that the Quran was from his dictation. This story is used a lot by orientalists. And he would say "I would change the Quran" but of course this is just a lie. And he would say "I would write different to what the prophet PBUH narrated". So he became murtad and returned to Mecca. So, what happened was he was the foster brother of Uthman ibn Affan, so when the army entered Mecca, ibn Abi Sar'ah got to Uthman and begged for forgiveness. So Uthman hid him until Mecca was conquered and things calmed

down. After a few days Uthman brings him to the prophet PBUH. And he begs for forgiveness and asks to be pardoned. He is standing in front of the prophet PBUH and all the sahaba are around. The prophet PBUH does not say anything. Complete deafening silence. The silence become so thick and dense, and after a long pause the prophet PBUH says "ok, accepted". The prophet PBUH then turns to the sahaba and said "weren't any of you wise enough to understand why I didn't say yes? Why didn't you execute him?" Meaning the inital command was to execute, so why didn't you do it? One of the ansar said "Ya RasulAllah why didn't you motion with your eyes?" The prophet PBUH said "it is not befitting that a prophet of Allah give signal with his eyes to kill someone". But subhan'Allah, this man - when he repented he truly repented. And eventually his Islam became very strong so much so Umar RA appointed him to be the governer of Egypt. And he lived a righteous live and died a beautiful death. And again it shows us the prophet PBUH is indeed the best human but he is not Allah and Allah had a different plan. No doubt he deserved to be executed, but Allah had something else planned.

5&6) Also on the list were the two women who had written the poetry, Fartaana and Sarah. And of these two, Fartaana was executed, Sarah eventually fled and was forgiven.

So we've discussed 6 people so far - 3 people were spared, 3 were executed. We'll discuss 3 more people to total 9 - out of these 3, only 1 will be killed and 2 spared. So only 4 will be killed out of 2000+.

7) Al Huraywith ibn Al Ruqaydh - he did something similar to Habaar to the younger daughters of the prophet PBUH. When the prophet PBUH immigrated, obviously his daughters stayed in Mecca and he entrusted Abbass to bring them safely to Mecca. So Fatimah and Umme Kulthoom were being taken by Abbass. But Huraywith refused to let them go; threatened them, both girls fell of their horse and recieved some harm. So he was executed, and it was Ali RA who executed him which is justice.

8) Habaar ibn Al Aswad - the founder and forefather of the habaarid dynasty of India. Habaar was the one who refused to allow Zainab, the daughter of the prophet PBUH, to immigrate to Madinah. Recall in Badr Zainabs husband was captured and the prophet PBUH made an agreement to set him free if he sent Zainab back. So he followed up but he foolishly sent Zainab back in broad daylight in the public. When the Quraysh saw this they said "how dare we return the daughter of Muhammad to him?" And they surround Zainabs camel and Habaar was the one who took his spear and shoved it at the camel. It jostled back and she fell off, and at this she had a miscarriage. Eventually he repents and he is forgiven.

9) Wahshi - the murderer of Humza bin Abdul Muttalib. And Wahshi knew he would not be spared so as soon as Mecca was conquered he fled to Ta'if. And he only converted when the people of Ta'if converted i.e. 1.5 years later. Wahshi was a member of the delegation sent from Ta'if to Madinah - we've already discussed his story in detail before. The prophet PBUH asked Wahshi to tell him the story of how he killed Humza in detail and Wahshi told him everything. And it's said the prophet PBUH was crying when he heard this. After, the prophet

PBUH said to Wahshi "I have forgiven you but don't show me your face". What a punishment. So Wahshi as long as the prophet PBUH lived, what a punishment, he could not be in the same area as the prophet PBUH. And even after, he was guilty of drinking etc and Umar RA said "I knew that Allah would not spare the killer of Humza". Of course he was at the end of the day a sahabi but the sahaba are at levels. Not all of them are on the level of Umar and Abu Bukr RA. And Wahshi is definately not - he converted right at the end, so even if he is forgiven there are taints in his Islam.

So the full list of people is 9. Of this, only 4 are actually killed and 5 are spared. So even in the exceptions, half are forgiven other than 4 people at max being killed. Note at this moment in time the prophet PBUH is still in Mecca standing at the foot of the ka'bah.

Seerah of Prophet Muhammad 80 - The Conquest of Makkah Part 5 ~ Dr. Yasir Qadhi 26th March 2014

As is typical with all the seerah, we have lots of narrations next but we need to peice the puzzle together. Last time we discussed all the people who were on the list to not be forgiven, and it's understood those stories happened over 2-3 weeks, but we discussed them together. And even of those on the list (up to 9), most were forgiven and only up to 4 were executed. And this is the general rule: mercy and tolerance and compassion, but strictness must be shown to send fear and firmness that "you can't cross the line".

Let us return to the actual conquest. The prophet PBUH gave the khutbah standing on the steps of the ka'bah with the doors wide open behind him, and there is clear symbolism here. That now Islam is open to all and anyone can embrace Islam. There is the prophet PBUH at the doors of the gate inviting the people to accept Islam. And he tells the people "go for you are free today". At this point in time he tells Bilal RA to stand on top of the ka'bah and give the adhan. Allah honoured Bilal RA to be the first ever muadhin in Mecca. And truly how amazing it is: the voice that used to cry out while being persecuted. The voice that used to testify "there is only One" - that same voice would be chosen by Allah to now proclaim at the time of honour and power. He who remains firm during times of hardship and persecution, he will be honoured at a time of ease and honour. And truly its an amazing honour: an abyssinian slave with no lineage or background is chosen to go litearlly and metaphorically on the highest step and give the adhan. He is literally above the Quraysh and he's been chosen on behalf of the prophet PBUH. And of course the adhan summarises Islam. We also learn the truth of the Islamic principle "al jazaau min jilsi amal". It's a theological rule that Allah and the prophet PBUH have shown to be true. That is, you will be dealt with how you deserve to be dealt with. "Jazza" means 'reward or punishment' will be the same characteristic as your actions. The one who persevered and whose voice declared the truth of Allah, now his voice is chosen to be the first ever muadhin to declare the truth of Allah.

When Bilals voice is proclaiming the adhan Abu Suffyan is standing there with the elite of the Quraysh. Of them is Harith ibn Hishaam and Itaab ibn Aseer. These are from the Banu Makhzoom. And Harith ibn Hishaam is full brother of Abu Jahal. And they are all elites. Itaab says "Allah has honoured my father for having him dead right now - he dosen't have to see the humiliaton of how this black man has been chosen above us". This is pure jaheleya. And Harith says "walahi if I thought this man was on the truth I would follow him" so he's saying the prophet PBUH is not truthful and he's mocking him. Abu Suffyan who IS a new muslim, he says "as for me, my tongue is sealed - if I were to say anything, even the rocks would inform the prophet PBUH what I said". This shows us he's afraid but still not firm on Islam. One side of him is still sympathetic to what Itaab said; another side knows the truth and is saying "I can't say anything". Meaning, his heart is sympathetic - and this shows for some people Islam takes time. No doubt there was a lost sense of being in charge. This statement demonstrates imaan has not fully entered his heart but still he is a muslim. It's bizarre he believes if he says something the prophet PBUH will find out. So he believes the prophet PBUH is a prophet - but still he isn't fully submissive. And we see this again and again; Islam is of levels. And Allah says

this "Oh bedouins, you are not yet mu'mins (believers), you are muslims (one who's accepted Islam). Imaan has not yet entered your heart". And walahi we see this nowadays and we see this in the sahaba too. People convert for marriage, or less taxes etc.

Later on the prophet PBUH is exiting the haram and passes by the same group. And he says "I know exactly what the three of you said. As for you Harith you said such and such. As for you Itaab, such and such. And as for you Abu Suffyan you said this". He narrated letter for letter and word for word the whole conversation. Right then and there al Harith said "walahi you must be a prophet for nobody was listening to our conversation". And he accepted on the spot. Itaab accepted later on and Abu Suffyan is already a muslim. And Harith ibn Hishaam, later on his Islam became very strong. And he narrated many hadith; one is a beautiful hadith in Bhukari, that after the conquest of Mecca he asked the prophet PBUH "tell me, how does the revelation (wahi) come to you?" And the prophet PBUH said to him "Sometimes the wahi comes to me like the ringing of a bell and it's very difficult. Sometimes Jibreel AS comes to me in the form of a man and I understand what he says and it's easier for me". And subhan'Allah it's interesting Harith had the audacity to ask such a question that Abu Bukr, Umar and Ali would not dare ask. And it's true - somebody much closer to you would be too shy to ask such probing questions. That is why ibn Umar said "we would love it when an intellegant bedouin would come to Madinah so he would ask questions and we would listen". The sahaba had too much reverence and respect to the level of they could not question these things. The sahaba are sitting with their heads down. Not one word comes from their mouth - but Harith ibn Hishaam is a brand new convert so he says "tell me everything I want to know how does Jibreel come to you".

One time the prophet PBUH was in his tent and wahi began and the sahaba knew since the prophet PBUH would lower his eyes, and sweat would appear. When that happened Umar called Harith and told him "look wahi is coming" so Harith saw the state of the prophet PBUH. This is a privallege given to him because he is after all an elite of the Quraysh. And he died a shaheed fighting against the Romans in the battle of Yarmuq. And Harith ibn Hishaam is involved in that famous story during the battle of Yarmuq, which was the major battle between the army of the Byzantine Empire and the muslims as it paved the way into Syria. Major losses occured but overall it was a victory for the muslims. It is narrated: in the Battle of Yarmouk, Harith Ibn Hisham, Ikrimah Ibn Abi Jahl and Ayyash ibn Abi Rabi'ah all fell to the ground severely wounded. Harith Ibn Hisham asked for water to drink. One of the soldiers brought water to him. When he saw that Ikrimah was looking at him, he said, “Take this water to Ikrimah.” As Ikrimah received the water he saw that Suhayl was looking at him, and he declined the water, saying, “Give it to Ayyash." But Ayyash died before the water could reach him. At that the water-bearer ran to Ikrimah, but Ikrimah had also died. He ran over to Harith, but he had expired, too. Subhan'Allah we see the strength of their imaan even all three of the sahaba in this hadith converted after the conquest.

After the khutbah the prophet PBUH made his way to the top of Suffa and he took the oath of alliegance from all the people willing to embrace Islam. This is the primary visualisation of ayah two of Surah 110:

1. When the victory of Allah has come and the conquest
2. And you see the people entering into the religion of Allah in multitudes
3. Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.

That hundreds were around him waiting to give the bayaa to the prophet PBUH. And subhan'Allah how perfect it is that where the da'wah began, it shall end. Things are coming full circle. The public da'wah began on Mount Suffa and it ends here. And our prophet PBUH sits down where he once stood to pretty much finish the job that began over 20 years ago. And the bulk of the people of Mecca converted at this time. The fiqh benefits of the conquest of Mecca will be discussed next lesson; one of the interesting tidbits is that a sahabi comes with his blood brother, and he says "Ya RasulAllah this is my blood brother - I want you to give him the blessings of hijrah". Meaning here that whenever someone immigrated the prophet PBUH would give them the good tidings that "you've done hijrah and you shall be rewarded with Jannah etc". So this sahabi wanted his brother to get the same blessing - and this is Islam. But the prophet PBUH said, and it's one of the most famous mutawatir hadith in Bhukari and Muslim "there is no hijrah after the conquest (of Mecca)". This hadith is one of the most important fiqh benefits in the conquest that was very relevant to them. For 7-8 years, hijrah was fard ayn on every single muslim - you HAD to make hijrah to Madinah. When the prophet PBUH conquered Mecca, that ruling was abbrogated. There is no more hijrah after the conquest. That special hijrah has been abbrogated. You can have personal hijrahs - but it's not THE hijrah. That hijrah for the ummah is gone and every muslim need not make hijrah. Then the prophet PBUH said "the only thing left is jihad and good intentions". That is, if he really wants to make it up, there is much opportunity to do so.

So the prophet PBUH took the oath of alliegance from all the men. Then the women of the Quraysh were called and they were all gathered before the prophet PBUH. Amongst them was Hind bint Utbah wearing the full veil so no one recognises her - the only only a few weeks ago embarrasing Abu Suffyan, her husband, saying "we must kill Muhammad have you no honour etc". And of course Hind has a history which we all know - what she did with Humza at Uhud. Now, it's well known the face veil was something practiced by the women in the time of the prophet PBUH. Whether its fard or not is a different story: but the claim that the face veil is an invention is clearly baseless and wrong. The veil is clearly apart of Islamic tradition - some scholars say its fard, others not. That's a different issue. Many progessives and extra moderats say there is no place for the face veil, but this is not true as we see in the seerah.

So the women come in front of the prophet PBUH, and he begins: "you shall give me the oath of alliegance: you shall not worship any besides Allah" (mentioned in the Quran). At this Hind says from the middle of the crowd "you are asking of us something you didn't ask of the men". But this is wrong - she just assumed that this was a political alliance and conquest, not religious. She assumed that "you are our ruler, but you won't tell us to give up our Gods". So then she got irritated and said "you are demanding of us something you didn't demand of the

men". Of course this is not true. But then she said "ok we shall give it to you". The very fact she is speaking show's her character: she won't remain silent. Nonetheless, the prophet PBUH then says "and you shall not steal". At this she says "I used to take from the money of Abu Suffyan bit by bit without his knowing - I don't know if that's allowed or not". Meaning "this new rule you are putting on me, I don't know if I can do it". And Abu Suffyan was there so to try to resolve this he said "all of that has happened in the past I've forgiven". Now this conversation gives away who the women in niqab is, and so the prophet PBUH says "are you Hind?" Hind immediately says "yes I am, and forgive the past, may Allah forgive you". And the prophet PBUH did not respond to her, but simply moved on. And this truly shows us it's easier to forgive a crime against you then a crime against a loved one. Especially when it's done to the dead body of your loved one. So the prophet PBUH did not punish her, nor did he say "you are forgiven". This is walahi perfect. Same with Wahshi: he forgave, but he said "just avoid my presence". As for Hind, he just ignores her. This again shows us the perfection of the prophet PBUH.

So he goes to the next condition "and you shall not commit zina". Once again Hind says something, and note every single condition given she almost must say a comment. So she says "do you except a free lady to commit zina?" Subhan'Allah this is interesting. It shows arabian society, no matter how low it was, free decent ladies would never taint their family honour by this crime. It was only people of lude and lower classes. For dignified, decent familes, zina is unheard off. When this condition is put, she gets irritated "you expect any of us to commit zina?!" It shows us the Quraysh and arabs, The scholars say crimes are of two types. One type are crimes that go against modesty and dignity even without imaan. Then there are other crimes. Zina is the worst crime that goes against modesty and hayaa (being shameless). Fifty years ago, fornication was truly unheard off by decent, dignified citizens. Only women of a lowly class did this. So when the prophet PBUH puts this condition, immediately Hind gets irritated "you expect us to commit zina?". And again the prophet PBUH just ignored her. Then he said "and don't kill your children". Here we see Hind's sharp tongue. "As for this one, walahi we took care of them as babies, you killed them as adults at the battle of Badr". This was so unexpected, that Umar RA began laughing so much he fell onto his back. It was such a witty and novel response the way she understood it that Umar broke down laughing.

After this the prophet PBUH tells Umar to take the womens oath of alliegance. The prophet PBUH never ever touched the hand of a women not related to him. And it's narrated mutawatir by Aisha RA that the prophet PBUH himself did not take the oath from women. Later on a women went to accept Islam, she put her hand out and the prophet PBUH said "I do not give the baya by shaking hand. My speach is my baya to you". And there is some contraversy whether Umar RA took the oath with his hands or not. There are some reports that indicate he did this. It can also be said, this is what is understood in the authentic narration that the prophet PBUH commanded Umar "you take the oath". If it's only verbal then surely he's done it. If it's more than verbal, Umar is doing something he can't do. But the hadith that mention Umar touched the women are not authentic. Is it allowed to shake the non-mahrams hand? The bulk of the scholars say no. Many shaf'i scholars say it is allowed with two conditions: there is no fitnah or desire, and there is a need to do so - and they point

to this incident to show this. And they say it's why Umar was chosen because he was the strictest in terms of imaan and he would never touch out of desire. There's no denying the best example is that of the prophet PBUH who never touched any non-mahram women. And Aisha RA says "walahi the prophet PBUH never touched the hand of any women except if she was mahram".

The prophet PBUH has given the oath of alliegance to the Quraysh men and women. The ansar begin to talk among themselves since they feel a bit neglected. After all the prophet PBUH has returned back to his original home and they see all of his relatives accepting Islam. So the ansar begin to grumble and mumble, and one of them says "now that he has returned here, softness have overtaken him for his people" meaning 'he has forgotten us'. And subhan'Allah the root of their pain is love for the prophet PBUH. They feel jealous that the prophet PBUH might forget about them. So more and more people begin to feel this way that the prophet PBUH will now leave them. At this, Jibreel AS came down and told the prophet PBUH what the Ansar are saying. And so when the prophet PBUH finished with all of the bayaa, men and women, he called the Ansar. And he says "oh group of Ansar, did you say 'the love of my family has overtaken me and I've become soft?'" He quoted them exactly and they confessed and said "yes we said this". It's amazing Jibreel informed him, YET he still asks them. Why? Is he denying the truthfullness of Jibreel AS? No. But it's ettiquite and courtesy and mannerisms. How beautiful of a message for us - when we hear someone remark something about someone you know, we think the worst and that's it. Here the prophet PBUH is being told by Allah through Jibreel AS! Yet he still asks and they agreed since of course they would never lie.

At this, the prophet PBUH said "who am I? I am a slave and prophet of Allah. I've immigrated to you, for you and with you". Meaning "Don't doubt my promise" - recall the promise the prophet PBUH made at Akabah. The Ansar asked him point blank "will you leave us once the victory is yours?" And the prophet PBUH said "No. My blood is your blood; my life is your life" meaning "I shall always be one of you". So the prophet PBUH says to them "who do you think I am that I will break my promise to you?" And he says "MY life is yours; my death is yours" meaning we are together in this. When he said this, the Ansar began to cry and begged for forgiveness and pleaded for acceptance for their questioning. And they said "we only said this based on what we thought and saw". The prophet PBUH said "Allah and His messenger believe you and we've accepted your excuse". This is the primary narrative after the baya, we don't know the exact order of events next.

The prophet PBUH we know stayed in Mecca for the next 19 days. In those 19 days many things happen so we will narrate bits and peices. We will now concentrate on those people who did not accept Islam right now, but they accept Islam over the next 19 days. The bulk of the people gave the baya but some very interesting characters delayed it. Of those people were:

1) One of the quraysh who we don't know much about other than this story. His name was Fudaala ibn Ubaid. He seems to be a young man, and he's so angry at the defeat he decides

to assassinate the prophet PBUH. And this was a pure suicide mission because even if he is successful there's no way he will come out alive. So he hides the dagger and he says "I'll do it when the prophet PBUH is doing tawaaf". Why? Because everyone gave the prophet PBUH his own space when he did tawaaf and the prophet PBUH did countless tawaaf. From this we learn the sunnah to do alot of tawaaf. He didn't do umrah during the conquest, but the prophet PBUH did plenty tawaaf. So in one of those tawaaf Fudaala sneaks up behind the prophet PBUH and he thinks "this is it I'll kill him now and whatever happens will happen". As soon as Fudaala is about to pull out the dagger, the prophet PBUH turns around. And the prophet PBUH sees him and says "are you Fudaala?" Fudaala says "yes it is me". The prophet PBUH says "what were thinking about doing?" So Fudaala says "nothing I was just doing zikr of Allah and tawaaf". And so the prophet PBUH laughed and he put his hand on the chest of Fudaala and said 'astugfrullah'. And Fudaala says "as soon as he placed his hand on my chest, no one was more beloved to me in the world than the prophet PBUH". And Fudaala accepted Islam and the entire plot is of course gone.

2) Another two high profile converts were Safwan ibn Ummayah and Suhail ibn Amr. As for Safwan, he is the son of Ummayah ibn Khalaf, the owner of Bilal RA. These are two leaders and elites of the Quraysh. So Safwan was of those who tried to fight back, but when it didn't work he fled. And he told his family "I can't live anymore so I will drown myself in the ocean, you take care of yourself". So he basically said "it's end of story I will commit suicide". So he fled from Mecca, made his way to Jeddah and then he planned to take a ship and drown himself. His cousin and best friend, Umayr ibn Wahab. After Badr, recall the story of Safwan and Umayr. They are cousins and best friends. And Umayr says "walahi I would go kill the prophet PBUH myself but I have a family, daughters etc". And Safwan says "don't worry, from now on your daughters are my daughters I'll give them everything - you just go take care of Muhammad". So both agree; Umayr goes to the prophet PBUH, takes a poisinous dagger and he has it dangling in front of him. And the prophet PBUH even says "why is a sword around your neck?" And Umayr says "oh this of what use was the swords at Badr anyway it's just hanging there". Then the prophet PBUH said "No. You are lying. Rather you and Safwan sat in the shade of the ka'bah, and you said you will kill me, and he replied he will take care of your children etc". Word for word. And so Umayr immediately accepted Islam. Safwan was bragging in the meantime "just wait you will hear good news" and Umayr comes back and it turns out he is a muslim.

So Umayr right now is a member of the muslims coming from Madinah, and he's hunting "where is my cousin Safwan?" He finds out Safwan has fled and is threatening to commit suicide. So Umayr begs the prophet PBUH "give Safwan protection" so the prophet PBUH says "ok". Umayr says "give me something I can show him so he will believe me". So the prophet PBUH gave Umayr the very turban he himself wore when he entered Mecca. So Umayr rushes to try to catch Safwan and he barely catches him in Jeddah before he boards the ship. And when Safwan sees him, he becomes angry: "you traitor and liar, and now you've come to kill me?" And Umayr says "no I've not come to kill you; rather I've come from the best human being who has given you protection". Initially Safwan thinks he is lying and says "you're a liar and traitor". Umayr persisted and said "Ya Safwan I've come to you from the best of people.

He is your cousin, he is the most merciful, the most kind, his honour is your honour, his kingdom is your kingdom. And here is his turban, he's sent it to you promising you protection". And Safwan instantly recognises the turban since he saw the prophet PBUH wear it himself. And so SAfwan reluctantly comes back, and the prophet PBUH was just finishing Asr. Safwan turns to Umayr says "how many times do you pray?" And Umayr says "five times a day". And Safwan says "5 times a day?! And he leads you in salah five times?!" Then when the prophet PBUH finished Asr, Safwan was still on his horse too scared to get down. And he shouts out "Ya Muhammad, Umayr has come to me saying you've promised me protection - is this true?" And the prophet PBUH said "come down". Safwan said "no until you promise me and you tell me I have two months of protection". So the prophet PBUH said "we shall give you four months". But he still did not accept Islam.

Notice aswell when Umayr is discussing with Safwan he says "the prophet PBUH is your cousin; his honour is yours etc". This is jaheleya talk being done for the service of Islam. At the end of the day this lineage and blood dosen't matter in ISlam, but it does to Safwan. So as long as what you are saying is the truth, then yes you can say it. So Safwan was given four months. When the prophet PBUH went to fight in Ta'if he asked Safwan to lend 100 coats of armour. Recall Safwan is one of the richest in Mecca; he's inherited the fortune of his father. And Safwan says "are you forcing me or asking?" The prophet PBUH says "Rather it's a guaranteed loan". From this much fiqh is derived: if you borrow something from someone, you are responsible for it. So Safwan gave it to him, and he participated in Hunayn, but not as a muslim fighting in the army. A group of non muslim Meccans went to Hunayn and they played a minor role. After the battle of Hunayn, when the prophet PBUH was awarded the largest ganeema in the history of Islam, even more than Khaybar, and Safwan is staggered at the wealth, and he sees an entire valley of sheeps and camels: the prophet PBUH says "you are amazed at this?" Safwan says "yes of course!" The prophet PBUH says "all of this is yours". This is a fortune. An entire valley of animals. And Safwan at that point in time says "such a gift can only come from the heart of a prophet". This is a gift that is not human. No regular human can give such a gift. At that point in time he said the shahada. Ultimately, Safwan needed to be bribed. And only a rasul couldn't care less about money. Any one of us, if we have that wealth, we'll keep some for ourselves. But the prophet PBUH just says "take it". And Safwan is so shocked he said "the prophet PBUH continued to give until he became the most beloved to me".

The most amazing thing is that these people are interacting with the best human being. And they've lived with him for 50 years, yet still they don't see he is true. Now imagine one of us we think after 5 minutes of dawah "there's no hope for any of them". The prophet PBUH himself to the very end: Ikrimah is about to drown and he gets convinced, Safwan gets a fortune and he gets a gift. This really shows us Islam to someone who's not born into it, is sometime very difficult to accept. If the prophet PBUH could be refused so often, who do we think we are we can convert the masses? So Safwan eventually converted to Islam - he is an example of those whose hearts were captured by large amounts. And he became known later on as being a great worshiper of Allah. And he died a shaheed.

3) The final conversion story we'll discuss is another senior leader, Suhail ibn Amr. He is of course the mastermind negotiator of Hudaybiyya. The one whose son is Abu Jandal. Now Suhail ibn Amr is to the age of Ummayah - he is the elder guy. He is like Abu Suffyan. As for Safwan and Ikrimah, they are a generation younger. They are just the sons of the leaders. Suhail ibn Amr is one of the true elites and leaders still alive right now of the senior age as the prophet PBUH. So when the sahaba conquered Mecca, Suhail becomes terrified and locks himself in his house. And most of his sons had converted; a number of them were in the army of the conquest. And he tells his eldest son Abdullah to go and beg for forgiveness for the prophet PBUH. Even though Suhails name was on the list for those who aren't forgiven. But Suhail is terrified and he tells Abdullah "I don't know anyone still alive who has done more wrong than me". This is an exaggaration but only by a bit. For of the senior leaders, he is surely one of the few still alive and he's done alot against the prophet PBUH. And he himself starts listing: "I was at Badr, then Uhud, then Khandak, then I showed Muhammad harshness at Hudaybiyya - now I don't know what he will do for me". You see he feels guilty and remorseful.

So Abdullah goes to the prophet PBUH and says "my father is asking for protection" so the prophet PBUH said "yes he is protected by the protection of Allah". His son rejoiced and raced back to tell his father the good news. To which, Suhail said "truly this man has been righteous as a young boy and an adult". And what a beautiful phrase. He is testifying before Islam it was always known the prophet PBUH was honest and righteous, and even now he is still righteous. And the prophet PBUH told the sahaba, "when Suhail comes, give him respect and do not stare at him in a mean way for he is a man of intellegance and honour, and he is too intellegant to be ignorant of Islam". Subhan'Allah the prophet PBUH is telling the sahaba "don't even show anger in your facial expressions". And walahi no one asked for forgiveness from the prophet PBUH except he was forgiven - including Abdullah ibn Sar'ah, the one who the prophet PBUH himself wanted to execute but Allah willed otherwise. So Suhail came to the prophet PBUH, and after a conversation he did not accept Islam immediately, but eventually he accepted after the battle of Ta'if and conquest of Hunayn. And he lived a life of charity, sadaqah and zakat.

4) The conversion of the oldest man in Mecca at the time, Abu Qahafa, the father of Abu Bukr. At this point in time, Abu Qahafa is completely blind and cannot walk except with difficulty. And he refused to convert to Islam throughout the entire dawah. He expressed his anger at Abu Bukr and he was among those who verbally spoke out against Islam. And since he was too old, he was unable to come to the actual gatherings and khutbahs of the prophet PBUH. But when the prophet PBUH was sitting and accepting alliegance, Asma bint Abi Bukr, brought her grandfather by her hand and led him to the prophet PBUH. Abu Bukr was sitting with the prophet PBUH and when Abu Qahafa came, the prophet PBUH said to Abu Bukr "why didn't you leave the old man, we would have come to him in his own house". Subhan'Allah. It's an amazing phrase. And Abu Bukr said "walahi it is more befitting he comes to you". We see the immense humility of the prophet PBUH here. Indeed the prophet PBUH said "he is not of us who dosen't show respect to our elders, and mercy to our youngers". So the prophet PBUH is showing this respect to the oldest in Mecca. Also, why is Abu Qahafa being shown such respect? Because of Abu Bukr. Therefore you treat people based on their rank. There is

nothing unislamic about this. When there is a noble person, his family you should treat different. The reason why the prophet PBUH is saying "you should have left him" is because of his son, Abu Bukr.

And the prophet PBUH speaks with Abu Qahafa for a while, and eventually he accepts Islam. Abu Qahafa's beard and hair was pigeon white and the prophet PBUH tells the women and family that "when you go home, change this whiteness but avoid black". The fiqh is derived that those who have completely white hair should change their hair and beard colour to something other than the narutal colour it was. This is the primary hadith used to show dying hair that is pure white is sunnah, but you should avoid black (or your natural colour). It's narrated when Abu Qahafa put his hand in the hand of the prophet PBUH to take alliegance, Abu Bukr begins to cry. And the prophet PBUH says "why are you crying, it's such a happy day - your father is accepting Islam". And Abu Bukr says "Ya RasulAllah how I wish the hand I'm seeing now is the hand of Abu Talib" meaning everyone is accepting Islam. And even Abu Qahafa who never would accept Islam before is doing so - and Abu Qahafa is the age of Abu Talib, he's the only left of that elder generation. So memories are coming back associated with that generation. And all Abu Bukr can think of is "I would give up everything to see the islam of Abu Talib". And walahi this type of love is beyond words. We cannot do justice to this scene. Abu Bukr is crying because he wants a pleasure to the prophet PBUH, that is more pleasurable to him than the Islam of his own father. He feels almost selfish that "my father is taking Islam, but your uncle didn't. I shouldn't be this happy, it should be your happiness".

Seerah of Prophet Muhammad 81 - The Conquest of Makkah Part 6 ~ Dr. Yasir Qadhi 2nd April 2014

Today we will conclude the conquest of Mecca discussing the benefits, morals and fiqh. Before we get to that, let us wrap up incidences we haven't yet discussed. Of those who haven't yet converted, we have one or two people left:

1) Umme Hane: she was a female cousin of the prophet PBUH, one of the daughters of Abu Talib and a full sister of Ali RA. Her name was Umme Hane; she remained a pagan until the conquest of Mecca. And her in laws had a problem with Ali RA, during the conquest they fled because they were worried Ali RA might extract revenge. Then they had no where to go so they sent a message to Umme Hane and said "can you protect us from Ali?" So they went to her house since she is the full sister of Ali RA. And so she locked the door on Ali RA and allowed them to come into the house. Ali RA became engraged: "how dare you come between me and them?" And he threatened to harm them - so Umme Hane, the next morning when directly to the prophet PBUH and because she was a cousin she was let into the chambers. And the prophet PBUH was taking a ghusl, and his daughter Fatimah was standing with a cloth sheilding him. Of course there were no seperate showers or facilities: if someone wanted to take a shower, you would typically hold a curtain as in this situation. So the prophet PBUH said "who is this?" and she said "it's Umme Hane". And he lowered the curtain to see who it is. And she told him the whole story with Ali RA, and the prophet PBUH said "we shall protect anybody whom you want to protect".

This story is interesting for two reasons. As we've said many times: protection (amanah) can be given by anyone in the ummah; man, women, child, elder etc. Everybody has the right to give a personal protection. And subhan'Allah it's such a lax and open law that is unprecedented. The other benefit is a fiqh point: after the prophet PBUH finished his bath, Umme Hane said "I saw him pray 8 raka'at of salaatul Duha". And this is the only hadith that mentions the prophet PBUH praying salaatul Duha even though it was a regular habit of his, but he would pray in the private corner in his house. The only narration we have of the prophet PBUH himself praying and how many raka'at is this one. Recall the general time of salaatul Duha is after the sun has risen 1m length, and it lasts right until the start of Zuhr by 5/10 minutes. This is at least 3.5 - 5.5 hours. And our prophet PBUH said "the best time to pray is when the heat begins to strike you" i.e. 11:30 or so. And you can pray 2, 4, 6 or 8. And in one hadith the prophet PBUH said Allah said "whoever prays 4 raka'at at the beginning of the day, I will suffice him for the rest of the day". So 4 is the minimum; 2 is the minimum allowed. And 8 is what the prophet PBUH would typically pray. And this hadith is the only hadith about HIS praying salaatul Duha.

2) The final conversion story involves the official poet of the Quraysh, Abdullah ibn Za'bari. He would be the one who wrote poems against Islam and the muslims; before Badr, after Badr, before Uhud, after Uhud etc. He had a one-on-one with Hasan ibn Thabit. He would write, Hasan would reply. And so on, back and forth. He was the one that, when a poem came from his, the prophet PBUH would say to Hasan "go and respond and Jibreel is with you". He

lived a very quiet life other than this poetry. As for his acceptance of Islam, when the prophet PBUH conquered Mecca, Abdullah ibn Za'bari fled to Najran as he did not feel comfortable being around the muslims and the prophet PBUH. When he fled, Hasan ibn Thabit gloated and he wrote a page long poem which is the most scathing attack to ibn Za'bari, that he is a coward who fled etc. It's a very harsh poem, and obviously poetry was the height of propoganda at this time. So when ibn Za'bari hears this, he feels depressed because he agrees with everything said. And he decides to really think about the contents of Islam.

Eventually within the next few days, he decides to convert to Islam from within Najran. So he packs his belongings and his cousin says "where are you going?" He says "I've decided to accept Islam". His cousin says "we've come all the way here, but now you will abandon me?" And ibn Za'bari repsonds "why should I remain with this strange tribe? Should I not go back to my own cousin? He is the best of all mankind." So he decides to come back, and the prophet PBUH is sitting with the sahaba in front of the ka'bah. And in the distance they see a figure and the prophet PBUH says "that is ibn Za'bari, and I see from him the noor of imaan". Subhan'Allah. And so when he comes, no one says anything, and before the prophet PBUH says anything, ibn Za'bari says "asalaam-u-alaykum ya RasulAllah" and he says the shahada. And he says "All praise be to Allah who guided me to Islam. I was your enemy for so long, and I incited against you". And even his language here is so powerful with meaning. He says "I rode on horses and on camels and walked on foot to oppose you; and I even fled to Najran to avoid you, but Allah still wanted good for me". And you sense genuine Islam here. "And I've now come to you as a muslim, and he's caused me to realise how ignorant I was worshipping a stone that dosen't even realise it's being worshipped. All praise be to Allah who guided me to Islam". So the prophet PBUH told him all his sins are wiped away, and for the rest of his life ibn Za'bari composed poem after poem in praise of Islam and the prophet PBUH. And through it he cancelled the evil he did before, and he was a "great poet". And it's narrated after one poem he narrated in front of the prophet PBUH, the prophet PBUH gifted him his personal cloak: an honour the prophet PBUH rarely gave to anyone.

The prophet PBUH remained in Mecca, some reports say 15, 16, others up to 19. Bhukari says 19 so we will stick with this; Ibn Hishaam says 15. And the question came up, whose house would the prophet PBUH occupy? Ali RA wanted to regain the house he and the prophet PBUH grew up in - the house of Abu Talib, Ali's own house. As for the house of Khadija, people had taken it over after the prophet PBUH left. So Ali said "aren't you going to go back to 'our' house?" And the prophet PBUH said "And did Aqil leave any property for us to live in?" What does the prophet PBUH mean by this? Abu Talib died a mushrik, and he had many sons. Of course his oldest was Talib, after him was Aqil. When the prophet PBUH was in Mecca they did not embrace Islam. Which sons did? Ali and Ja'far. Now, when Abu Talib died, Talib and Aqil were not muslim. Who inherited Abu Talibs house? Talib and Aqil - Ja'far and Ali did not get anything. Talib dies after the prophet PBUH immigrates to Madinah, and Aqil decides to sell all the property. Now Ali wants it back, but it dosen't belong to him. So what this means is, the mushrik is inherited by mushriks. When Abu Talib died, his two mushrik sons got the property and inheritance, not Ali or Ja'far and the prophet PBUH agreed to this. Muslims cannot inherit from mushrik parents. After, Aqil sold the property - so the prophet PBUH has

no right to take that property back. So the prophet PBUH is almost critical of Aqil - note right now Aqil is indeed a muslim, he converted at the conquest.

So, what does the prophet PBUH do? He does not have a house to stay in. So he sets up a tent in his own city of Mecca for the next 19 days, and the place he chooses is the famous mini valley close to the ka'bah called al Hujoon. Still to this day the meccans know where it is. And al Hujoon was very symbolic. It is the place where the Quraysh secretely gathered together to sign the treaty to boycott the Banu Hashim. And this was the worst the Quraysh ever did. So no doubt there is an element of symbolism here - look at how Allah tests people and then blesses them. Allah tested the prophet PBUH by what happened at al Hujoon; but now the prophet PBUH is living in al Hujoon as the conquerer of Mecca. This place was where the worst atrosity the Quraysh ever did occured but now at the same place the prophet PBUH is being given the greatest honour.

So the prophet PBUH lived in Mecca for 19 days, and during this period he prayed all the prayers in the haram. More interestingly, he did kasar (shortened salat) for all of the 5 prayers by shortening the four raka'at into two. We will discuss the fiqh of this later. During these 19 days, the prophet PBUH did numerous short sermons where he taught the people of Mecca the basics of Islam and any fiqh they needed to know. We have many hadith from this period, most of which deal with teaching new muslims the rulings of Islam. We will summarise some of the things the prophet PBUH taught:

1) He reinstated the sanctity of Mecca. He wanted everyone to understand how holy Mecca was. And one of the first speaches he gave, perhaps even on the day of the conquest, if not the next day (Allah knows best), is that he gathered the people and said "Oh people Allah has made Mecca sacred (a haram - things halal outside are haraam inside), the day that he created the heavens and Earth, and it shall remain sacred until the day of judgement. It is now allowed for any believer, who believes in Allah and the Last Day to shed any blood (human or animal)". You cannot fight, or hunt or do anything. "And it is not allowed for people to pluck the leaves" so the plants and trees of Mecca should be left as is. Then he said "Mecca was never halal (non sacred) before of after me, and even for me it was made halal just for an hour of the day". Why? Because after all the prophet PBUH conquered Mecca, so he 'attacked' Mecca in one sense. And it's not allowed to do this for anyone else so he is saying Allah lifted its sanctity for "just one hour". And the prophet PBUH said "now it has returned to its sanctity as it was before so if somebody says, 'but the prophet PBUH fought in Mecca', you respond back 'Allah has made it halal for the prophet but not for you'". This is why some of the sahaba would go to such extremes: even if a pigeon landed on their belongings, they would not even shoo it away, out of fear they are disturbing the creation of Allah in the Mecca. And Allah says in the Quran "whoever desires to commit sin in Mecca (just desiring), We will give him a punishment".

2) Bhukari: "Allah and His messenger forbid you from selling alcohols, carcusses and idols". Of course every house in Mecca has idol and drink of course. In fact the people of Mecca had a very lucrative business. They would take any wood/stone, paint it and sell it to people who

came outside. Why? An idol from Mecca is prestigious. Of course an idol from Mecca goes from a much a higher value. So the people of Mecca had a very highly profitable business selling these idols to hujjaj. When the prophet PBUH forbade them to worship idols, they started selling it. So the prophet PBUH forbade them of doing this too: he said "Allah and His messenger has forbidden you to sell alcohol etc". We have a very simple shariah. If something is haraam for you, its haraam for someone else. Generally speaking there are some minor exceptions i.e. silk, but generally speaking, items impermissable to use and impermissable to sell. So they had to litearlly smash the idols and pour the alcohol in the street. And it's a standard principle of fiqh now: "that which is haraam to use and benefit from, it's haraam to sell to others". We get this principle from the conquest.

3) Another prohibition was that of zawaaj mut'ah. Now this is a contraversal issue. From the perspective of sunni Islam, there is an ijmah that mut'ah is not allowed. Imam an Nawawi say it was allowed twice then prohibited twice. One opinion is that it was halal, then made haraam in Khaybar, then made halal and then made haraam again in the conquest of Mecca. Ibn al Qiyyam are very much opposed to this opinion: they say "no it was made haraam once and forever in the conquest of Mecca". Non sunni groups don't except these prohibitions. By and large the standard sunni position is that it's haraam.

4) Of the fiqh we learn from the conquest was the famous ruling in Islam that you are only allowed to leave 1/3 of your money outside of the people that Allah has allocated shares too. In Islamic law you have to give your money according to the fractions in the Quran - what about a distant friend etc? We all know the maximum we can give is 1/3. We get this from the conquest. Sa'ad ibn Waqqaa felt seriously ill and he thought he's on his deathbed. So he says "Allah has blessed me with lots of money and I only have two daughters. So what if I give 2/3 of my wealth to people I want to?" The prophet PBUH said "no too much". Then he said "how about 1/2?" The prophet PBUH said "no too much". So Sa'ad said "ok 1/3?" And the prophet PBUH said "ok 1/3, but even 1/3 you are pushing it". Then he said "were you to leave your descendants rich it is better than leaving them poor having to beg others for help". After all this is your family, so it's better to be generous with them. So you are allowed to give a maximum of 1/3 to people outside the pre-allocated shares.

5) Another fiqh point and incident occured when one of the women of the Banu Makhzum was caught stealing. And they spoke to Usama ibn Zaid, the beloved of the prophet PBUH: the son of Zaid, he was born in the prophet PBUHs house, the prophet PBUH loves him immensely, so much so Usama is called "hibun nabi" i.e. the one who the prophet PBUH loves. So the tribesmen of Banu Mahkzum went to Usama and said "why don't you suggest to the prophet PBUH to forgive this lady? She is a noble lady etc". So Usama entered into the prophet PBUH and said "Ya RasulAllah she is a very noble lady, why don't you just forgive her and let her go?" So the prophet PBUH became enraged, and he said "you want to intercede when it comes to the command of Allah? Walahi, if my own daughter commited this crime I would not forgive her". And he called of the people of Mecca and gave this khutbah: "if my own daughter, Fatimah bint Muhammad, commited a crime I would not forgive her". Aisha RA narrates this lady after the punishment would done, would regularly visit Aisha and she would

petition the prophet PBUH for favours. The same lady caught stealing, she isn't treated like a criminal for the rest of her life. After the punishment is done, that's it - it's done. After that she can petition for things.

6) One of the fiqh rulings, which is, there was the case of a child that was born in dubious circumstances i.e. an affair was alleged. This child is born; there's a married couple and someone alleges "this child is mine". Note this all occured before Islam. Now both parties are famous muslims. And as we know Islam forgives all previous sins, so we do not think bad of them. The two people involved was Sa'ad ibn Abi Waqqas, and Abdullah ibn Zuma'a. So now the child is a young boy, and they are contesting who should have custody of the child. So the prophet PBUH gave the famous verdict that every student studies: "the child is to the bed it was born on". Meaning, any time a child is born, we shall assume without question the child is born to the parents who are married. We base it on the verdict of who is married. If someone is proven to be an adulter, they will be punished accordingly. So if anyone says anything, we don't pry and probe, we assume children are born to their parents.

One of the main effects of the conquest was the following. Note Arabia was disunited at this time. Each tribe had it's own mini city and province. The conquest of Mecca was taken as a symbolic conquest of the central nervous system of Arabia. The other tribes who did not get involved in the conflict between the Quraysh and the prophet PBUH were waiting to see who would take Mecca. Al Kurtabi and others explicitly mention this: other tribes were literally waiting to see what happens. If the prophet PBUH eventually conquers Mecca, this is an indication there is no stopping him, and they must embrace Islam. One of the remarks "Allah had protected Mecca from the people of the elephants. So if Allah allows this man to conquer it, it must show he is a prophet". By the people in central, south, far north, the entire Arabian Peninsula is subserveant to the city of Mecca when it comes to holiness. There's no competition. Everybody considers Mecca to be the bastian of their race and religion. So because of the heritage they all have with Mecca - the conquest of Mecca translated for them the victory of Islam. Therefore, when the prophet PBUH conquered Mecca, neutral tribes began sending delegations from now through to the death of the prophet PBUH, informing him they have converted to Islam. This is exactly what Allah says in the Quran: "you will see people embrace Islam like armies coming".

Therefore with the conquest, the Arabs and tribes one by one embraced Islam. This is a very interesting point. The prophet PBUH did not fight over 90% of the Arabs. He only fought the Quraysh and their allies. How about central Arabia? Southern? Far north? Eastern and western? Nothing. There is no battle. How did they embrace Islam? See this is the wisdom of choosing the grandson of Abdul Muttalib to be the prophet. This is the true wisdom of choosing someone with the most impeccable lineage. You cannot compete with someone born and raised in Mecca - with someone who has the victory of the ka'bah. As Allah says "Allah knows who He will make His prophet". He chooses from the people who will be the prophets. So Allah chose the prophet PBUH for a reason: of the most obvious, his lineage, his city, his circumstance. He's coming from the best of the best, and he is conquering his own land. He is from Mecca and he conquers his own city; the holiest city on Earth and the Arabs

all agree to this. Now with this conquest, this is when the people began to embrace Islam non stop. We'll discuss the years of delegation: from the 8th all the way to the 10th year. Why is called this? Every 3rd day a new delegation arrived saying they've embraced Islam. No army, no fighting; it's just literally people are realising this is the truth. And it's truly an amazing miracle paganism is wiped away from the face of the Earth for 100,000 people plus. Pagansim no longer existed anywhere in the entire Arabian Peninsula within just 20 years of Islam coming.

Of course surah Nasr is a surah about the conquest. And later on, many years later, in the caliphate of Umar bin Khattab, Umar would have a senior meeting with the elder sahaba, ansar and quaryshi. And the youngest person to be admitted is ibn Abbass, the cousin of the prophet PBUH, around 15/16 years old. But the other sahaba objected and said "Ya ameer al mu'mineen, we have sons older than him and you don't allow them to come to this gathering. Why are you allowing him to come?" Ibn Abbass narrates the hadith and it's in Bhukari. Ibn Abbass says "one day Umar called me, and I think he called me just to test me. And he asked the sahaba in the gathering, can you explain to me Surah Nasr?" Of course Surah Nasr is:

1. When the victory of Allah has come and the conquest,
2. And you see the people entering into the religion of Allah in multitudes,
3. Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.

So one sahaba said "Allah is saying when He blesses you, thank Him", another said something else generic. Then Umar RA said to ibn Abbass "explain this surah". Ibn Abbass said and he narrates in the first person "They, the elders, have not spoken correctly. Rather, Allah is informing the prophet PBUH that when Mecca in conquered your time on Earth is about to come to an end. So prepare to meet Allah by increasing your worship and seeking His forgiveness, verily Allah is all merciful". And Umar RA said "this is the only knowledge I have of the surah" i.e. this is the tafseer Umar knows. So, in fact, Surah Nasr is the beginning of the end. It tells us for the very first time, death for the prophet PBUH is close by. He's reached his pinnacle, he has achieved the conquest of Mecca, and now there's a short time left. And ibn Abbass understood this. This shows us the importance of the conquest. Quite literally, the conquest is the pinnacle. The prophet PBUH reached the highest point with the conquest, and now he will shortly pass away. Also from this surah, we see Allah is telling the prophet PBUH, despite who he is, to prepare for His meeting with extra worship. How about us? The best ever human being is being told "prepare for death by worshipping extra and asking forgiveness". So how about us? We need to constantly worship Allah and ask for forgiveness.

What else did the prophet PBUH do during these 19 days? He sent a number of mini expiditions around Mecca to invite the neighboring tribes to Islam, and destroy the major centres of idols. There were two types of idols: the personal home idol, and then the big public temple idol people go to. As for the idols in the homes, the prophet PBUH gives a general command "everyone get rid of them". As for the temple idols, the prophet PBUH himself sent people to get rid of them. And he sent Khalid ibn Waleed to destroy al Uzza, the idol

mentioned in the Quran. He also sent a group to destory Manat and others. It's reported when Khalid arrived at the temple of Uzza, he came across the custodians of the idols, and when they saw Khalid coming, one of them flung an axe around the neck of al Uzza and said "Oh Uzza you protect yourself I have to flee". So they all left, and of course al Uzza did not do anything so Khalid destroyed al Uzza. So within the span of a few days, all of the idols in the vicinity of Mecca and the hajjaz was destoryed.

All of this greatness was marred by a mini tragedy did by one of the companions. And this also shows us, no matter how much greatness you have, in this world there is no perfection. Humans are always prone to errors and mistakes. This is the greatest time in Islam, but still something trivial happens that causes worry and pain. And the mistake was made by Khalid bin Waleed. Now recall, Khalid was among the last to convert to Islam - just before the conquest. He's a brand new muslim. So he makes a very serious mistake. And it hurt the prophet PBUH, and he had to apologise to the people involved and make up for it. So Khalid was sent on several expiditions, and he has a checklist of tribes to go to. One of the items on the checklist was to go to the tribe of the Banu Jadeema, to invite them to Islam. Generally speaking all of the tribes around Mecca embraced Islam. Khalid had a personal history with the tribe of Banu Jadeema. In the days of jaheleya, this tribe had killed his uncle. So when Khalid appears with an army behind him, the Banu Jadeema think 'war' and 'attack'. So they initially took out their swords and led an attack.

This led Khalid to attack; he was a new muslim, and he made a very big mistake which was that, other members of the Banu Jadeema understood what was really going on (that Khalid hadn't come for war) and they announced their submission to Islam. And we know, on the battlefield, you stop then and there. You cannot touch a hair on their head if they proclaim to be a muslim. We know the story from Usama ibn Zaid when he killed someone who said the shahada, the prophet PBUH got very angry and said "did you open up his heart?" Now Khalid didn't know any of this stuff, he's a brand new muslim, so when a group attacked, he attacked back and he attacked according to the customs of jaheleya, which is NO mercy. And he killed alot of innocent people. He ordered the other sahaba to attack, but they refused. Amongst them was Abdullah ibn Umar, Abdur Rehman ibn Awf - they disobeyed their leader; in Islam you only obey your leader if he commands you that which is allowed. And Khalid got irritated at them, that "I am your leader". Even though they were senior to them in Islam, Khalid was of course the was the best military leader. And ibn Awf said "No I will not attack" and Khalid gave ibn Awf a vile curse.

One of the causes of confusion was also that, the tribe of Banu Jadeema did not say the appropiate and usual phrase. They didn't say 'aslaamna'. They said 'saba'na, saba'na'. Recall, the Arabs would consider the new religion of Islam to be sabionism - and they would call Islam 'Saba'ta'. So this group said 'saba'na' - the senior companions understood the reference and didn't do anything. But Khalid ibn Waleed did not take this into account; he didn't understand so he ended up killing innocents. Immediately, news reached back to the prophet PBUH and this hadith is in Bhukari: the first thing the prophet PBUH did is he stood up, faced the ka'bah, raised his hands and said "Oh Allah I absolve any responsibility from what Khalid has done"

i.e. "I didn't command him to do that". And the prophet PBUH immediately sent Ali RA to resolve the issue. And he gave Ali ibn Talib a large amount of wealth to resolve the blood money. So Ali RA went and he gave large amounts of money to each family. When Khalid came back, he complained to the prophet PBUH what Abdur Rehman ibn Awf had done. Again Khalid is a new muslim and ibn Awf was one of the earliest converts.

In reponse, the prophet PBUH gave the beautiful hadith: "Do not abuse my Companions, for if any of you were to spend gold equal to (mountain of) Uhud in charity, it would not equal a handful of one of them or even half of that" [Bhukari, Muslim]. Who is this hadith being said to? Khalid ibn Waleed, another sahabi. And Khalid is being told "you had better not curse the senior companions - if you were to give a mountain of gold it wouldn't be equal to half of what they gave". If this is Khalid, where do we stand on that scale? Khalid is being told "you can never reach Abu Bukr, Umar, Abdur Rehman ibn Awf, Uthman, Ali etc so don't you curse them", where do we stand? The context of this hadith makes us respect the sahaba even more. It's being said to a brand new companion, Khalid ibn Waleed, who eventually becomes extremely highly respected amongst the sahaba.

As we said the prophet PBUH remained in Mecca for around 19 days. The main point is that he consolidated the immediate vicinity. There was one major centre left and that was Ta'if. Ta'if was the city that expelled him, tortured him, pelted him with stones; it was the city he had the opportunity to destory. Ta'if could not be attacked with an army. Even though he had 12,000 men. Ta'if was a difficult city to attack, breifly because it's at the top of a mountain. It's not a flat land. So it's difficult to get there. Once you're there, they are well guarded, they have rainfall, plenty of water, vegetation - they can last out a seige. And the muslims haven't developed a way to get past a fortress. They don't have the weapons to destory thick walls. In Khaybar they literally had to wait it out but they could cut off the supplies. But Ta'if they could not do this. So we'll discuss what happened with Ta'if next time. For now, we'll conclude with more fiqh benefits and the theological benefit of the conquest:

Fiqh Benefits:

1) It's allowed to break your fast during Ramadan for a legitimate reason. The prophet PBUH and sahaba left Madinah and they broke their fast. None of them were fasting - its the 8th year, Ramadan was obligated in the 2nd year, but all of them break their fast. So you can break your fast for travelling.

2) Travelling begins outside of your home city, not outside your home. Where did they break their fast? Outside Madinah fully. In our times you can break your fast when you leave the city limits and get on the plane if you want to.

3) Salaatul Duha should be 8 raka'at - that's perfect. But it's nafl so 2, 4 or 6 is fine. 8 raka'at is the sunnah of the prophet PBUH.

4) It's recommended for the traveller to pray all 4 raka'at as 2 raka'at. This is strongly encouraged. How do we know? The prophet PBUH is in the holiest of places; every prayer is equal to 100,000. He's in front of the ka'bah, but he is still praying 4 raka'at as 2. Obviously because he is the imam - we when we go to Mecca we pray behind the imam so we read the full salat. But if we miss it, we only pray 2 raka'at as visitors. If you're praying by yourself, the 4 raka'at all become 2. Kasar salat for the traveller is an established sunnah.

5) The next point is how long is this allowed? 'Islamic Definition of Travel by YQ'. The majority opinion is that 3/3.5 days is the maximum i.e. 19/20 raka'at. The hanafi madhab say 15 days. Ibn Tammiyah argues based on this conquest, there is no time limit. You may remain a traveller, as long as you are a traveller. Imagine you are sent for training which is 1 week long, it's clear you are a traveller - if you pray kasar, not a problem. However, if your company sends you for 6 months - you have to settle down. So you're not a traveller. So the cut off point is psychological. Erring on the side of caution is following the four day rule.

6) Converts, when they convert to Islam, and they are couples - the marriage contract remains valid regardless of who converts first for a period of time. In the conquest, there were a number of men embracing Islam, and then their wives after them. Also the wives first, and then husbands 2 weeks later. Classic example is Ikrimah ibn Abi Jahal. And Safwan ibn Ummayah. His wife converted first and begged him to stay. So when the husbands come back, they weren't asked to do a new nikah ceremony. So when a person converts to Islam, a timeframe is given of 3 months for the other spouse to convert (there is an ikhtilaf on the 3 months). So the marriage contracts that are non islamic remain valid for a period of time.

7) Women are allowed to take money from their husbands without their knowledge if it's done for a legitimate cause i.e. husband is being stingy etc. Islam allows the wife to take the husbands money if the needs of the family is not being met. The hadith of Hind demonstrates this.

8) When an item is haraam, it's haraam to sell it.

9) It is sunnah and mustahab for a person, an elderly man/women, to dye their hair. We learn this from Abu Qahafa's conversion.

10) The permissability of visiting and entering Mecca without ihram. Some scholars say it was only for the prophet PBUH, because they say going to Mecca and not doing umrah or hajj - this is not befitting. And, at the same time, think of those people whose businesses involve Mecca. For example taxi drivers, or fruit sellers. Don't think of us in the west - it's a big shame for one of us to go to Mecca and not do umrah at least. It's actually pathetic. Someone who goes to Mecca 5x a day or 5x a week, they can use this incident of the conquest to say it's not mandatory to do tawaaf and umrah every time you enter Mecca, OR to wear ihram - indeed, the prophet PBUH was wearing battle armour when he entered.

11) Breaking one condition of a treaty is equal to breaking the entire treaty. How did the prophet PBUH conquer Mecca? The Quraysh broke one clause.

Theological benefit: it's pretty obvious, in the end victory will always be on the side of the truth. Allah says in the Quran "your Lord has decreed 'I shall always be victorious'". This conquest clearly shows the power of Allah, and we as muslims truly believe its a miracle from Allah. For the prophet PBUH to come back after being expelled and conquer the capital of Arabia with a peaceful conquest, and this conquest to spread all over Arabia, it's truly a miracle and a gift from Allah. And also, when you are patient, when you persevere in the path of Allah, eventually Allah will reward you with victory. And you must suffer in the path of Allah before you get the reward. You have to stand up and strive. You have to show Allah your dedication and determination. And you will suffer. The prophet PBUH went through so much toture, persecution, death of loved ones, wars etc. In the end, Allah never forgets and the prophet PBUH is rewarded with the greatest victory imaginable.

Seerah of Prophet Muhammad 82 - Battle of Hunayn Part 1 ~ Dr. Yasir Qadhi 16th April 2014

We move on to the battle of Hunayn and Ta'if. Recall we discussed Khalid's mistake; there is another tragedy that took place which we didn't mention, and it was very interesting because it shows the soft spot of the prophet PBUH. Of the little incidences that took place, one of the prisoners of war executed by Khalid was a young man. And he begged the sahabi to take him to the women side, so the sahabi agreed. And there, he talked to his betrothe since he was engaged, and he versified a beautiful love poetry for her, mentioned in ibn Ishaaq. And she in returns is wailing and gives back a love poem. And as he is executed she takes him and dies in his arms. Obviously again, this was not something the prophet PBUH commanded; Khalid made itjihad and he was criticised and the compensation was paid. When the prophet PBUH heard this story, he became enraged even more. And he said "wasn't there anybody that had mercy in his heart to stop Khalid from doing this?" And it's amazing that the prophet PBUH had a soft spot and mercy for romantacism. For the romantic poetry that was versified between the two. Walahi it's very interesting this happened in the incident of Khalid.

Getting back to Mecca, recall the prophet PBUH camped there for 19 days. And news came that a large army was gathering outside of Mecca. Who is now going to attack? The only city within attacking distance, which is Ta'if. And if you recall, the tribe name of Ta'if is Takeef - and their idol is al Lat. So the Takeef and Quraysh have been competing for centuries. But now that Quraysh has been defeated, Takeef wants to fight. Why? One reason is that Takeef assumed the prophet PBUH would attack them next after Mecca. This seems wrong, for why would the prophet PBUH attack the citidel of Ta'if? Rather, what seems to be the case is that the tribe of Takeef understood "if we don't take Mecca back, idoletry will go". Also they wanted to regain control of the kab'ah. So they had two intentions:

1) They want to protect paganism. They realise with Mecca conquered there is no stopping monotheism from spreading.

2) The Quraysh have been vanquished, so they wanted to become the new custodians of the ka'bah.

So the tribe of Takeef began sending out delegations to every single pagan tribe in Arabia. Never had the Arabs united like this, and we this constantly. First in Uhud, then in Ahzab, and now in the battle of Hunayn coming up. Each time the numbers grow. And the battle of Hunayn was the largest gathering of pagan Arabs in the history of Arabia. Since the Arabs were a civilisation, they have been disunited in disjointed groups/tribes. Never had anything united them other than tribalism. For the first time there is a religious war taking place: monotheism v paganism. With the Quraysh gone, the Takeef become the best chance to keep paganism alive over monotheism. So Takeef send out as many emmisaries as they could; eventually over 20,000 pagans gathered together under the banner of Takeef. Of course there were many tribes gathered - Takeef was the largest. The second largest was Hawaazin. There are plenty more. To be simplistic, the Takeef comprised of the people lived in the city of Ta'if,

the Hawaazin were the bedouins who lived around Ta'if. They together formed around 10,000.

The prophet PBUH obviously heard rumours this was happening. So he sent a relatively new convert, Abdullah ibn Abi Hadrat to intermix with the people, pretend he's walking along with them and gather informaton. He comes back and informs that "never have I seen this many people" and he tells the muslims of their armour, weapons etc. Now as we mentioned before, the people of Ta'if had a natural advantage that they lived on a plateau. And they were naturally protected; they were better fed, they had access to rainwater and vegetation, they had armour, fortresses etc. So Abdullah ibn Abi Hadrat informs the prophet PBUH about what is happening. What does the prophet PBUH do? As always he calls he senior companions, Abu Bukr, Umar etc. And he says "what shall we do?" The senior companions are shocked and taken aback. They just conquered Mecca, it's a happy time, and suddenely there is war. So there was confusion, silence and sudden concern.

Umar RA said "perhaps Abdullah is wrong". And Abdullah became enraged: he said "perhaps if you think I am wrong, don't forget you thought someone better than me was wrong too". So he prodded back at Umar RA saying "you were once a kafir and you once thought the prophet PBUH was wrong". So Umar RA became enraged and he complained to the prophet PBUH - and the prophet PBUH responded "indeed Umar you were misguided and Allah guided you to Islam". And this small incident shows the humanity of the sahaba. They were not perfect. You will never find any society that dosen't have differences and minor arguments. In Allahs wisdom He demonstrated the most perfect society that had these differences, but at the end of the day the sahaba were united and obediant to Allah. It also shows us, it dosen't make you a bad muslim to fall into a minor issue - if you say something in anger etc. Both of them are not really sinful, but obviously it's not the right ettiquite. So in this we learn the humanity of the sahaba, and also the wisdom of the prophet PBUH. He just calmed the situation down and he didn't take sides.

So the prophet PBUH realised there would be war, so he asked help from the new converts. There were around 2000 men in Mecca in addition to the 10,000 who came from Madinah. Therefore, some of the big names participated in the battle of Hunayn, some who weren't even muslim. There is a contraversy as to whether non muslims can fight in the side of muslims: this incident suggests yes. In any case, of those who fought was Safwan ibn Ummayah, the son of Ummayah ibn Khalaf. Right now he isn't a muslim, rather he's asked the prophet PBUH for protection for 2 months. So the prophet PBUH goes to Safwan, and Safwan has lots of weapons and armour. So Safwan said "are you taking it from me, or are you asking me as a loan?" The prophet PBUH said "I'm asking you for a loan I guarantee I will pay back". This also shows the fiqh principle: when you borrow something you are responsible for it. Islamic law requires you pay back any damages. He also went to Abu Suffyan ibn Al Harb and borrowed armour from him; and also from Hakim ibn Al Hizaam. All of this was borrowed and it was all paid back.

The prophet PBUH left Mecca on the 6th Shawwal. As we said the prophet PBUH stayed in Mecca for 19 days as reported in Bhukari - other scholars and source say 10, some say 2 weeks etc but we will stick with 19. For those who said less than 19, they say he left Mecca on the 28th Ramadan, but we'll stick with Bhukari so he left on the 6th Shawwal, and he arrived in Hunayn on the 10th. There were around 12,000 people - 10,000 sahaba, and 2000 from Mecca most of whom are muslims. Why Hunayn? The people of Ta'if had already camped in that region. The people of Ta'if numbered around 20,000 and their chiefton was newly elected by the name of Malik ibn Awf A-Nasri. So this is his first major battle - an interesting thing happens, and it's the clash of the young and the old. It's mentioned one of the oldest most senior noblemen of Ta'if, Juraid ibn Aseema, was brought to the battle to get his blessings. He is an old guard, he's fought in so many battles, so the army wanted the blessings and wisdom of his presence. Note he was blind. So when he was brought to the battlefield, he says "I can sense there are women and children, and there are animals here - who has commanded all of them to come to the battle?" He is told the new cheifton, Malik ibn Awf. So he says "bring Malik ibn Awf to me".

And he tells Malik "Why can I hear the babies crying, and the goats bleeting, why have you brought the entire civilisaton of Takeef here?" So Malik says "I've brought them because I want ever man to have his family and property behind him, so he fights the best fight possible". But Juraid severely rebuked him and told him it was a foolish move "your women, children and goats won't help you win the war - a man who will lose is not going to win merely because his family is behind him". He then asked for paticular subtribes that were known for warfare and intellegance: but all of those subtribes he named they didn't show up. So they know what Malik did was unwise. So Juraid advised Malik to go back rather than fight, and he said "if you won't listen, at least take the precious eggs of Takeef and bring them back to the fortress for their presence won't help. If you win you will go back and enjoy their company; if you lose at least they will be safe back home". This is a very sensible suggestion; and the people of Takeef thought "this is wise we should listen to him". But Malik mocks Juraid and says "you've lost the plot you don't understand go back home". When he saw the people were still not fully sure, he said to his people "walahi if you don't listen to me, in front of you I will kill myself". So with this the people of Takeef kept their families and flock on the battlefield. And truly this is the age old problem between youthful zeal vs old age wisdom. Every society faces this issue.

In any case, the muslims exited Mecca and note never up until this time the muslim army numbered 12,000. It's a massive amount - they had 20,000 of course but the muslims had so much weaponary, artilary and never had they had the number of horses and camels. So one of them remarked "how can we be destroyed when we are 12,000?" The news reached the prophet PBUH that there is a muslim boasting, so the prophet PBUH immediately responded back, that "do not say this, for verily there was a prophet from amongst the prophets, who looked at his army and he felt arrogant and proud. And as he looked, Allah sent a disease and calamity and right then and there the army was destroyed without meeting the enemy in the battlefield". And of course the prophet PBUH is trying to show us the problem of

arrogance. Never assume you are the best or undefeatable. Look at how the prophet PBUH entered Mecca - his face is bowed down all the way to the camel's back. So the prophet PBUH is worried about arrogance, and Allah talks about this: "on the day of Hunayn". And subhan'Allah Hunayn is mentioned explicitly: only three battles are mentioned by name in the Quran, Badr, Ahzab and Hunayn. So Allah says "on the day of Huyayn, when your quantity decieved you (i.e. you felt arrogant), all of your quantity was not able to help you. And the Earth felt very narrow and constrained for you". We will discuss what the verse means later.

One of the reasons some muslims were feeling arrogant was because they were brand new muslim who had just accepted Islam. This is shown in a long, interesting hadith that happens right now. It's the famous hadith of Abu Waaqid al Laythee. He's a brand new convert, and he's just converted one week ago. And Abu Waqid narrated this hadith, and it's called "the hadith of the hanging tree". Abu Waqid says "when were on our way to Hunayn, we passed by a tree called 'Dhatu Anwaat'" which means 'that which you hangs things on'. And he says "this tree was magnificent and lavish and green, so the Quraysh would make a festival around this tree, and every year they would go to it, sacrifice animals, and they would hang their weapons on this tree for good luck to help them in battle". So the muslims passed by this tree, and Abu Waaqid al Laythee says O Messenger of Allah! Why don't you make for us a Dhatu Anwaat, just as they have a Dhatu Anwaat? So our prophet PBUH said "SubhanAllah. I swear by the One whose hands is in my soul, you have said exactly like the children of Israel said to Moses when they said..." We all know the story when Allah saved the children of Isreal from the red sea, they come across a nation that is worshipping an idol. And they say to Musa "Make for us an idol like they have" and Musa AS becomes angry with them. Of course this is in the Quran, so the prophet PBUH says "you are asking me exactly what the Bani Isreal said to Musa AS". And the prophet PBUH quotes the Quran, and quotes what Musa AS said, that "you are an ignorant people". And he says "Walahi this is the custom you will follow the people before you".

This is famous incident of Dhatu Anwaat and it has many theological benefits.
1) The issue of good luck charms: wearing something that is blessed or holy or wearing something that will bring about good. Obviously this is wrong, and only Allah has the power to help. That is the whole point of 'La illaha ilallah'. To ascribe power to other than Allah, is to ascribe to another God besides Allah. If you say "I have a good luck charm", you are ascribing to another entity the power to help, preserve or protect or give you good luck - but only Allah has this power. So in Islam, we don't believe in any such superstitious rituals or paganistic customs i.e. black cats crossing, Friday 13th etc. And also taweez with weird symbols, and the custom of five fingers (found in Sufi, Shia groups). And the other common thing is a turqoise eye which is meant to protect you from Ayn. People actually believe that will protect them from the evil eye - but this is a type of shirk. It's in essence a type of idol. You are giving your hope, servitude and tawaqul in that thing, besides Allah. If something happens to that thing you get worried "who will protect us now". Therefore this hadith demonstrates clearly believing evil omens are no joke - they are shirk. The prophet PBUH swore by Allah Abu Waaqidi said what the children of Israel said - but of course they didn't

say the same explicit things. Abu Waaqidi wanted a good luck charm, and the Bani Israel said literally "we want an idol". So the words are different, but the essence and meaning is the same so the prophet PBUH is swearing by Allah they are the same.

Point of note: the Quran cannot be equated with a taweez or a thing. Why? Because the Quran is the uncreated speech of Allah. It's an attribute of Allah. It's not seperate from Allah. We can seek protection through the Quran; so when we are scared we recite the Quran and expect it to benefit us. When we are in trouble we recite the Quran. Therefore to have a physical verse of the Quran in your house, it can never be shirk. But some scholars have said it is not befitting the dignity of the Quran to be used as a talisman physically; it should be said only verbally. It's not shirk and can never be, but the issue is showing respect to the Quran. If you for example have the Quran in the glove compartment in the car, it cannot be shirk, but is it dignified to throw the Quran in the glove compartment? Not really. The Quran is a noble book - so some scholars have said it's not befitting to treat it in this regard. Similarly, if someone writes ayat-al-kursi and folds it into a small pouch and makes it in a taweez - the question isn't "is it haraam/shirk?". Rather the question is "is it befitting to have the Quran dangling from your neck?". What will you do when you have to go to the bathroom. What will you do when you are commiting sins? Is it befitting? What will you do if you have relations with your spouse? So the question is - is it showing dignity to the Quran? So we should be careful because the Quran we must treat as a holy book. And we put it high on the shelf and we show respect to it. If you put it on the wall for baraqah, we say the same thing - it's not wrong as long as you are showing proper respect.

2) Another we learn is at times of amazement we should say an Islamic phrase - being vulgar is not of the ettiquites of Islam. It should be avoided. When the prophet PBUH heard something astonishing to him, when he heard essentially "let's do shirk", did he utter a curse word? No he said "subhanAllah". So these phrases should be incooporated in our vocabulary. Here we have the prophet PBUH teaching us the best of manners.

3) Also Abu Waaqid al Laythee asked for blatant shirk, but was he a mushrik? No. Our prophet PBUH pronounced a verdict on his saying, but not on him. This is a very important distinction the average muslim does not make. A person commiting kufr dosen't become a kaafir. A person commiting bid'a dosen't become a murtad. There are conditions that must be met, and it is the job of the scholars to decide, not the layman. You cannot start pronouncing kaafir etc. A muslim can commit an action of kufr but not be a kufr. Abu Waaqid is literally asking for shirk as defined by the prophet PBUH, but he was not pronounced a mushrik. Why? Ignorance - he dosen't understand Islam right now. He thinks "ok I've left paganism, I can't worship that tree, maybe Islam can give me another special tree". So the prophet PBUH gives him the excuse of ignorance. And this is especially true in our days and age. Muslims are so ignorant that they'll do the most bizzare things wrongly in the name of Islam. And many of us need to teach them with wisdom, not pronounce verdicts on them.

4) The final point our prophet PBUH predicted that we will follow the ways of the people before us. And this shows us, what is prohibited is to abandon our theology and rituals and take them from others. What is allowed however is to take science and culture from others. The prophet PBUH forbade to take their ways of worship and rituals just like the Bani Israel did.

So the muslims reached the camps of Hunayn at night. They prayed salaatul Isha and one of the companions agreed to guard the camps overnight. The prophet PBUH gave him the good news of Jannah, and another group came back reporting the large quantity of camels and sheep of the enemy. And they said that all their property, women and animals are there too. This worried some of the muslims because when you have all the property, animals etc there, it shows immense confidence - and this is what the young cheifton wanted. But the prophet PBUH smiled and said "tomorrow this will be the ganeema we will take insha'Allah". This shows us the optimism of the prophet PBUH. It's apart of Islam to always be optimistic - to think the best of what will happen. And whenever you say something about the future, you must say insha'Allah.

What happened? This was of course Taqif territory. And the enemy knew it inside out. And what they had done was that, they planted devious and intellegant tactics. They selected a valley that the people of Mecca would have to cross to get to the other side, and they stationed at the end of that valley a small contingent from Hawaazim that was fully battle prepared. So the muslims thought "this is where we must attack". However, the tribes of Taqif and Hawaazim stationed groups of archers in the moutains on top to the left and right. And they stationed multiple groups of archers' throughtout the entire length of the mountains. The tactic was the muslims be lured into the valley, and once they are inside, the contingent of Hawaazim will pretend to be defeated, causing more muslims to rush in, but when all the muslims are in between the mountains either side, the real attack will be launched which is two fold:

1) Archers from the top - hundreds of archers showering arrow after arrow onto the entire muslim army and they cannot do anything

2) The actual army of 20,000 would charge forward into the valley to kill the muslims.

And this was exactly what happened as they planned it down to the dot. The muslims rushed forward, the initial Hawaazim contingent pretended to be defeated, this made the muslims happier so they rushed all forward and then when the bulk of the muslim army is between this pass - the signal is given, there was a loud noise and instantly volleys of arrows start coming in from everywhere. And the main Hawaazim and Taqif army charged in and the muslims panicked. And this is exactly what Allah mentions in the Quran "the Earth became narrow for you despite its vastness, and all of you turned and fled. Then Allah blessed you, and you came back". So they turned and fled en masse. Hundreds of muslims just running for their lives with no care for anyone else. This was compounded by many things:

1) Most of these were brand new muslims. Some of them were not even muslim.

2) The attack was such a suprise they had no idea it was coming.

3) The problem of arrows is something we cannot fully imagine. Arrows just come out of nowhere. By the time you see it, it's too late to deflect it. When you have people firing from the top, it's almost impossible to deflect.

4) Because of the sheer quantity of the muslims, 12,000, the bulk of them did not the proper helmets and armour to defend themselves.

And the prophet PBUH was almost left unguarded; of course he was still on his mule but it's as if everyone was fleeing around him. And the prophet PBUH stood up on his mount and began to call out "come to me, I am the messenger of Allah, the son of Abdullah". With him was Abu Bukr, Umar and Ali and some of the Quraysh. And the prophet PBUH was with Abbass. And he was known to be a man with a loud voice. So he said to Abbass "call out to the people of Ridwan (Hudaybiyya)". And they were the first on the list showing their level of imaan. They he said "call out to the Ansar" and he mentioned tribe after tribe. And it's as if, as each tribe was mentioned, they awoke from their slumber and realised "what are we doing fleeing like this". So they all began going back to the prophet PBUH. And they responded by saying "here we respond to your call". And the prophet PBUH himself kept on raising his voice and said "I am the prophet of Allah, there is no lie about this, I am the son (grandson) of Abdul Muttalib".

This is very interesting: he combines between Islam and tribalism. This clearly shows the prophet PBUH is invoking both Islamic loyalties and tribal loyalties. Why? Because the people around him are new muslims from the Quraysh and they will most likely respond to the prophet PBUH being the grandson of Abdul Muttalib than him being the messenger of Allah. And this shows us that nationalism can be used for good purposes if used properly. The prophet PBUH is invoking "who am I? My grandfather is Abdul Muttalib". We all know in Islam it dosen't matter, but invoking it for a legitimate cause is fine. After all who is Abdul Muttalib? The greatest Arab to ever live in Jaheleya. The most beloved and prestigious - every single Arab knows and loves him for all that he did. And who is the prophet PBUH? The son of the most beloved son of Abdul Muttalib. And the prophet PBUH was the most beloved grandson to Abdul Muttalib, so now he brings back that lineage, and there is nothing wrong with this.

And of those who remained along with the immediate sahaba Umar and Uthman etc was his first cousin, Abu Suffyan ibn al Harith ibn Abdul Muttalib. And it's narrated the prophet PBUH looked around and there was a man in armour holding on to the saddle of the mule. And he said "who is this?" And Abu Suffyan said "Ya RasulAllah I am the son of your mother (i.e. grandmother)". And as we mentioned he begged the prophet PBUH to forgive him and he said he was sorry, and this now proves his imaan. Contrastingly, we see the weakness of some of the people who have newly embraced Islam. Of those was Safwan ibn Ummayah, and also his brother. When the muslims began to flee, the brother of Safwan said "good, today the magic spell will be broken". Of course they accused the prophet PBUH of being a

magician - to which Safwan replied "shut up, for by Allah I would rather be ruled by a Qurayshi than a Hawaazim". Meaning what? Pure tribalism. Nothing to do Islam or him being the prophet PBUH. Now we see why the prophet PBUH is saying "I am the son of Abdul Muttalib". And even the other main Abu Suffyan expresses some satisfaction at what is happening. This clearly demonstrates not all of the new converts had fully converted.

And we learn of an interesting phrase here that Safwan said to his brother "may God destroy all of your teeth" i.e. "may you never speak again". But the very common opposite expression in our days is a play on this, which is "may you always speak eloquently". Another phrase from this incident which is common in the Arabic language; the first people to every say it was the prophet PBUH and people use it to this day. That phrase is "now the real fight begins" i.e. when the fight is reaching to the main serious good bit. The prophet PBUH is the first Arab to ever say this expression. When did he say it? When the sahaba came around him and fought back. He said "now the battle will begin". From that time up until now it's a common saying the Arabs use. When the sahaba became coming back, this roused up the army, and the prophet PBUH stood up again and took a symbolic handful of dust and said "may you all be vanquished". And of course this blinded them, and the entire group of archers could not fire after this. And the prophet PBUH began praying and making dua, and that was when the battle changed.

Seerah of Prophet Muhammad 83 - Battle of Hunayn Part 2 ~ Dr. Yasir Qadhi 16th April 2014

Recall we started the battle of Huyayn which was a battle between the muslims and the tribes of Takeef and Hawaazim (plus smaller tribes). The Takeef is the tribe of Ta'if, and the Hawaazim is the beudouin tribe outside of Ta'if. How many were on the side of the mushrikoon? Around 20,000 - and the muslims were around 12,000. And for the first time in their lives the muslims felt overconfident, so much so, one of them remarked "how can we possibly be destroyed", and the prophet PBUH told them "be careful for there was a prophet who said this and in front of his eyes Allah took his army away from him". But the damage had been done and they walked into a trap. In that trap they started running helter skeltar and they began running from the prophet PBUH, but the prophet PBUH stood his ground and did not flee. He remained firm, and around him were the elite of the sahabah: Abu Bukr, Uthman, Umar, Ali, his uncle Abbass and some ansar. And slowly but surely as the prophet PBUH called out, the sahabah gathered around him, and more and more people continue to come back. Especially when Abbass began calling them by name, tribe by tribe. We also said at this stage the prophet PBUH took a handful of dust/stones, and threw it in the direction of the mushrikoon, which affected their eyesight and allowed the sahabah to congregate again. This is what Allah mentions in the Quran, in Surah Tawbah verses 25, 26:

25. Allah has already given you victory in many regions and [even] on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with its vastness; then you turned back, fleeing.

26. Then Allah sent down His tranquillity upon His Messenger and upon the believers and sent down soldiers angels whom you did not see and punished those who disbelieved. And that is the recompense of the disbelievers.

So Allah mentions Hunayn explicitly. On that day the sahaba were "impressed with their own numbers" but they were of no use: and the vast Earth seem "constrained and you turned your back and fled". So in one verse Allah describes in vivid detail the first phase of Hunayn. But after this, Allah sent his 'sakeena' i.e. his peace. And Allah "send an army you could not see" i.e. once again the angels helped the believers. And it's reported a number of muslims saw these angels come down. Of them is Jubair ibn Mut'im, the son of Mut'im ibn Adi. He narrates that "when the two armies met, he saw a large black cloud come down from the heavans. And disperse among the people like ants. So he said he saw this very dense cloud which spread everywhere. And then Jubair says he realised "these are the angels coming to help the believers".

There's also an interesting story mentioned in Ibn Ishaq, and that is the story of a third/fourth cousin of the prophet PBUH, and this is Shayba ibn Uthman from the Banu Abd Dar, one of the sister tribes of the Banu Hashim. His father Uthman was one of those killed in Uhud on the side of the pagans. And his son has just accepted Islam at the conquest. But his heart is still angry and bitter that his father died at Uhud at the hand of the muslims. So when he saw all the sahaba fleeing and the prophet PBUH is alone, immediately he thought "let me get

revenge for the death of my father". So he narrates the story that he took his spear and he began galloping towards the back of the prophet PBUH, hoping he could kill him in the chaos. But he says, "out of nowhere, a light came and it was about to burn me; it was so bright I had to cover my eyes". And the prophet PBUH turned around and so he raised his hands and said "cause shaytan to depart from the heart of Shayba and guide Shayba". At this, Shayba said that immediately imaan entered his heart, and he fought with the muslims and lived a pious life after this. Subhan'Allah it is amazing one second he is trying to kill the prophet PBUH, and the next his heart is full of imaan and he's fighting with the muslims.

So eventually when the muslims gathered around the prophet PBUH, we don't have much details, but the books of seerah say the same thing, which is that the tribes of Takeef and Hawaazim fled. It appears as if the tribes of Takeef and Hawaazim were relying entirely on that one tactic: they only had plan A which was to shower the muslims with arrows and let them flee. It appears they didn't have a plan B. But when plan A failed and the muslims gathered again and charged foward, they fled helter skeltar. It appears they did not have any other back up plan. And the prophet PBUH commanded the sahaba to persue them to the valleys and mountains. Why? Because there is 20,000 - they will eventually congregate if left alone. So after the battle of Hunayn there is a long list of mini expiditons: 200 sahaba were sent in one direction, 300 sent in another and so on. So the battle of Hunayn ended at Hunayn, but several mini skirmishes followed on. In them some of the famous sahaba were injured and killed. Of them is the uncle of Abu Musa al Ashari; a javelin was struck into him, and his nephew Abu Musa came to him with a javelin sticking out of his chest. So Abu Musa says to his uncle "tell me who has killed you". His uncle points to someone, so Abu Musa then and there attacks this man viciously, slaughters him, comes back and says "I've taken care of him, now what can I do?" His uncle says "take the javelin out". So he does this, and then his uncle says "go and tell the prophet PBUH what happened, that I died in this manner, and give him my salaam, and ask him to make dua for me". So it was a beautiful ending, and Abu Musa comes back to the prophet PBUH and tells him in vivid detail what happened and how his uncle died. The prophet PBUH was lying in his tent at this time; when he heard Abu Musa's uncle asked for dua, the prophet PBUH asked for water, did wudu and then stood up and raised his hands as high as he could so his armpits could be seen. And then he made dua: "Oh Allah forgive his sins, raise his ranks etc". When Abu Musa heard all of this, he said "Ya RasulAllah for me aswell?" And so the prophet PBUH made dua for Abu Musa aswell. And Abu Musa's son was Abu Burda, one of the famous scholars of the tabioon in Madinah, and he was very proud of this hadith, that the prophetPBUH made dua for his father and grandfather. And Abu Burda was one of the most famous scholars of the tabioon.

It's also reported in the aftermath when the Tafeeq and Hawaazim have run away, the prophet PBUH was walking on the battlefield and he saw that a women had been killed. And he said "this is not right, who did this?" And he was told it was Khalid ibn Waleed. So he said "go and catch Khalid before he goes forward and tell him that is he not to kill anymore: women, children or servants/elderly (i.e. anyone not fighting so 'civilians')". This is the famous hadith and ruling used to show the prophet PBUH clearly forbade the killing of non combatants. So what happened to the people of Tafeeq and Hawaazim? As we said they fled

in many places; a number of mini battles took place and by and large almost all of these skirmishes were successful. But the tribe of Takeef did not flee into the wilderness, they fled back to Ta'if. Along with whoever was in that direction, they fled back to the city of Ta'if, and that is where the prophet PBUH turned to next. They fled in paticular to perhaps the second largest group, Al Taas, and there was a battle there with some casualties but overall the muslims were victorious.

The biggest lesson from the actual battle is that, no matter how prepared you are, if you rely on yourself and your own preperation you set yourself up for faliure. Never were the sahaba this many, and never did they have as much weapons, arrows, armour, sheep, camel etc. They were never as well equipped - they had never been as well rested, they've been in Mecca for 20 days so they have eatan to their full, they are well rested and they have large numbers. But this was the cause of their downfall. Therefore victory comes from Allah no matter what we do. Our hearts must have full tawaqul that Allah will take care of the matter, not our preperation. Eventually Allah did give them victory of course. The battle brought forth the largest ganeema the muslims had ever conquered. Because when all of these tribes fled, they made a massive mistake of bringing all of their families, animals, property with them. The elder cheifton told them this was a foolish mistake, but the younger cheifton was adamant, and so it is estimated at least 6000 prisoners of war were taken. That is a MASSIVE amount. And over 24,000 camels. And over 40,000 goats. In our time this is 10s of millions of dollars. It's a fortune the likes of which the muslims had never come close to. And the prophet PBUH gathered together all the spoils of war in a valley called Ji'rana.

And it is narrated that when the prisoners of war were being led in, one of the ladies started screaming and shouting "how dare you treat me like this don't you know who I am: the sister of your own companion". And she said "I am Muhammads foster sister". So the sahaba were shocked and told the prophet PBUH what happened, so he told them to bring this women to him. When she came, she said to the prophet PBUH "I am Shayma". And he said "how do I know?" Remember he hasn't seen her for 56 years (he is now 60 years old). So she said "I still have the mark on my back which you bit me with when I was carrying you". So the prophet PBUH laughed and realised this is Shayma. So he said to her "I have two choices for you. Either you stay with us and I treat you honourably, or I shall gift you and you can go back to your tribe". And Shayma chose the latter option and it's not known whether she accepted Islam. In al Bayhaqee and other books we learn of a more interesting narration (though this narration is weaker): it's said Shayma brought her mother and father i.e. Halima and her husband (the prophet PBUHs foster parents). This is not impossible: Halima would have been around 80 by now so it's reasonable. And it's said when Halima came, the prophet PBUH stood up for her, took off his own shawl and laid it on the ground for her. It's the highest honour possible, that you take off your own shawl. Did she accept Islam or not? The narration does not say. Regardless, he honoured his foster mother and sister to the highest possible level.

Here in the battle of Hunayn four people died, but many were wounded. Most importantly, this is the battle in which all of the four rightly guided khulafa were wounded: Abu Bukr, Umar, Uthman and Ali RA. And all four of them stood by the prophet PBUH. The battle of Hunayn is

one of only two battles mentioned by name in the Quran. Badr and Hunayn are the only two battles mentioned: in the Quran, Ahzab is mentioned but not as a battle. It's mentioned meaning 'the confederate army' i.e. 'you were scared of the army'. The battle isn't mentioned by name: it's now called the battle of Ahzab, but the Quran uses Ahzab to refer to the army. So in terms of battle, Allah says Badr and Hunayn paticularly. And there are so many parallels between Badr and Hunayn. The main parallel is that both of them were amazing victories. Badr was an unparalleled spiritual victory; Hunayn was an unparalleled financial victory. And in both Allah sent angels down, and in both the muslims tried their best but ultimately Allah helped them and gave them victory.

So the prisoners of war and ganeema were put in the valley of Ji'rana, and the prophet PBUH put armed guards to protect all of this. He then made his way to Ta'if. Generally speaking, the scholars of seerah combine two incidents in one: the gazwa of Hunayn and the seige of Ta'if. There was a battle in the field of Hunayn, and then from there literally the prophet PBUH marched onto Ta'if and laid seige to the city. They are two seperate incidents, but since they occur back to back and since the enemy is common you will find both lumped together. So much so scholars have differed "should we count these two as one?" So Ta'if was not a battle: it was a seige. They arrived during the last week of Shawwal. Remember Ta'if is a city nestled in the mountains. There is no resemblance of desert in Ta'if - it's a green lucious place. They have natural water; grapes, fruit etc. It's not like the barren land of Mecca. They felt themselves to be superior, but they didn't have the one thing the Meccans had, and that is the ka'bah. They cannot compete with the ka'bah. But they did compete with wealth, finance and fortification. They had fortified their city with massive walls. And they build instruments to defend against any attack i.e. they had things at the top to throw down burning oil. Arrows, turrets etc. You won't find this in any other city in Arabia. And they had stocked supplies for almost a year inside their city - on top of this they have running water and grapes etc. So they could last a long time in their city - and it's clear this was a long term strategy in place.

The prophet PBUH from Mecca when he heard of the people of Takeef and Hawaazim attacking, he sent two/three shahaba including Uruwa ibn Mas'ud, to the tribe of Juraysh, in order to learn specific instruments of war that muslims had never used before. Of them was a catapult. The first muslim to use a catapult was the prophet PBUH himself. Never in the history of warfare had it been used. And subhan'Allah this shows us the immense preperation and foresight of the prophet PBUH - that in Mecca he's already thinking "I may have to lay seige to Ta'if". And this is what happened - and so when he arrived at Ta'if, those sahaba had come back with the knowledge of how to build a catapult and battering rods to break down doors/walls. The third thing they learnt was how to construct a turtle (a large protective shield), under which the army walks under to get to the seige wall. So they learnt three new things:

1. Catapult
2. Large battering rod
3. Protective turtle shell

So right outside Ta'if, for the first time ever a catapult is built by the muslims. Initially the sahaba camped outside the area but they were showered with volleys of arrows. So the prophet PBUH told them to go to another location - and this location became the site of the first mosque in Ta'if. To this day, that masjid is the main masjid of the city of Ta'if. It's called the masjid of Ibn Abbass. These days that masjid is inside the city because the city has expanded but when the prophet PBUH camped the location was obviously outside the city. So at this place the prophet PBUH began the actual seige. And the sahaba tried a number of things. On one occasion they used the turtle to come close to the walls but the burning oil still got through and it burnt many of them; along with this the shower of arrows came and a number of people died. So the muslims became desperate: what is to be done? How can you attack a city with thick walls? The battering rams did not work, the catapults caused some damage but it did not cause the doors to open.

The prophet PBUH suggested to leave Ta'if for now and return later, but some of the muslims were adamant and said "Ya RasulAllah will we leave them now when we are so close?" They had conquered Mecca, won at Hunayn, they are on a roll and want to finish the job. So when the prophet PBUH saw the sahaba wanted to stay, they stayed. And they resorted to a tactic allowed in Islam under extreme circumstances. And that is they started burning the lands and produce outside the city walls. Now burning a land means you cannot grow on it for decades. You are ruining it for a very long time - but the muslims were desperate so they were forced into doing this. When the people of Ta'if saw this, they started begging "we beg you by Allah and by our kinship don't do this". Because it was more difficult than a loss of a life. And when they begged in this manner, the prophet PBUH relented and forbade the sahaba from burning anymore agriculture. The prophet PBUH also made an announcement that "anybody who comes and joins us shall be protected; any slave who joins us, you will automatically be free". So many slaves joined the muslim army, perhaps two dozen or more came down to join the muslims - but by and large the city of Ta'if remained the same. The muslims really did not know what to do; another mini massacare takes place from the show ering of arrows, the sahaba became demoralised and for the second time the prophet PBUH says "let us go on". So this time they queitly agreed. How long did the prophet PBUH stay outside Ta'if? There is so many different opinons from 10 days to 40 days. Allah knows best; what seems to make the most sense is around 2 weeks. The prophet PBUH insited before this to go back, but the sahaba insisted to try again; and then they lost more lives so for the second time the prophet PBUH let's go and they went back.

The muslims then returned back to Ji'rana. Before he left the sahaba said "make dua against Takeef". So the prophet PBUH raised his hands, and everyone raised their hands, and he said "Allah guide the people of Takeef, bring them to us" and he made dua for them rather than against them. From this incident we learn:

1) The importance of shura. Our prophet PBUH wanted to leave but when he saw the younger sahaba wanting to stay he allowed them to stay. This shows us that a wise leader never forces his decision onto others. Even though he is the messenger of Allah.

2) Also, it shows us the sahaba should have listened to him. Ultimately the prophet PBUH knows best.

3) It also shows us the mercy of the prophet PBUH - why would he not ask for forgiveness for the second time. After all it's the same city that totured and expelled him, and subhan'Allah, Allah answered his dua. This shows us the goal of Islam is guidance. If anyone deserves to be killed it is Takeef, but still the prophet PBUH is hopeful "Oh Allah guide them to Islam".

4) Of the greatest lesson that is very profound is that, this world is never a world of ultimate victory. Look at our prophet PBUH, in his greatest moment of glory he does not get Ta'if. He's won Mecca, you would expect Ta'if is nothing, just icing on the cake. But no, this world is a world of test - it's not a bed of roses. It's a world of trials and tribulations, you won't get one thing after another. Even in his moment of glory, our prophet PBUH was shown you weren't get everything. And he had to suffer: the seige of Ta'if had at least 4x the number of casualties than Hunayn. And the prophet PBUH did not win over Ta'if - therefore if this is the case with the prophet PBUH, that he won some and lost some, how about us? Will everything be easy for us? No. Just because you might lose one dosen't mean Allah is angry with you. It just means this is life.

5) We also see the prophet PBUH does not have an issue learning sciences and technology from anyone. He sent the sahaba to a far away tribe to learn this knowledge - knowledge is universal, and any beneficial knowledge we should take. This also shows Islam is not anti science or modern technology - we will take it as long as it does not conflict with theology.

6) We also learn the importance of psychological warfare. That the prophet PBUH called out to the slaves and noblemen of Ta'if "come and we'll protect you, and free you". And the issue of burning the crops and produce - the prophet PBUH allowed but still he has a soft spot and after a while he stopped the sahaba from doing it. But it shows us in extreme times it is allowed to do something of this nature.

Let us return to Ji'rana where the prophet PBUH went back to where all the spoils of war are. In front of him were literally the 10s of millions worth in treasure. Thousands of camels, goats, weapons etc. The prophet PBUH camped at Ji'rana and waited for more than a week. So since the actual battle of Hunayn started around 25 days have passed. What did he wait for? He waited for the tribe of Hawaazim to come and negotiate a settlement for their tribe and families. At the end of the day, this is their women and children. And he wanted the Hawaazim to come and accept Islam - if they did, everything will be returned back to them. SubhanAllah. In our times with our western mindset, we ask "these people are being bribed with Islam". And the response is, yes, they are! So what?! Anything is aloud, because we are speaking from the paradime of truth. And we can use anything halal as long as it's not forced - obviously anyone who wants their wife and children back will accept Islam. But then what? When he takes the money and he has to pretend to be a muslim, eventually Islam will enter his heart. This is the difference between Islam and others. We will give that truth with whatever bribe is necessary because once Islam is tasted, eventually it will become beloved to that person.

The phenomenon of marriage conversion is common: initially the person accepts Islam just for marriage purposes, but eventually his/her Islam becomes very strong. Also never has a group been bribed into faith and then for generations they accept it and flourish in it, except Islam. And subhan'Allah missionary work in muslims lands has been by and large a complete faliure. Ultimately the true religion will enter the heart and Islam is true: yes there can be incentives for people to convert. This occured before with the Banu Mustaliq in Madinah when the prophet PBUH married Jarrawiya RA. And the entire tribe became muslim so they went back with all their property and belongings and carriedon like normal except they are muslims. So the prophet PBUH wants the same thing to happen to Hawaazim.
However Hawaazim do not come back and now the people are eager "where's my share?". According to Islamic law, the rules of ganeema are relatively complicated, but it's said the army will get a certain percentage. But this type of ganeema that is left behind, it's up to the ruler to decide what to do with it. The ganeema of someone whose been killed is seperate; similarly the ganeema left behind has seperate rulings. The 10s of millions left behind is of the latter type, so the soilders do not have any guaranteed share of it. So it's up to the prophet PBUH to decide. And what did he do? He began to give the largest gifts that had ever been seen in Islam to specific people. One by one by name. Ibn Ishaaq lists up to a dozen people including Abu Suffyan: the prophet PBUH gave him 100 camels a t a time when most of the people of Mecca didn't have a single camel. Having a single camel is huge deal - it means you are upper middle class. Yet the prophet PBUH gave Abu Suffyan 100 camels which is a fortune. And he gave Safwan ibn Ummayah 100 camels. From Gatafaan, one of the coarse bedouins got 100 camels. And soon. And he gave large gifts to Muawayia, the son of Abu Suffyan. And the full brother of Abu Jahal, Al Harith ibn Hisham - basically all the dignataries of the Quraysh go back with fortunes. And the muhajiroon were given some of the shares too.

The one group left completely untouched was the Ansar. Not a single penny out of the big share was given to them. And human nature kicked in, so some of the younger sahaba of the Ansar began murmuring. The narrations clearly mention it was the younger ones. And they say "when there is war we are told to come, but when there it booty and money we are no where to be found". Another said "May Allah forgive RasulAllah, he gives to the Quraysh and leaves us, even though our swords are still dripping with their bloods". So money is money - and you see people getting fortunes, and you think they are enemies of Allah, and yet they go with the fortune but you are left with nothing. And the younger sahaba murmured, until finally Sa'ad ibn Ubada, the senior of the Ansar, kindly requests an audience with the prophet PBUH to talk to the Ansar - and he hints there are problems within the group. And note it shows the wisdom of Sa'ad, that he's not complaining but he realises there is a legitimate issue. The prophet PBUH asks "where do you find yourself?" And he says "I am one of my people". SubhanAllah he is a human but his imaan is in the skies. Deep down inside he also has that desire. So the prophet PBUH tells him "bring all the Ansar and make sure no one is in the tent except the Ansar".

So they cram until there was NO space at all. And people are outside listening in from the Ansar. And the prophet PBUH gave one of the most powerful moving khutbahs ever to the Ansar. Full of praise of the Ansar. One of the powerful lectures in the seerah. He said "if all of

mankind were to go in one direction and the Ansar in another, I would go with the Ansar". And he said "were it not for the Hijrah, I would be from the Ansar" i.e. he was born in Mecca, but he's basically from the Ansar. And he said "I give to some people because I fear for their greed and desires, and I don't give to others because I trust what Allah has given in their hearts, that fortune is more than what I can give them". And he continued "the Quraysh is still new to Islam and I wish to comfort them by bringing them close to me". And he said "Oh Allah have mercy of the Ansar, and their children and their children." And he said at the end a line that shook them to their core. And the room began to cry. And he said "are you not happy that people go back with sheeps and camels and goats, but you go back with RasulAllah SAW?" And they began to cry so much and they said "We are content with Islam and you ya RasulAllah". And so the prophet PBUH calmed them down, and it really shows us the status of the Ansar. He didn't give them a single penny: why? Because what Allah had given them was more precious than money. And that is why there is a hadith "loving the Ansar is apart of imaan".

So the prophet PBUH took care of those whose hearts you need to bring close i.e. those people for whom money sways. And Safwan ibn Ummayah is a prime example. This is when he converted to Islam. Right now when the prophet PBUH gives him 100 camels. Because he realises, it's not possible for this man to be a man of this world. And subhan'Allah by the time the prophet PBUH was done handing fortune after fortune out, not one single penny went into his pocket. It's humanely impossible for anybody to live like this - it's a sign he's a true prophet. And Safwan says "walahi the prophet PBUH was the most despised to me, but he continued to give and give and give until he became the most beloved to me". Such generosity will sway the heart. And Hakim ibn Hazam aswell got a mini fortune - this is free money, so he said "give me some more". The prophet PBUH gave it. And again he said "give me some more". So the prophet PBUH gave him some more. Three times this happened so he keeps on asking, until finally the fourth time the prophet PBUH said "Ya Hakim, this money is sweet, lucious and green - and whoever takes it with an open and generous heart Allah will give them blessings. But whoever takes it wanting more out of greed, this is like the one who keeps on wanting but isn't satisfied" i.e. he is saying "don't be greedy and beg for more". When Hakim heard this, he said "Ya RasulAllah I will never ask anybody for anything". And subhan'Allah after this in his entire life he didn't ask anybody for anything. And the hadith says that Allah puts us in charge of our money - so we are accountable for everything.

And it was in this time when the converts began flooding in from the bedouin tribes. Why? Because people just wanted money, money, money. That's why they were converting. And we have at least six or seven incidents of people asking for money. Of them is the chiefton of the bedouin who comes and grabs the prophet PBUH by the collar, and yanks him and says "give me some of this money you are giving to others". So the prophet PBUH smiled and said "give him some". In one occasion the prophet PBUH was surrounded by bedouins begging for money until his back was against a thorny bush, and he goes to the bush and his upper garment becomes stuck. This was at the very end when the money is all finished. And our prophet PBUH became slightly irritated and this is human nature, and he said "return my garment to me for walahi if I had as many camels as the shrubs around, you would have found

me to give the last one of them to you - I would not keep anything to myself, you would have found me to be generous" i.e. he dosen't have anything to give.

It is also here the theological incident occurs where ultra fanaticism, kharijite mentality comes into play. This is when a man came with a straggly beard and large forehead to the prophet PBUH and said "Ya Muhammad" and you do not address the prophet PBUH by his first name but he did. And he said "Fear Allah on this money". And the prophet PBUH said "Woe to you who will be just if I am not just on this Earth". But the man said "this is a distribution you are not doing for the sake of Allah. And the prophet PBUH said "will you not trust me when the One who is the Heavans trusts me?" After this the man harshly walked away, and this is truly kufr which is why Umar asked to assassinate him. But the prophet PBUH refused and said "woe to me if the people start saying I kill my own companions. From his type will come a group of people that will recite the Quran, but it will not leave their throats (i.e. they won't understand), and you will think their salat, zakat and actions are better than yours, yet they will leave Islam like an arrow leaves a target once it has hit it". And he said "they are the worst of people" and in one version the word 'khawarij' is used - but the name khawarijites was established to them later, and these are ultra fanatics. And we still have them around today, where quite literally they kill innocent people but they still pray salat etc. Killing people is no issue to them, but they are careful with the food they eat etc. So it's a fanatic mentality which we are aware of. And the prophet PBUH said these types of people will come until the day of Judgement. And this man is the prototype: he literally thinks he is more righteous than the prophet PBUH. He thinks he is holier than RasulAllah, saying "you aren't just in handing money out I can do a better job". Think about this. It's exactly what the ultra fanatics say, and frankly they are amongst the jihadist groups.

One of the interesting things: when the bedouins came to the prophet PBUH and they are harsh with him, sometimes he is gentle, other times he is slighly irritated but he never gets angry. But when this guy comes, it's not just rudeness, it's theological, you cannot challenge the status of the prophet PBUH. You cannot accuse him of not being sincere. It's not personal anymore it's theological. The bedouin comes, yanks the prophet PBUH and says "give me money". Ok - the prophet PBUH knows this is just greed so he overlooked it and was gentle. The Bedouins surrounded him and gets a little irritated and said "if I had I would give but I dont have so go". But still nothing really major. But then this guy comes and accuses the prophet PBUH of being unjust. You cannot allow this to go. The status and sanctity of the prophet PBUH cannot be overlooked and challenged. Therefore the prophet PBUH got angry and said "woe to you". It's not a personal issue - it's an issue of Allah choosing an appropiate person to be a messenger. When you challenge that status, you are challenging Allah. And this is why the prophet PBUH says "the one in the heavans has trusted me, who are you?" And when Umar RA said "let me execute him" - the prophet PBUH did not defend him. He did not execute for the greater good of the community, not his good. Recall Hatib when he sent the letter to the Quraysh before the conquest - the prophet PBUH defended him and said "he was a badari etc". This guy was not defended at all since he's crossed the line, which is to mock and challenge the prophet PBUH. It's not possible to mock Allah and His messenger and have imaan.

But note the prophet PBUH didn't execute him for the PR of the ummah. This clearly shows PR exists: you have to think of the broader image. This is exactly what the prophet PBUH said: "let not the PEOPLE say I kill my own companions". There is something called maslahah: the greater good of the community. Sometimes a good course of action is avoided for the greater good - indeed, perhaps this mans penalty was death but for the community the prophet PBUH did not do it. The rumours will say "he kills his OWN people" - they will twist it. There are many evidences of this. Another famous example is that the prophet PBUH complained to Aisha RA that the Quraysh have not build the ka'bah upon the proper foundation (a rectangle not square) so he said "look at what you people have done". Aisha RA replied "why don't you just rebuild it?" But the prophet PBUH said "because your people are brand new muslims, imaan is still fresh - so destorying the ka'bah and rebuilding it will be difficult for them". Because he left it, it remained that way for 14 centuries accept for ibn Zubair who broke it and rebuilt it into a square when he heard this hadith. Until Abdul Malik broke it down and rebuilt it into a rectangle. But when the next khalifa came, he asked Imam Malik "should I break it down as according to the hadith?" But Imam Malik said "No I don't want the ka'bah to become a toy for the khalifas to play with". It's the fiqh of imam Malik - ideally it should be a rectangle upon the foundations of Ibrahim AS. This is what the prophet PBUH wanted, but he realised it will cause too much fitnah so he just let it be. And this is maslahah.

Wrapping up, after all the war booty has been distributed, the Hawaazim comes. But it's too late. The prophet PBUH has waited one month since the battle; and the [eople are clammering for the money - it's right there and they want it. But the prophet PBUH waited one month but after that by a few days the tribe of Hawaazim come. And they want to embrace Islam, hoping it's not too late to get all their property and wealth back. But the prophet PBUH said "it's too late now, but choose between your wealth and your families: let's see what I can do for you". So they said "of course our families". They are all muslims now, so the prophet PBUH said "ok after salaatul Zuhr, you will stand up and ask to have your families given back and ask intercession from me to the muslims" - note, these prisoners of war have now been taken by the sahaba. And it's worth alot of money. So the prophet PBUH is saying choose one out of wealth and families since he can't ask everyone to give everything back. They obviously choose their families - the point is, the goal is to get the families released without any money. But that is alot of money to give up. After all the prophet PBUH waited but Hawaazim didn't come. So now after Zuhr they will ask the prophet PBUH to intercede for them in front of the muslims.

This is what they did, and the prophet PBUH said "as for the prisoners in my tribe, I am in charge of the Banu Abdul Muttalib, and so all of them are yours so take them". THis of course is a sign to the other leaders to stand, and this is exactly what happened. Every one of the Quraysh leaders stood up - and said "as for the ones of mine, they are for you ya RasulAllah". So each tribe gives them up, except for some new muslim bedouin tribes. They said "no we won't give them for free, you can purchase them from us". So the prophet PBUH said "ok I will take in charge of this, I don't have money now but as soon as the next ganeema comes you will have the first share". And so all of the families were returned back to the Hawaazim.

So most tribes gave the families back for free, but some bedouin tribes wanted money. But in the end the Hawaazim got all their families back - but not their property/wealth.

On the way back to Mecca when teh prophet PBUH is camped at Ji'rana, this is where he wore his ihraam and did umrah for the third times in his life. We consider the prophet PBUH to have done four umrahs. Three real, one reward only. As for the rewarded umrah, it's the umrah of Hudaybiyya. He didn't physically do it but Allah gave him the reward. The second is umrah tul Qada (the next year). Then the third is this umrah from Ji'rana. When he entered Mecca he did not do umrah; he came as a military conquerer - all the sahaba were wearing full armour. But now the prophet PBUH is coming back into Mecca, now he is doing umrah. For 19 days in Mecca before, he did lots of tawaaf and lots of nafl but no umrah. He goes to Hunayn, goes to Ta'if, comes back to Ji'rana, distributes the booty and now he is going back to Mecca wearing the ihraam and does umrah. The fourth and final umrah is the one he did in the hajj, and he did a kiraan hajj (When you do an umrah and hajj together in one ihraam). So the prophet PBUH did four umrahs in total, one of them is reward only. So the sunnah is to do umrah when you enter Mecca. Not to go from Mecca and do multiple umrahs. Our prophet PBUH and the senior sahaba never did this. Zero times. Is it wrong, haraam etc? NO. It is sunnah, what our prophet PBUH did, for 19 days he sat in Mecca but he dosen't go out and come back to do umrah. He never did it and the senior sahaba never did it. It is something that protects the sanctity of the umrah. If you do 10 umrahs in 5 days it becomes cheap. Rather, do one umrah and make it special - after all umrah is a minor hajj. So you keep the sanctity of the umrah by doing it in this manner. Therefore the ultimate sunnah is to umrah only once when you enter Mecca. One final point: eventually the tribe of Taqif accepted ISlam the next year as we will discuss.

Seerah of Prophet Muhammad 84 - Conversion of Ka'b ibn Zuhayr ~ Dr. Yasir Qadhi 7th May 2014

We will continue from post conquest of Mecca. What happened in the remaining months in the 8th year of Hijrah? The first interesting incident occured around 2 weeks after the prophet PBUH returned from Mecca and came back to Madinah. And that was the Islam of the single most famous poet in entire Arabia. In fact he was most likely the greatest poet alive at the time. We already mentioned the poets of the Quraysh had either been killed or accepted Islam. By now the Quraysh poets are muslims or dead at Badr etc. The role and nature of poets were propaganda machines: therefore the worst amongst them were executed at the conquest. Some amongst them repented and were forigven and accepted Islam i.e. Abdullah a-Za'bari.

The premier and most renowned poet of all Arabs at the time was Ka'ab ibn Zuhayr. And he is the son of Zuhayr ibn Abi Salma. Zuhayr himself was one of the authors of the seven hanging poems; he was amongst the greatest poems in Jaheleya times. He died before the coming of Islam, but his son Ka'ab was alive and had aminosity against muslims. So he wrote poetry and sattire against the muslims; eventually his brother accepted Islam so he got more angry until he crossed the line that you do not cross - he began talking about muslim women. And he used vulgar words and went to a level that's not acceptable. By the way, he is not of the Quraysh - he's never seen the prophet PBUH or been to MAdinah. He's from a nothern tribe Mudayna. His brother, after the conquest of MEcca, wrote him a heartwarming letter telling him "flee this land if you value your life, or else convert to Islam and seek forgiveness for if you repent, the prophet PBUH always accepts the repentance of those who repent". So even though Ka'ab had done the worst possible thing at the time which is to write poetry against the prophet PBUH and muslims, his own muslim brother still had care and love for him and told him to convert.

So Ka'ab thought for a long time, and he realised in fact he didn't believe in idol worshipping. And so he realised he does actually want to convert to Islam. So he came to Madinah, and no one recognised him in terms of face. In terms of name everyone knows him, but not face. So he enters Madinah and he spends the night at the house of a distant relative who knew him, and he told the relative to keep the matter a secret. After salaatul Fajr he came to the masjid, and he approached the prophet PBUH - he put his hand in the prophet PBUHs hand and he says "Ka'ab ibn Zuhayr is seeking your protection, repenting for what he's done and accepting Islam, will you accept?" i.e. he's pretending to be a messenger. The prophet PBUH said "yes". Then Ka'ab said "I am Ka'ab ibn Zuhayr". As soon as he said this, one of the Ansar stood up to execute him on the spot. But the prophet PBUH said "let him be, for he has come repenting and accepting Islam so let him be". And he said "may I recite for you a poem?" So the prophet PBUH said "go ahead". And he recited one of the most famous poems in the entire seerah literature. And it's called 'the poem of Banat Su'ad'. Later scholars call it 'the poem of the Burda'.

Note there are two Burdas: the original Burda (cloak) which is this one. It is said when Ka'ab recited this poem, the prophet PBUH took off his cloak and gave it to him. That is the highest possible honour you can give to a poet, that you take off your own shawl and give it to him. So this is the original Burda which hardly anyone reads because it is in deep classical arabic. This is the original Burda. There is another poem commonly called al Burda - the Burda of Busayri. This is the famous burda commonly known today. Busayri was a poet of the 7th century, 700 years later - he was a medival poet. The reason why he is famously known to all cultures, because al Busayri claims he saw the prophet PBUH in a dream. And he recited this poet to him in his dream, and the prophet PBUH in his dream took off his cloak and gave it to him. This is obviously only coming from the author - no doubt this raises questions but nonetheless we are discussing the original Burda of Ka'ab ibn Zuhayr. It's a 2 page poem and it's so classical because it's upon the style of classical arabic poetry. And it begins as all classical poetry with a love story, which is a metaphor - it's not literal. The girl is Su'ad who leaves the man and it goes on.

We are interested in the last third of the poem which is very beautiful. It's very deep arabic and it's almost impossible for an average arab speaker to translate without immense help:

36. I was told God’s Messenger had threatened me,
But from God’s Messenger pardon is hoped.

37. Go easy, and let Him be your guide who gave to you
The gift of the Qur’an in which are warnings and discernment!

38. Do not hold me to account for what my slanderers have said,
For, however great the lies against me, I have not sinned!

39. I stood where I saw and heard what would have made
The mighty pachyderm, had it stood in my stead,

40. Quake with fear unless the Messenger of God,
By God’s leave, granted it protection,

41. Until I placed my right hand, without contending,
In the hand of an avenger, his word the word.

42. He is more dreaded by me when I speak to him
And I am told, “You will be questioned and must answer,”

43. Then a lion, snapping and rapacious,
Its lair in ‘Aththar’s hollow, thicket within thicket,

44. Who in the morning feeds flesh to two lion whelps
That live on human flesh, flung in the dust in chunks,

45. Who when it assaults its match is not permitted
To leave its match unnotched,

46. For whom the braying onager falls silent,
In whose wadi no hunters stalk their prey,

47. In whose wadi lies an honest man, his weapons and torn clothes
Flung in the dust, his flesh devoured.

48. The Messenger is surely a sword from whose flash light is sought,
One of the swords of God, an Indian blade unsheathed,

49. In a band of Qurashis whose spokesman said to them in Mecca's hollow
When they submitted to Islam, "Depart!"

50. They departed, but no weaklings departed with them,
None who flee the battle, none unsteady in the saddle, none unarmed.

51. Haughty, high-nosed champions, who on battle day
Don shirts of David's weave,

52. White, ample, their rings interlocking
As if they were the qaf'a' plant's interlocking rings.

53.They walk as the white camels walk when kept in check by blows,
While the stunted black ones go astray.

54. Neither jubilant when their spears strike down a tribe,
Nor distraught when they are struck,

55. The spear does not pierce them except in the throat,
Nor do they shrink from death's water troughs.

The one phrase that is the most important and most famous in all of seerah literature is when he says "the prophet PBUH is a light that others seek their guidance from". Ka'ab also says he is an unsheathed sword from Hindi which is the only real praise for the pakistani/indian ethnicity in the seerah. And the prophet PBUH was so moved at this poem he gave Ka'ab his own shawl. The prophet PBUH also said to him "Oh Ka'ab you have harmed the Ansar with your tongue so now praise them". So Ka'ab wrote beautiful poetry about the Ansar. And Umar's favourite poet was Ka'ab, and he would quote Ka'ab all the time. So Ka'ab basically died a muslim and he is the most famous poet of his era and he accepted Islam at the hands of the prophet PBUH.

What else happened during the last few months of the 8th year of the Hijrah? After the conquest of Mecca, the prophet PBUH began conqeuring the smaller tribes around Mecca that are semi-independant. He sends small expiditions to each of these tribes. He also chooses leaders and zakat collectors and teachers to send across Arabia. Leaders: so sometimes he will send a governer, other times he will send a teacher to teach the Quran, sunnah and salat. Other times he would send a zakat collector to collect the zakat, jizia etc. And sometimes the same person would do multiple jobs. All of this is a chapter, and we'll gloss over saying this is what the prophet PBUH did. For the first time we see the Islamic state being organised and politicised. There is a beauracracy put in place by the prophet PBUH.

Also the prophet PBUH sent a number of expiditions to destroy the smaller idols. The larger idols had been destroyed, but smaller tribes still worshipped smaller idols. So for the next year he sent expiditions to do this. He sent Tufail ibn Amr to a tribe in Yemen and they worshipped an idol called Dhil Kafayn. Abu Hurrairah once belonged to this paticular tribe - they had a massive idol called Dhil Kafayn, and in their arrogance they even built a massive structure they called the ka'bah. ANd they wanted to compete with the ka'bah in Mecca. So the prophet PBUH sent Tufail ibn Amr with 400 people to get rid of this structre. And Tufail said "Ya RasulAllah I have a problem riding a horse I always fall off". But the prophet PBUH made dua for him that "Ya Allah make him firm" and thenceforth he never fell of a horse ever again. So he went and burnt down the massive temple which had the idol Dhil Kafayn in it. He also sent Jaleel ibn Abd'llah to Dhil Kalasa. This was another idol that was worshipped in Yemen. And so Dhil Kalasa was destroyed, and the prophet PBUH was clearly irritated at these idols. He said "will you not get RID of Dhil Kalasa for me" meaning he isn't at peace knowing these idols are being worshipped in Arabia. And he did not want idolotry to be especially in the Arabian cities: and this is what Allah reveals in the Quran in Surah Tawbah which is going to be sent down in a few months, that basically from now on no mushriks should be in the Arab lands.

The prophet PBUH also sent Ali ibn Ali Talib to the tribe of At-Thay, which is now in the city of Ha'il in Saudi Arabia. The famous person of At-Thay is Haatim at Thai, and he is well known in pre-Islam of being the most generous person. He is considered to be the pinnacle of generosity. His son, Adi ibn Haatim, is to become a famous sahabi. So Haatim was known by every single arab - he's a legand and fable. It's said that he would feed all of his guests, when strangers would come they would be treated like kings. And it's well known that no one was known for their generosity more than Haatim at Thai. He dies and his son Adi ibn Haatim is in charge. And Adi clearly did not have the same trace and charactersitics as his father: when he heard the muslims are conquering lands, he decided he wanted an escape route. So he prepared camels in case he needed to flee and abandon his people. This is exactly what happened: he is the cheifton so he stationed various people to keep watch. When he was told the muslims were coming, he literally abandoned his people. And he flees with his wife, children and wealth and he flees to northen Arabia close to the Roman empire. Adi ibn Haatim had already converted to Christianity so he has a good relationship with the Roman emporer. So he flees with his family there, and he's living a comfortable life for a while.

Now Ali ibn Abi Talib with sahaba arrives in At-Thay, destroys the massive idol and conquers the tribe. They bring back some prisoners of war and lo and behold one of the women begans to shout and demands an audience with the prophet PBUH. She says she is the daughter of Haatim at Thai. So this is a big deal - she is the daughter of the most famous arab in terms of generosity. So she starts saying "you should free me, I am the daughter of so-and-so, be generous with me and Allah will be generous with you". So the prophet PBUH agrees, he frees her, gives her a camel, gives her some wealth and tells her to go wherever she wants. She finds out her brother, the cheifton, is up north so she goes to him. And she rebukes him and gets angry at him; she then says "why don't you go back to Muhammad, go down to him, because there is two possibilities:

1. Either he's a prophet
2. Or he's a king

If he's a prophet you might aswell convert; if he's a king you might aswell go to him and win some favour from him". She understands the situation, and the fact she mentions he could be a prophet shows she thinks he could be a true prophet. Adi ibn Haatim narrates this story in the first person as he is telling a tabi in Kufa - he eventually dies in Kufa, and he is one of the longest living sahaba ever, he died at the age of 120. That is incredible. He lived a very long life: he saw the killing of Uthman, and he fought with Ali in the battle of Sifeen. Because of this, even the shia respect him immensely. The shia respect a handful of sahaba, Adi being one of them. As for us we respect all the sahaba.

So Adi narrates his own story in the first person: "there was no one who was more despised to me than the prophet PBUH. But I said to myself (after his sister talked to him) 'let me go and speak to him, if he is speaking the truth I shall listen to him directly, if not it won't harm me'." So Adi makes his way to Madinah, this is the end of the 8th year, some say beginning of 9th. When he arrived in Madinah some of the guys recognise him and began shouting "this is Adi ibn Haatim". He's a famous guy since his father is Haatim at Thai. So people gather around him and they take him to the prophet PBUH. Note he walked into Madinah without any protection so there's a sense of "no one will hurt me, I'm the son of Haatim". And he's correct - he does have this honour. So the prophet PBUH said to him "Ya Adi, accept Islam you shall be safe". And Adi said "I already have a good religion". At the time both the jews and christians felt superior to the pagans - so it's as if he's saying "why would I want to embrace your faith, I already have a relgiion and civilisation". So the prophet PBUH repeated "Ya Adi, accept Islam you shall be safe". But Adi repeated his answer. Then the prophet PBUH said again to accept Islam but Adi repeated his answer.

Then the prophet PBUH said "Ya Adi, I know your religion better than you know your religion". Meaning "I know christianity - I know the message of Jesus better than you, to demostrate this, are you not the leader of your people?" Adi said "yes". The prophet PBUH said "do you not take 1/4 of their income in taxes?" Adi said "yes". The prophet PBUH said "and do you not know your own religion forbids you to do this?" This is a very powerful da'wah scene which shows the knowledge of the prophet PBUH. He is showing "you aren't even following what

you know to be christianity". So Adi says "I became embarrased, and I knew he was a prophet" and the prophet PBUH then held him by his hand and took him to his house. And Adi is narrating this. On the way to the prophet PBUHs house an old lady stopped him for something, so the prophet PBUH stopped and continued talking to her until her need was taken care off. Adi says to himself 'this man is not a king - for him to stop when he has me (and he knows his rank and privallege) he isn't a king'. Adi continues "then we arrived at the prophet PBUHs house, and he took out an old worn mat, laid it on the floor and told me to sit on it. But I was embarrased since this was the only mat in the room: if I sat on it he would not have anything to sit on. So I said 'no rather you sit'. But he insisted 'no you will sit'. So I sat down on the mat, and the prophet PBUH sat on the sand". This is in the prophet PBUHs house.

Adi continues: "He then said to me 'do you know of any God besides Allah?' Adi said 'no'. So the prophet PBUH said 'do you know any more mighty than Allah?'. Adi said 'no'. Then the prophet PBUH said 'verily the jews are arrogant and the christians are misguided'. Then he said 'perhaps you aren't accepting Islam because of the state of the people around me". Meaning poverty, political weakness etc. Adi is after all a christian and has contacts with the Roman emporer, so he is living a life of luxury in a premier civilisation. But he now comes and sees the muslims of Madinah who at this stage still do not have that civilisation. So the prophet PBUH said "have you heard of Al Hera? Verily it's only a matter of time before a lady with leave al Hera, wanting to do tawaaf in Mecca, and not having any company to protect her, and she'll only be scared of wolves or flock. And it's only a matter of time before the treasures of Kusra will be distributed amongst us". At this Adi said "Kisra ibn Burmas, the emporer of the Persians?" The prophet PBUH said "yes Kisra ibn Burmas. And it's only a matter of time before a person will go around the streets of Madinah asking for someone to take sadaqah, and he will not find a single person to take it".

Adi is narrating this hadith and he says 'walahi I have seen two of these things'. What has he seen? The peace and security of the muslims i.e. from Yemen, the furthest city down south, a women could go all the way to Mecca with NO fear. Second, the wealth of the ummah. And Adi says "I was of those who participated in the battle of Madaa'in" i.e. the battle against the persians. To this day if you go to Tesafan, you see huge pillars which were the palaces of the kisra. As for the third, it happened in the time of Umar ibn Abd'Al Aziz - he secured the entire financial affairs of the dynasty to such an extent that there were no poor people to accept sadaqah and zakat. This happened once but it's an ideal to demonstrate it is indeed possible. And it will happen again during the time of the mahdi - that no one will need any zakat or sadaqah. After this deep conversation, Adi embraced Islam at the hand of the prophet PBUH.

We learn many things from this story:

1) Look at the manners of the prophet PBUH. His humility and humbleness. This is what opened up Adi's heart.

2) Look at Adi's mindset: he's an intellegant man, so he knows that this person is either a king or a true prophet. He's conquered Arabia so he's either after political power or he's correct in what he is saying.

3) Being with the prophet PBUH for 5 minutes and seeing how the prophet PBUH lives etc, Adi rules out instantly 'this man is not a king'.

Notice aswell the prophet PBUH then opens up the theological angle. After demonstrating his mannerisms, the prophet PBUH begins the theological debate. Simple and to the point.

1) Of them is 'I know your religion better than you' and we as muslims can use this. Jesus was a practicing jew; he lived his life according to the Torah. He never ate pig, alcohol, he was circumcised, he prayed, he fasted etc. Who amongst humanity does this and believes in Jesus? Only us as muslims.

2) The prophet PBUH wanted Adi to acknowledge the belief in one God and he did.

3) After this, the prophet PBUH criticised the theology of the other religions - the reason why he's doing this is because you have to prove the correctness of one faith by disproving the correctness of others. You cannot have a real theological debate except by refuting the theology of other faiths. This is a touchy matter in interfaith dialouge in our times. There's a trend now to say 'we are all good and right'. So we should not shy away from difficult contraversies. Indeed it dosen't make any sense to say 'all religions are valid' when they contradict each other. It is understood a chrisitan person would view us as being outside the right path, because for him his entire salvation rests on believing Jesus is his Lord and Savior, and that he died for our sins. When you engage you have to get to the akward issue: that look, 'we accept and respect your position, but we don't believe in it morally or theologically'. So the prophet PBUH is very explicit he does not believe in the jews and christians.

4) Once the prophet PBUH realises he understands him, he jumps to the core matter: why is Adi not a muslim? And he says "perhaps you are judging Islam by our social political status". This is so relevant today - how many are the people that know the theological premise of Islam is very logical, but they look all around them. Boko Haram, backwardness, third world education levels etc. Adi had the same problem right here, and the prophet PBUH is telling him: "you're worried about money? We'll get all the money in the world etc". In our times aswell therefore, there is nothing wrong with mentioning the realities of our history. Islam was the leading contenders in science and technology for 1400 years plus. Ultimately we have two extremes: one extreme considers science, algebra, alchemy, medicine etc to be the main emphasis of daw'ah. But this is not the main point of ISlam - the main point is theology, and we should not have this inferiority complex that Islam is all about science. Another extreme is 'our daw'ah is only through tawheed'. But here's the prophet PBUH doing daw'ah through social politics.

5) Also from the story of Adi, we also find out culturally aware the prophet PBUH was. He judged and read Adi so quickly until finally Adi finds nothing to stop him from accepting Islam.

Adi visited the prophet PBUH multiple times, and in one of these visits he asked a very important question. He said "Ya RasulAllah my father used to be good with his relatives, and be generous to his people, and do this and that. Shall he be rewarded?" So Haatim at Thai, the most generous of all Arabs, the legand of hospitality, is being asked about. And the prophet PBUH repsonds in a profound statement: "your father desired something and he got what he desired". And that is the hadith. What did he desire? Fame. Or prestige or love. And he got it to the level that 14 centuries later the Arab later knows of Haatim at Thai to this DAY. He was generous and he wanted something, and he got it. This is an excellent hadith to use when people who are very beloved to mankind but do not do things for the sake of Allah, they die. Whether they are nobel laruets etc - they did something for whatever reason, and they got what they desired. As for the akhira, it's given to those who don't want the fame in this world. Allah says "whoever wants the akhira and strives for it while he's a believer, that is the one his reward will be given to him". It's very simple: when a person did not do good for the sake of Allah, why should Allah reward him? It's very clear - nothing illogical at all. Let him get his reward for whatever he did. People love and respect them, they become legands in this dunya, but in the akhira we leave their affair to Allah.
This is Adi ibn Haatim, he lived a full life before Islam and after; more than 120 years old.

In this year aswell, some interesting things happened in the personal life of the prophet PBUH. There was a marriage, divorce, birth and death all in the house of the prophet PBUH.

Marriage and divorce: It's one of the most bizzare stories, we'll mention it here because we don't want to be accused of NOT mentioning something that is well known. What happened is the prophet PBUH proposed to a lady by the name of Fatimah and there is an ikhtliaf about her name. When the prophet PBUH entered upon her on the night of the marriage, she for some reason said "I seek Allahs refuge from you". So the prophet PBUH said "you have sought refuge in one who was very great so go back to your family". So the prophet PBUH married her, but the marriage was not consumated. Why did it occur? It is unclear - frankly you just do not record these personal things. Even in our own household, it's just not recorded. Why did she say this? There are multiple theories; ibn Hajar suggests she was mentally unwell. Others say this was a plot some of her jealous relatives told her and she was jahil in this regard. But when she said "I seek refuge in Allah" this was a very big thing, so the prophet PBUH sent her back. Whatever the case might be, clearly Allah did not will she become one of our mothers. Later on she regretted this until she died.

It also shows us, it is allowed to divorce indirectly (kinaya). The prophet PBUH did not use the word 'divorce' so he simply said "go back to your house" and that was divorce. Also the myth that the prophet PBUH never divorced is not true. Unfortunately there is a stigma attached to the very notion of divorce, but the majority of the prophet PBUH wives were in fact divorcees. That divorce is evil, and the two parties must be evil. But the prophet PBUH himself divorced, and he divorced Hafsah too. And she was in her iddah. But Jibreel AS came and said

'take her back' so he took her back. So the stigma we as a culture have for divorce is completely wrong. Sometimes personalities don't match up. We already discussed Zaid and Zainah. They are both excellent companions but they just did not get along. Sometimes it's better for the couple to move on.

Death: It was Zainab bint Muhammad, his eldest daughter, in the 8th Hijrah. She was both 10 years before the daw'ah. So she is know around 31. What was the cause of her death? She fell down from the camel at the Hijrah, and she never fully recovered from the bleeding. For 8 years she is in some pain until she passes away. We know 3 of the 4 daughters died in the prophet PBUHs life: Zainab, Ruqqayah and Umme Kulthoom. Order of deaths was Ruqqayah, Zainab and then Umme Kulthoom and Fatimah died 6 months after the prophet PBUH. Recall Zainabs husband was Abu al-Aas ibn al-Rabee and at Fajr Zainab shouted out 'I have given him protection'.

Birth: As for the birth, the prophet PBUHs son Ibrahim who will die in the 9th year of the Hijrah.

With this we finish the 8th year of the Hijrah.

Seerah of Prophet Muhammad 85 - Miracles of Prophet Muhammad ~ Dr. Yasir Qadhi 28th May 2014

Today we'll discuss the miracles of the prophet PBUH. And the word miracle in arabic is mu'jiza. What is a mu'jiza? The word comes from the Arabic 'ajaza' which means to be weak and incapable. This is why the old person in Arabic is called 'ajooz'. So the word miracle comes from the same word as 'weak'. Why? Because a mu'jiza is something that the rest of mankind is too weak and incapable to reproduce. The scholars have given a definition of a miracle, and that is an occurance beyond the typical occurances men are accustomed to. Something that is beyond the natural order i.e. supernatural. It occurs at the hands of somebody who claims to be a prophet, and it proves the claim of his prophethood. What is the purpose of a mu'jiza? It's to prove a paticular human has been sent by Allah, and it's the sunnah of Allah that he has sent prophets with miracles. No prophet has ever come without miracles. It's apart of being a prophet that you have miracles to show the people.

Is it the only sign you are a prophet? No. The prophets do not need miracles to prove their prophethood. A miracle is but one of the proofs of a prophet. To say a miracle is the only proof of prophethood means everyone who converts must have converted because of the miracle. But is that the case? Did Abu Bukr see a miracle? Did Umar? No. The majority of converts did not see miracles. To this day, most muslims have not seen any mu'jiza. So clearly a mu'jiza is but one of the ways to prove prophethood. Other ways include the character of the prophet. The dignity and truthfullness. The lifestyle of the prophets; the content of the message etc. The Qur'an clearly mentions that miracles do not help arrogant people. Who do they help?

1. People who already believe - it increases their imaan
2. People who are genuine and sincere it works for them

And Allah mentions in the Qur'an the arrogance of the Quraysh, in surah Isra, 90-93:

90. And they say, "We will not believe you until you break open for us from the ground a spring.

91. Or [until] you have a garden of palm tress and grapes and make rivers gush forth with in them in force [and abundance]

92. Or you make the heaven fall upon us in fragments as you have claimed or you bring Allah and the angels before [us]

93. Or you have a house of gold or you ascend into the sky. And [even then], we will not believe in your ascension until you bring down to us a book we may read." Say, "Exalted is my Lord! Was I ever but a human messenger?"

And Surah Hijar verses 14,15:

14. And [even] if We opened to them a gate from the heaven and they continued therein to ascend,

15. They would say, "Our eyes have only been dazzled. Rather, we are a people affected by magic."

Imagine the miracle: the doors of the heavans have opened up and they are rising up, yet they would still deny the miracle.

In Surah An'am verse 111:

111. And even if We had sent down to them the angels [with the message] and the dead spoke to them [of it] and We gathered together every [created] thing in front of them, they would not believe unless Allah should will. But most of them, [of that], are ignorant.

And why do we mention these verses? Because for us these miracles are complete proofs of prophethood, and we will say "how can anyone deny them?" But Allah has already said they are arrogant. In their arrogance what miracle do they want? 'Show us God Himself'. And indeed this is the Qur'an, surah Furqaan verse 31:

21. And those who do not expect the meeting with Us say, "Why were not angels sent down to us, or [why] do we [not] see our Lord?" They have certainly become arrogant within themselves and [become] insolent with great insolence.

They have no desire to meet Allah really; they aren't sincere. They don't really care about religion. But they want to see God. This is what athiests say. And Allah says in response: "they have become arrogant in themselves". And so from all of this we gain a simple fact. Alot of people ask 'why weren't the Qurayh shown more miracles?' The answer is they still would not have believed. And Allah in His wisdom does not play games. He says in the Qur'an that "there is nothing that are games with Us". Once the Quraysh asked the prophet PBUH to turn the mountain into gold. And the prophet PBUH asked Allah. Allah said 'If you want I can turn it into gold, but once I do they only the have option to believe or else they are gone'. Because Allah does not play games. Allah does not do anything with batilness. Or if they don't get the miracle, Allah will give them more than once chance and in his wisdom the prophet PBUH chose this option.

We began like this to illustratae why most of the miracles happened in front of the sahabah. Only some happened in front of the Quraysh. It's a mercy from Allah they weren't given too many miracles because too much arrogance means Allah's destruction. Too much arrogance means His destruction. Out of a mercy, Allah showed them enough miracles to show them the prophet PBUH is true, and if they didn't believe, He gave them enough time, after Badr, after Uhud etc to eventually convert at the conquest. So how many miracles was the prophet PBUH given? The miracles of the prophet PBUH has been the subject of special books written.

The most important called 'dalaail an Nabowa' - the proof of prophethood. The most famous is by al Bayhaqee, from Iran. He died 438H, and he wrote the most famous book about the miracles of the prophet PBUH, and it's now been published in 12 volumes. So how many miracles? Imam al Bayhaqee who is the foremost authority says over 1000 miracles documented in the life of the prophet PBUH.

Later on, Haatim ibn Hajar, the master of hadith, quotes Imam Nawawi in saying there are authentically narrated more than 1200 miracles from our prophet PBUH. The fact of the matter is that these are only talking specific hadith and incident. Yet every single statement and action that ever happened to the prophet PBUH is a type of miracle. His whole life. His whole methadology is a miracle. His existance. As the famous scholar ibn Hazam from Kurtaba, "if our nabi had not been given any miracle other than the miracle of his own life, that would have been sufficient to prove he is a prophet from Allah". And walahi this is true. Since it is not possible to go through all 1200+ miracles, we will instead categorise the miracles into 10 categories. Each of the categories have hundreds of examples. And there are more than these 10.

1. Miracles that occured with inanimate objects

So miracles that occured with rocks, stones etc. Of these are so many.

1) The famous hadith in Bhukari that the prophet PBUH said "I still recognise that stone which used to say salaam to me before my prophethood".

2) Ibn Masud said "sometimes we heard the food the prophet PBUH put into his mouth saying tasbih". Reported in Bhukari.

3) Abu Dhur al Gifari narrated "I was in a gathering with Abu Bukr, Umar, Uthman, Ali and others. And the prophet PBUH took a group of pebbles in his hand and we all heard the stones praising Allah. The prophet PBUH passed these stones to Abu Bukr and they continued praising and we all heard. The prophet PBUH took it back, gave it to Umar and they continued praising and we all heard. The prophet PBUH took it back, gave it to Uthman and they continued praising and we all heard. All of us heard this. Then after the prophet PBUH left and we took those stones, nobody could hear anything from them". The point is that, it's as if by picking up the stones, the praise that is already eminating (because everything praises Allah) - when he touched those stones, the barrier between us and those rocks were lifted. So the sahaba could hear what the stones were always doing. And when he gave it Abu Bukr, Umar etc the barrier was still lifted. But when he left and he put them down, the barrier returned back to where it's is.

4) It's narrated once the prophet PBUH was giving daw'ah to one of the leaders of Amr ibn Sa'saa. And he said "do you want to see a miracle?" He said "yes". So the prophet PBUH said "look at that grove of date palms and call out to that tree to come". So the tribe said "oh baby palm tree come", and the sahabi narrates the tree came crawling all the way until it stood in

front of the cheifton. Then the prophet PBUH said "go back". And the tree went back until it resumed it's original post. And the cheifton converted on the spot and he said "I shall never disbelieve you after this". Reported in Musnan Ahmed. This shows us the purpose of miracles. This man was open minded - he was shown a miracle and he converted on the spot. The leaders of Quraysh - it dosen't matter what the prophet PBUH showed them they would not have converted.

5) Jaabir ibn Abdullah reports "once we went on a military expidition, and the prophet PBUH took me to help him relieve himself." Meaning when the prophet PBUH went to relieve himself one of the sahaba would carry the water, or anything and they would help protect the prophet PBUH. So the prophet PBUH went out but he could not find anything to cover himself with. Until he saw in a valley two shrubs on either side. So Jaabir says "he went to one of the shrubs, held onto it and said 'follow me by the permission of Allah'. And the shrub started following behind him along the ground. Then the prophet PBUH went to the other shrub and said again 'follow me by the permission of Allah' and he began walking away from Jaabir, both shrubs in his hand, and they are walking with him. Until finally the prophet PBUH merged the two together and said 'stick together by the permission of Allah'." The two of them stuck together and the prophet PBUH relieved himself. After this, Jaabir says "when the prophet PBUH started walking towards me I saw the two shrubs return to their original places". Note this was a miracle not done to demonstrate anything - just done so the prophet PBUH could relieve himself.

6) Of course the most famous in this category is the tree trunk of the prophet PBUH. The entire masjid is jam packed, over 1000 people, all eye witnesses to this great miracle. When the prophet PBUHs masjid was originally built they had to cut down trees and they left one of the stumps so the prophet PBUH could deliver the khutbah from it. Eventually money came in and so one sahaba recommended a custom made pulpit, carved out with three steps etc. So the prophet PBUH agreed, and one of the ladies of the Ansar had a servant trained in the art of carpentry. So he built a pulpit, and it was now moved to the middle of the masjid (before it was towards the side). And the very first day the prophet PBUH gave a khutbah from the new pulpit, and this is reported in Bhukari, Muslim, it is muawattir, over 1000 eye witnesses, the sahaba said "we began hearing a noise like the crying of a baby camel - loud noises coming, and the prophet PBUH stopped the khutbah, came down from the mimbar, hugged the tree and patted it until it stopped crying. And then he said "if I had not hugged and patted it, it would have cried until the day of Judgement". And he then commanded the tree be uprooted and buried underneath its mimbar. Whenever Hasan al Basasri narrated this hadith he began to cry. Because he would say "a tree cried because it missed the prophet PBUH, and the knowledge he spread, how about us and our hearts - should we not cry aswell?"

2. Miracles dealing with animals

1) Of them is the hadith of Bhukari that in Khaybar, when the jew gave him the shank of a lamb (shoulder), so she put alot of poison in that area; when the prophet PBUH was presented

it and put it in his mouth, he said "the lamb has just told me it's been poisoned so everyone spit their food out".

2) Reported by Abu Dawud. Once the prophet PBUH was riding on a camel with Abdullah ibn Ja'far. And Abdullah reports "I was with the prophet PBUH on a camel and we entered one of the gardens of the Ansar. There was another camel there who came up to the prophet PBUH and started making its noises. And tears began to come from its eyes. The prophet PBUH said "where is the master of this camel?" A young man came and said "I am its owner". The prophet PBUH said "do you not fear Allah with regards to these creatures that do not speak. For verily this camel has told me you do not feed it and you overwork and beat him". So this camel is complaining to the prophet PBUH, and he understands this.

3) In an even more bizzare incident, a group of Ansar came complaining that their camel had gone mad, and they begged the prophet PBUH to help them out, so the prophet PBUH went to the pen, entered it alone. They said "this camel is as mad as a dog with rabies. We fear he'll attack and harm you". The prophet PBUH said "I have no danger". So the prophet PBUH entered the pen and walked towards the camel. And when the camel saw who it was, the narrator says the camel lowered its forehead as if it was prostrating. The prophet PBUH rubbed its head, picked it up and took it back where it should be. It was normal after that - after this the sahaba said "this is an animal who is prostrating to you who cannot speak, surely it is more befitting for us to prostrate to you?" But the prophet PBUH said "no for it is not allowed for any human to prostrate to another human".

4) We also did the story of Suraka ibn Malik when he tried to capture the prophet PBUH but his horse would not proceed. It stopped right then and there and Suraka fell off it. And every time Suraka tried to proceed the horse would stop and Suraka would keep on falling off it. Three times until finally he realised it's beyond his control.

5) In the Musnan ibn Ahmed it's narrated the prophet PBUH was sitting in his masjid. And all of a sudden a camel came running in, made its way directly to the prophet PBUH, put his head in its lap, began making noises and crying. So in front of all the sahaba this happened. And the prophet PBUH said "go and find the owner of this camel for it has a story to tell me". In those days every camel was different so people knew the owners. So the sahaba found the owner and said "what is the matter with your camel? It is crying to the prophet PBUH". But the owner became fustrated and said "what is the problem? We worked the camel and when it stopped walking, we used it to carry water, when it can't even do this, last night we have decided to slaughter it and distribute the meat amongst us". The prophet PBUH heard this news and said "either gift me the camel or allow me to buy it". And so the owner gave the camel. In other words, the camel didn't want to die and it ran to the prophet PBUH complaining it's been overworked and it's old etc. So the prophet PBUH was merciful and did not allow them to kill it.

3. Miracles dealing with food and water

Perhaps this is the largest section of miracles. So many times teh prophet PBUH made a small quantity of food feed a large quantity of people.

1) Of the most salient examples is at the treaty of Hudaybiyya; when there was no water for the sahaba to drink, the prophet PBUH put his hands in whatever water remained and he then took his hands out, and from between his fingers, water began to flow like a fountain. And people did wudu and washed themselves. In another version Anas ibn Malik said "over 300 people did wudu from the water coming from the prophet PBUHs hands". Imam al Kurtabi narrates the miracle of the water coming from the hands of the prophet PBUH is even more miraculous then the miracle of Musa AS causing water to gush from a rock. Because occasionally water does come from a rock. But never does water come from flesh and bones.

2) In the battle of Tabuq a small quantity of food sufficed an entire army.

3) In the incidence of the Hijrah, the prophet PBUH and Abu Bukr pass by an old lady whose animal cannot produce milk. But the prophet PBUH makes dua and the udders fill up and overflows. Of course this first happened with Haleema, his foster mother. All of a sudden her own camels and goats started giving milk and their udders were always full.

4) Perhaps the most famous incidences is that of Khandak. When the prophet PBUH is digging the trench with the sahaba, and Jaabir ibn Abdullah comes home to his wife and says "oh my wife I've heard the voice of the prophet PBUH is weak - what do we have? Whatever we have we must give him." And she said there's an old goat and some flour, so he told her to prepare them. This would have fed around 5 people. So Jaabir whispered to the prophet PBUH that "I have something prepared". In one version the prophet PBUH stood up and said 'Oh people of the trench, Jaabir has a walima prepared for you', walima meaning da'wah/feast. Everyone is overjoyed because they are all hungry and tired. The prophet PBUH told Jaabir "make sure you don't cook the food before I come". So the prophet PBUH came, spat into the dough, kneeded it with his own hands and he helped put the dish into the furnace. And then in batches the entire army of 1400 people came, ate and left. When they left there was more food than when they began. This is of the baraqah witnessed by thousands of people in Madinah.

4. Protection that Allah gave to the prophet PBUH

Out of nowhere, the prophet PBUH was protected with miraculous intervention. And we see this throughout the entire seerah. How many times was he protected out of nowhere. There are just countless incidents to list:

1) At Taif

2) The entire hijrah: on the night multiple times, including when they are walking to Madinah and the prophet PBUH is looking up in the cave and Abu Bukr is trembling but they are saved. The story of Suraka ibn Malik etc.

3) The praying in the ka'bah, when Abu Jahal just wanted to kill the prophet PBUH, and when he came to kill him, he began walking backwards up. When he was asked why he said "I saw a camel with fiery eyes and razor teeth coming to bite me". And they said there is no camel but he said "no walahi if I took another step he would have killed me".

4) The battle of Badr: 300 not so well armed muslims against 1000 strong of the Quraysh.

5) Every single battle. Even Uhud - it could be a loss, but Allah still protected the life and persona of the prophet PBUH. Even though he came so close to death. That is why Aisha RA said "was there any day worse than Uhud?" And the prophet PBUH said "Ta'if was worse".

So many incidences and miracles occuring either directly or indirectly. Either the angels coming down, or animals inteferring etc. All of these things prove the miraculous protection of the prophet PBUH.

5. Knowledge of the unseen given to the prophet PBUH

Now, did our prophet PBUH have ilm al gayb? There are two types. One type only Allah has, and no one shares it with Allah. An example is the five knowledges that only Allah has:

- No one knows when someone will die
- Where they will die
- What the womb will give
- When is the day of judgement

and more. There is also relative ilm al gayb. Some of it may be given to the prophets. "Allah knows the gayb and dosen't give it to anyone except if he wants a prophet to come to some of this knowledge". So did the prophet PBUH have ilm al gayb? The ultimate ilm al gayb - NO. But some, by the permission of Allah. After all did the prophet PBUH not see Jibreel AS? Did he not see the heavans and hell? But the prophet PBUH did not share all ilm al gayb. That is very clear in the Qur'an. And Allah says "Say to them 'I don't know ilm al gayb'". So very clearly the prophet PBUH is being told to announce he dosen't have the ultimate ilm al gayb.

So what did the prophet PBUH know that he told us that is of the ilm al gayb? Many incidents:

1) The day that najashi died, and he died in Abyssinia and the prophet PBUH is in Madinah. One day the sahaba woke up and an announcement was made 'come to the masjid'. And the prophet PBUH said "one of your brothers has died; he was a righteous man and we shall pray janazah for him". Lo and behold months the later the news came that indeed najashi died on that very day, and the very hour the prophet PBUH said.

2) Isra wal Mi'raj - when he saw Jeresulam and he was tested by the Quraysh "tell me what doors go where etc". And the prophet PBUH said "I became so terrified that they will reject

me until I saw Jibreel AS raising the city in front of my eyes, and I could see it as they were asking me the questions. And no one question they asked me except that the city was turned this way and that, and I could respond based upon the question".

3) The battle of Mu'tah - that right when the three leaders died, the prophet PBUH described it in Madinah in real time. Of course the first to die was Zaid ibn Harith, second was Ja'far ibn Abi Talib and last Abdullah ibn Rawahah. And Anas said "the prophet PBUH told us the news of their death before it came to us". This is how the hadith begins. And the prophet PBUH describes in vivid detail as it is happening. And it's proven to them a week later when the news came.

4) Also we have the famous incident when the leader of the sassanid emporer sent two spies to Madinah pretending to be messengers. And they arrived and the prophet PBUH recognised them to be spies. So he didn't even look at their letter. He said "come back the next day". They came back the next day and he said "today my Lord has killed your Lord". And they were terrified. And it turned out that was the same day the sassanid emporer was assassinated. And that caused the two envoys to accept Islam. Why? In their religion they of course worshipped the emporer. They had a whole theology that the emporer is a divine entity so they called him 'Lord'. So the prophet PBUH said "my Lord has killed yours".

All of these are knowledge of the unseen.

6. Predictions of the future

Even though we can say this is knowledge of the unseen, this is different and so we can classify this as a category in and of itself. And once again quite literally we have over 150 predictions of the prophet PBUH. The foremost of these are the signs of the day of Judgement. Indeed every single sign narrated by the prophet PBUH is a prediction of the future. And there are literally up 350 hadith regarding this matter.

1) Of the most prominent predictions was that, whilst in Mecca, the prophet PBUH predicted the conquer of the Arabian empire which is truly bizzare. And in Madinah he specifically mentions names: Yemen, Busra, Syria etc. He tells them they will conquer Egypt and so "be good to them" for they are related to Hajar AS his mother (wife of Ibrahim AS). The prophet PBUH tells the persian empire will collapse and the booty will be spread. As we know Suraka ibn Malik wore the bracelets. The prophet PBUH predicted Constantinople would be conquered, and it took nearly 1000 years but it was done. All of these lands were conquered as the prophet PBUH predicted.

2) The prophet PBUH even predicted there would be a naval force within the lifetime of the sahaba. The mother of Anas ibn Malik said "ya RasulAllah make dua I am in that force and I die in it". And in the middle of the desert when not a single muslim knew anything about the art of building ships he says "you will be amongst them". And what happened? In the reign of Muawayia, he made some naval forces (even Uthman started this too) - and Muawayia sent

this in expiditions. And Anas's mother was in these expiditions, but as she was getting off the ship she slipped and cracked her skull. And she died there as per the dua of the prophet PBUH. And the sahaba built a masjid for her, which still to this day is the famous masjid of Cyprus. To this day, there is the masjid of Umme Milhan. Where is Cyprus and where is Madinah? Subhan'Allah.

3) One of the more interesting ones, the famous sahabi Abdullah ibn Busar, who was one of the last to die in 103/105H. And he narrates in Damascus "when I was a young child, the prophet PBUH visited my parents. And I remember my father gave him a rug to sit on. And my father asked my mother 'is there any food?'. And the mother says 'yes we have haus (biscuit/cookie)'. So my mother sent me with the haus and I presented it to the both of them. And the prophet PBUH turned to look at me, rubbed his hand on my head and he said "this child shall live for a century". And I was a young child so I said "how much is that?" And the prophet PBUH said "100 years"." And Abdullah ibn Busar is narrating this hadith in Damascus, and he is now 95 years old. And in exactly 5 years after this when he was exactly 100 he passed away while in the act of wudu. Subhan'Allah.

7. The healing of the prophet PBUH

There are again numerous reported incidences of this happening in the life of the prophet PBUH.

1) In the battle of Uhud, Katada is one of the 11 people guarding the prophet PBUH. He was the one who stood guard outside the cave. And he used his own body to protect the prophet PBUH against the stray arrows. And one of the arrows came right into his eyes. And his eye fell out, and when the prophet PBUH saw this, he made a special dua and said "Oh Allah your servant has sacrificed his own face for mine, so return his eye to him even better than it was". And Katada said immediately the eye healed and it became the most sharpest of his two eyes.

2) And we have the famous incident of Ali ibn Abi Talib on the day of Khaybar, when after 15/16 days of battling the prophet PBUH predicted that "tomorrow I shall give the flag to someone Allah will allow victory to occur". And the next day after Fajr all the sahaba are eager to get the flag, but the prophet PBUH said "where is Ali?" and they said "he is suffering from eye problems". So the prophet PBUH called him, he was brought with his eyes closed, and the prophet PBUH spat in his eyes and made dua and then and there his eyes were fixed. And of course after this victory was given to the muslims.

3) There is another incident of a boy who had been born deaf and dumb, and the prophet PBUH made dua over him and right then and there he became normal after 7/8 years.

Again there are many more examples.

8. Immediate responses to his dua

This is duas being answered instantly as soon as he made it.

1) The most famous example reported in every book of hadith, Bhukari, Muslim etc. The people of Madinah were suffering a drought for many months. And in the middle of the kuhtbah a bedouin comes and stops the khutbah and says "Ya RasulAllah we have not had rain for months and our crops are withering, and our animals are dying and our children are dying. Make dua to Allah He sends rain". And Anas is the narrator of the hadith, and he says "walahi we had not seen the whif of a cloud for months, but as the prophet PBUH raised his hands, we saw a dense, thick cloud come from the back of the mountain of Madinah. It came racing forward, and before the prophet PBUHs hands had reached his sides, we heard the pitter patter of rain on the roof. And when we went back home, we had to rush back so that not to get drenched. And walahi we did not see the sun for an entire week. And the next week in the middle of the khutbah another man came and said "Ya RasulAllah our crops are overflooded, our children are drowning, our animals are swimming around, make dua to Allah to stop the rain". And so the prophet PBUH said "Oh Allah send the rain around and not on us". And the prophet PBUH pointed in the sky, and wherever he pointed the clouds parted up and the sun came out. And again this hadith took place in front of the entire city of Madinah. Numerous narrations and hundreds of eye witnesses.

2) The mother of Abu Hurrairah - he was yemeni and when he migrated to Madinah he told his mother to come and he would take care of her. He used to live in the Ahlul Suffat but when his mother came to Madinah he had to get an apartment to stay with her. And his mother was very hurt that Abu Hurrairah had left Islam; and she always cursed Islam and said bad things about the prophet PBUH. So one day Abu Hurrairah came crying to the prophet PBUH and said "Ya RasulAllah my mother has said too much about you and I cannot take it - make dua Allah guides her". So the prophet PBUH raises his hands then and there and says "Oh Allah guide the mother of Abu Hurrairah". And Abu Hurrairah comes back sad and depressed, but before he enters the house his mother says "do not enter, I am taking a bath". Right then and there, that was the bath of Islam, and as soon as Abu Hurrairah comes into his house she says the shahada.

9. Stories of the previous prophets

Now how is this a mircle? For many reasons. First and foremost, one needs to realise how uneducated Arabia was at the time of the prophet PBUH. Consider for example the people living in the jungles of Brazil. Would they know the histories of medival Europe etc? Of course not. Imagine you came across a civilisation cut off from all others and they somehow know about all other civilisations. Even the name of the Judao-christian prophets were not known to the Arabs. Why should they know the story of Yusuf, Ishaaq etc? That branch was completely unrelated. Yes, they preserved Ibrahim and Ismail. But Ishaaq onwards was completely irrelevant to them. And that is why when the Quraysh went to Madinah and they said "give us some test quiz questions, one of the questions was 'ask him about Yusuf and his brothers'". There isn't a single library in the entire Arabian hijaaz. In the whole city of Mecca less than 5-10 people can read and write. Even if they can, there is no bible to read if they can

even acquire it. In the middle of all this, an unlettered shepard begins telling the detailed stories of Adam AS, Ishaaq and Ya'qub, Yusuf AS, Isa AS etc. And of course Musa AS - there are so many stories about Musa in the Qur'an. Allah mentions "neither you nor your people knew these stories before the Qur'an came down".

1) Of the most interesting tangiable evidences is that the Qur'an preserves some stories of Isa AS that are not found in the New Testemant to this day, yet were discovered later in outside sources. All of us as muslims know the story of Isa AS speaking from his mothers cradle. Most of us are not aware this story is simple not found in the Bible. None of the gospels have it. Also, the Qur'an mentions in three occasions the story of Isa AS and the birds i.e. he blew into them and they became real birds. Again this story is not mentioned in the christian gospels. And for the longest time christians ridiculed muslims because of this. Now, around 150 years ago in Egypt a interesting monostary was discovered in the desert. In it was the body of a monk from 4th century CE before the coming of Islam. And the body of the monk belonged to a lost sect of Christianity. And in the coffin were scrolls - multiple scrolls and these scrolls contained gospels that are beyond the four cannonical gospels (Mark, Matthew, Luke and John). Note Constantine and others got rid of all other gospels besides these four. To this day most of them are destroyed; this was the most significant discoveries of the 19th century. One of these gospels was the gospel of St. Thomas. In this gospel, we have both of these stories. The story of Jesus speaking as a baby, and the story of the birds being brought to life. This is clearly a miracle.

10. Miscellaneous (everything else)

1) Of these is perhaps one of his greatest miracles, which is the splitting moon in half. This one of the few miracles which the Quraysh challenged and he did. The Quraysh challenged him and he said "If I were to split the moon in half would you believe in me?" They all said yes, but as we all know and the Qur'an is explicit, the moon was split and Saffa was in between the two halves of the moon. Ibn Kathir this incident has been narrated by numerous chains and even if we didn't have any chain, the Qur'an is explicit enough. And Imam Al Kitaabi (died 330H) writes 'the splitting of the moon is one of the greatest miracles ever that cannot be compared to the miracles of any prophet because it occured in the selestial skies, outside of this Earth we are accustomed to. And inaccessible to us mortals, hence it was an even greater miracle".

2) And, we also have the personal miracle given just for the prophet PBUH, and that is the miracle of Mi'raj. As for Isra he somewhat proved it by talking about Jeresulam to the Quraysh, as for Mi'raj, we just believed it happened - it was a personal miracle just for him. A mu'jaza just for him to console him after the death of Khadija RA, Abu Talib RA and also Ta'if. That time was the lowest of the low so Allah blessed the prophet PBUH with the highest of the high.

The greatest and ultimate miracle we still use today is the miracle of the Qur'an. That miracle eclipses all other miracles. And it is more than all the other miracles combined, infintely more.

The simplest point is all the other miracle we have mentioned, we were not witnessing them. They happened in front of other groups. We believe but we did not see. The only miracle that is still amongst us right now, and that is why it is called the eternal miracle, the only miracle we can say to a non muslim is "here is the Qur'an, read this book and listen to its recitation". That is the miracle that how no time/space constraints. That is what the prophet PBUH said: "every single prophet has been given miracles because of which his people have believed in him, as for me, the only miracle Allah gave me (especially after this lecture we see the magnitude of the miracle of the Qur'an, the prophet PBUH is almost saying all other miracles are meaningless in comparison) in the wahi sent down. And because of this wahi I hope to have the largest number of followers on the day of Judgement." This hadith is in Bhukari and demonstrates the Qur'an is the ultimate time-free miracle that we can use when we give da'wah.

Seerah of Prophet Muhammad 86 - Recap & Lessons from Hunayn & Ta'if ~ Dr. Yasir Qadhi 13 Aug 2014

We will recap the battle of Hunayn and Ta'if, and the main points of benefit from them. Recall we discussed in length the conquest of Mecca which occured Ramadan 8th Hijrah. We mentioned of the most important product of the conquest is that the entirety of the Quraysh converted to Islam, some of them immediately, others it took a while such as Abu Suffyan, Suhair ibn Amr, Ikrimah ibn Abi Jahal etc. After the conquest, the prophet PBUH also destroyed all the idols in the neighbouring tribes. He then went on the offensive against the tribe of Takif in Ta'if. Indeed, the prophet PBUH heard Takif had allied with their cousins, Hawaazin - which are two tribes that rival Mecca. And they decided they will launch an offensive so the prophet PBUH decided he will engage with them in war. And so the ansar, muhajiroon and all the new converts from Mecca engaged in the battle of Hunayn. And the Qur'an mentions two battles by name; Allah mentions 'Ahzab' so we call it the 'battle of Ahzab' but it's not mentioned like this in the Qur'an. The two battles that are mentioned are Badr and Hunayn.

Initially the muslims fled and ran away, but the prophet PBUH and senior sahaba remained until the counter offensive was launched. And eventually the battle of Hunayn was a resounding success. Regarding the tribe of Hawaazin - the men fled and left all their women, property and belongings on the battlefield. Thus all this was taken as war booty. Recall the younger over zealous commander said "bring all the women and children" and the elder said "that's foolish" but the younger commander decided no and he brought everything with him to the battlefield. It was a very foolish move for them; it turned out to be a great advantage for the muslims. And thus this turned out to be the largest ganeema in the history of the seerah. We also mentioned the prophet PBUH camped outside Ta'if and it was not a success at that time, so the prophet PBUH returned to Madinah and he said "Allah will guide them to Islam sooner or later" and indeed in the 9th year of the Hijrah they converted.

Let us go back and derive some benefits from the battle of Hunayn and the siege of Ta'if.

Battle of Hunayn:

1. Neglecting the primary cause of victory - what is the primary cause of victory? Trust in Allah. As Allah says "if Allah helps you nobody can conquer you". What does Allah say that the Qur'an put their trust in on the day of Hunayn? Allah says "On the day of Hunayn they had a confidence in other than Allah (the quantity they had)". Therefore, out tawaqul has to be in Allah - the one who causes the cause. Not in the cause itself. If our tawaqul is put in the cause, this is a type of shirk. It's called minor shirk and there are many examples. For example, if you have an alarm system in your house and you turn it on and think "ok the alarm system will protect me". This isn't great shirk that makes you a mushrik, but it's hidden/minor shirk. That your tawaqul is in that alarm system. Similarly, if you are sick and you go to the doctor, your tawaqul is in Allah but you realise Allah has given this doctor the tools and knowledge you don't have. So ultimately Allah gives the shifaa, but it's through the medicine and doctor. So

in all affairs of life: you must put your tawaqul in Allah. If a person denies Allah and says "this is all from me" for example the story in Surah Kahf about the man with the two gardens. His brother said "this is from Allah" but the guy said "no it's from me". Qarun said the same thing "I was the businessman who managed to get the money" and so he's a kafir because he made himself the cause. So the one who eliminates Allah and says "I am the cause" - this is shirk and kufr. Among muslims this is not possible, thus it's not major shirk to say this but rather minor shirk and it will not bring us success - this is exactly what happened on the day of Hunayn. They put their tawaqul in their cause and they failed.

Note there are two types of causes: physical and spiritual. A physical cause is a cause that humanity understands and believes in regardless of religion. For example medicine; job and education; strength etc. A spiritual cause is a cause that is supernatural. We as muslims have our 'spiritual causes' through dua, Qur'an etc. All of these are spiritual. Now, a spiritual cause if it is legitimate, can it be attached to that? We said your heart should not have tawaqul and attachment to any physical cause i.e. a doctor. Ok, can you heart be attached to a spiritual cause? Yes because by definition it is connected with Allah. To have your heart connected to Allah through a spiritual cause is tawheed. We learn this from the incident of Hunayn that we don't put our trust in physical causes. Now of course physical causes are necessary in that they are causes: the famous hadith of "tie your camel and then put your trust in Allah". This is the basis of actions: we do the physical causes and then put our trust in Allah. We go to the doctor, install an alarm system, do a degree to get a job etc. But after doing all this our heart is attached to Allah. So we put our tawaqul in Allah while we do these physical causes.

2) Another important point of theology is we excuse people even for major shirk and kuffar our of ignorance. If a person is genuinely ignorant and they say they are muslim, and believe they are muslim, but fall into blatant shirk and kuffar, and they don't even know it is, it is possible Allah will forgive them because they are ignorant. We learn this from the hadith of Abu Waqid - as the muslims left Mecca they saw the tree which they used to hang their weapons on. And the tree itself was an idol; and they Quraysh would hang their weapons there for 'good luck'. So Abu Waqid al Laythee who just converted yesterday and dosen't know anything, he asks the prophet PBUH "can't you make for us Daatu Anwat (good luck charm)?" This is major kuffar - he is asking for another besides Allah. And the
prophet PBUH said this is major shirk. He said "I swear by Allah you asked me exactly what the Bani Israel asked Musa AS" and what they did was major shirk. But did the prophet PBUH say "repeat your shahada for you've become a kaafir". No. Why? Because he's a brand new muslim and is ignorant.

Indeed we hear such strange views about Islam and muslims come forth sometimes with blatant kuffar, the most obvious example is the notion of "anyone who is good will go to heavan". This is blatant shirk - to say this is kuffar akbar. Because you are saying that in fact there are Gods to be worshipped besides Allah. It goes against the prophet PBUH because you are saying someone who denies the prophet PBUH can go to Jannah. It goes against the shahada - you've negated it when you say "all paths go to Jannah". Even in our own communities people will say "oh yes if you're good it's fine". But no - you have to be good

theologically first, and then action wise. Insha'Allah such a person who says this can be forgiven because there is imaan in their hearts and they want to submit to Allah. 'Aslul Kuffar' is when you don't want to submit. But 'aslul imaan' is such that you want to commit but you don't know how to properly. Such a person who believes himself to be muslim, then commits a major mistake such as kuffar but is ignorant; that person will not be held accountable for their ignorance, rather they must be taught and educated. We have for example gender orientation these days - we say "to say it's ok is wrong". Indeed to say it's ok is like saying it's ok to drink alcohol. That is kuffar; to drink alcohol is not kuffar, but to legitimise haraam is kuffar. We have to deal with such muslims in a gentle manner with wisdom.

3) Even the best of people can be swayed by worldly desires, power, ambition and desire for wealth. It's not in and of itself a sign of weak imaan to have desires of this world and be swayed by them. True imaan comes when you are reminded to keep in check. When someone shows you the truth, can you put yourself in check? This is explicit in the story of Yusuf AS. The Qur'an says "he desired her". It is not in and of itself haraam to have this inclination. What happened in the battle of Hunayn? When the Ansar felt somehow that the prophet PBUH had not done justice to them after they got nothing from the ganeema. When all the money was given to the new converts; Abu Suffyan etc. And the Ansar said something that really demonstrated how dissapointed they were with the prophet PBUH, which is very dangerous - it's actually a type of kuffar. But they are human. They said "when it comes to the call for war, we are the first on the line, but when it comes to money being given, he gives it to his relatives and family (Quraysh)". Indeed money was given to the new converts, by the millions, from being a popper you become a 1% elite. People became millionaires overnight. Walahi any one of us would have lost our minds. Imagine you fight a people for 20 years with the prophet PBUH but now when the money is handed out, they get everything and you don't get a penny.

So the Ansar said their statement, and this demonstrates again they are humans. We have a problem in making the sahaba into angels - the sahaba are the best generation of humans. They wanted money like we want it and everyone else wants it. When the prophet PBUH heard what happened, he called them all in his tent, and told all the non Ansari to get out. He addressed the Ansar directly and frankly. And he gave that moving lecture and said "are you not happy people are going back to their homes with gold and silver in their hands, and you are going back to your home with RasulAllah amongst you?" And he said "I am one of you - were it not for my birth and lineage I would have been of the Ansar". And further he said "if all of mankind went one direction, and the Ansar went another, I would go with the Ansar". Subhan'Allah such beautiful words - and all the Ansars sobbed and cried. And they begged the prophet PBUH for forgiveness - this is true imaan. The fact they had waswas dosen't mean they don't have imaan. The prophet PBUH said "the believer when he is reminded he remembers". Thus the sahaba were humans, they were swayed like us all but they tempered it and controlled it.

4) Of the benefits we see again and again the prophet PBUH is dealing with people according to the background and levels. He didn't give the Ansar a penny but all the ganeema to the

new converts. Look at how he dealt with the Quraysh in the battlefield when they fled. He used a war slogan never used before or after that. He said "I am the prophet of Allah, and I am the son of Abdul Muttalib". He called up his lineage - he had never done this in any other war. This is what you call the master of human psychology. Islam says the notion of who your father/grandfather is has the potential to be something of jaheleya. Indeed the prophet PBUH said "being proud of your lineage" is one of the four things that will always remain in the ummah. What is happening at Hunayn? The prophet PBUH is not disobeying himself - he isn't being proud of his lineage. Rather he is using something on that battlefield that needs to be used with these new converts from the Quraysh. When they think "who is your leader?" - he's not a foreigner, he's not a stranger, this is the grandson of your legandary cheifton. So the same thing can be applied for nationalism. There is nothing wrong with ascribing yourself to a certain land, cuisine etc. If it used improperly it can become kuffar and sin. That is why the war slogan was first "I am the prophet" and then after "I am the son of Abdul Muttalib".

The prophet PBUH also dealt with the bedouins in a different way. He did not give the average bedouins what he gave the chiefons of Quraysh. He just gave them tokens until everything was finished. The millions the prophet PBUH had, he gave it all away in one day. And he didn't keep a penny for himself or for the elite of the Ansar. The bedouins that came got whatever was there until it was all finished. Until the prophet PBUH was surrounded by a group of bedouins and they were demanding money, and all of the force forced him back into a group of shrubs (thorns). Because these bedouins are muslims, the sahaba are not acting like bodyguards. But they pushed the prophet PBUH back into the shrubs so much so his upper shawl was caught and it fell on the floor. And the prophet PBUH said "give me my cloak back for walahi if I had coins/golds as much as the thorns on these shrubs I would have distributed to the last of you and you would not have found me stingy or miserly". So our religion teaches us common sense - we treat people according to their backgrounds. There is a hadith in Muslim narrated by Aisha RA "our prophet PBUH commanded us to treat people according to their level".

5) Also we see the issue of making dua for vs against people. We should speak about the seerah frankly. If we have a false image of the prophet PBUH or the sahaba, this could later be a crisis of faith. So another common misconception: you are never allowed to make dua against somebody. This is completely wrong. When the sahaba finished the siege of Ta'if, they begged the prophet PBUH to make dua against Takeef. Why? Because they were so stubborn; the sahaba had been there for 2 weeks, muslims had died and Takeef brings all the highs of the muslims down. We are in the 8th year of Hijrah. Do you think the sahaba are asking for something new? No. They know it is possible. When Asr was missed during Khandak the prophet PBUH made dua against the Ahzab. When carcuss was thrown on the prophet PBUH, he made explicit dua by name against the group of qurayshi who did it. And every one was killed at Badr. And when the 70 sahaba were killed, the prophet PBUH made dua against those who did it for a whole month. Did not Musa AS make dua against pharoh? Did not Nuh AS make dua against his own people? Yes, Ibrahim and Isa made dua for their people. Of course Ibrahim and Isa were the tender hearted ones, Nuh and Musa were more stricter like Abu

Bukr and Umar. Which shows us yes both are there. No doubt the general rule is to make dua for, but sometimes it is healthy and necessary to make dua against.

In our time there are many tyrants, the modern pharoh in Syria - is it not islamic to make dua against him? Walahi it is. The one who makes dua against after all that is done, that is the more logical thing to do. The point is that it is not unislamic. Because this notion that we cannot make dua against someone is wrong. There are plentiful hadith about making dua against a muslim who has done wrong to you. If a muslim had dishonoured you, slandered you, islamically and quranically you can make dua against him by name. The prophet PBUH said "the dua of the one who has done wrong, there is no hijab (barrier) between him and Allah". Which means you CAN make dua even against a muslim, therefore of course we can make dua against a tyrant. Thus if someone makes dua against them by saying "oh Allah destroy these people" this is fine and is from the sunnah. Now what did the prophet PBUH do with Ta'if? He made dua for them. Thus the general rule is to be merciful but you can be strict if necessary.

6) Wisdom in dealing in past offences. Should you punish people for their past crimes or forgive them? We have in the battle of Hunayn a major crime, and that is the muslims fled the battlefield. The prophet PBUH said "seven are the deadly sins, one of them is to turn away and flee on the battlefield". And these groups of new muslims did exactly this. It's a major sin. And therefore Umme Sulaym, one of the famous sahabiat, when they all fled, she in fact jumped off her own animal, runs to the prophet PBUH and pulls out a hand dagger. So amongst the small group of men protecting the prophet PBUH, Umme Sulaym was also there. And the sahaba look at her and say "what are you doing what will you do with that?" She says "if anyone comes I will shove it in his stomach". When the battle was eventually won, her anger bursts out and she says "Ya RasulAllah execute all those cowards" i.e. the ones who fled. And the prophet PBUH said "oh Umme Sulaym, Allah took care of us, He defended us and everything is fine". Meaning 'yes they did a sin, but what shall we do? Kill a 1000 people?' Here we find wisdom in dealing. It's a major offence but what will you gain by mass retrubition? This shows us the wisdom of the prophet PBUH.

7) The prophet PBUH uses psychological means which shows us you need to understand the human psyche. A leader must be able to deal with the human situation. In Hunayn, the tribe of Hawaazin eventually accepted Islam. The prophet PBUH had their women and children. The tribe of Takeef ran back to their castles. Hawaazin however ran away. But they've left all their property, women and children on the battlefield. So the prophet PBUH was hopeful they were going to come back and negotiate. So he did not distribute any of their stuff; he just left them in Ji'rana and waited for them to come back. Hawaazin didn't come - so eventually he distributed everything, all the property and people. Then lo and behold Hawaazin come and say 'we are sorry, we're muslims we want our stuff back'. Now, what did the prophet PBUH do? Every person who has a property, money, slave etc - you can't expect it all back. This is very expensive. So what to be done? Hawaazin came to the prophet PBUH, he said "what is more beloved? Your family or wealth?" Obviously they said 'family'. Why did he say this? Because he knows he cannot give everything back to them. So he tells them "tomorrow after

the salah, stand up and make this speech, tell the people you are muslims, and tell them 'ya RasulAllah we ask you to be an intercessor with the rest of the muslims'".

Notice the psychology here. When everyone prays how do you feel after salah? You feel righteous and pious so it's the best time. Second, it's emotional appeal. The prophet PBUH does not want to command the sahaba to hand everything over because islamically that property is their right. And to tell them "hand it back" it's wrong. So he wants the muslims to be generous and follow him. So after they gave their speech as planned immediately the prophet PBUH stood up and it's emotional again. He is playing with the psyche of the new converts. As for the sahaba he could have commanded and they would obey. But these new converts are still fragile. So he said "as for what I have, and the family of Abdul Muttalib, they are yours. As for the rest of you, you see the situation of your brothers - they want their families back. So whoever can give it Allah will reward him. Whoever is not able to do so we will free them with the next amount of money that comes". Of course right now the prophet PBUH has no money to give. Immediately the muhajiroon give everything up. Next the Ansar and said 'fisibilillah'. Then the new converts, many said 'no, only with money'. A large percentage of muslims there was no money involved; those that wanted the money, it was their legitimate right, so the prophet PBUH promised these people that they would be the first recipients of the next batch of ganeema.

And it's amazing the Hawaazin were mortal enemies just 3 weeks before this. They set the trap to kill the muslims, they plot to kill the prophet PBUH and yet just a few weeks later they come as muslims. No doubt their main motivation to accept Islam is just defeat and family. But khalas the prophet PBUH doesn't make a deal out of this. They are muslims, end of story. Why? Because Islam is the truth. So however one accepts it, eventually it will enter the heart. These people now thier imaan is weak, or even non-existant but it will enter their hearts. And therefore this new group of sahaba were treated with the type of generosity we expect from the prophet PBUH and this helps them accept Islam more easier.

When they accepted Islam, the prophet PBUH said "where is your leader, Malik ibn Awf al Ansari?" He is the same leader who insisted to bring the women and children to battlefield against the advice of the elders. He was the main leader who instigated the attack, led the attack, had the tactic of showering the muslims with arrows in the overpass etc. They said "he managed to get into Ta'if". So the prophet PBUH said "go tell him, if he comes to me as a muslim, I shall return his family and property, plus give him 100 camels". It's blatant bribary. When Malik heard this it's a no-brainer because he's lost everything. Family, wealth, tribe etc. Now he's being told if he comes back as a muslim, not only will he get it all back, he'll become a multi millionaire. It's a no brainer - there's no life to live without your family, property and tribe. After all he is the cheifton! What will you do without a tribe to lead? So he has no choice, he comes to the prophet PBUH, he accepts Islam, and the prophet PBUH reinstates him as the tribal leader. The very person who instigated the entire attack against the muslims. And this has happened before with the Banu Harithah; they are all prisoners of war, and then instantly they're all free, get their property back, go back to the same land and same people.

What other civilisation can say this? The same back who fought against the muslims goes back with his tribe, people and property as before except they are now muslims.

And in fact Malik ibn Awf al Ansari versified lines of poetry saying the prophet PBUH is truly a prophet because he did not have to do this. Yet he did, he fulfilled his promise and Malik said there is no doubt he's a true prophet. When you see someone giving millions away and not keeping a penny for himself what does this show? This is why Arka ibn Habiz, the other chiefton said: "walahi this man is a prophet for no king would do what he has done. I've just come from a man who dosen't care about money! This is only a prophet". Ultimately when you are so generous and so good to the people you will bring their hearts to Islam and this is what happened with the tribe of Hawaazin. And indeed as a general rule the prophet PBUH tried to find local leaders and previous leaders within a tribe to lead. Look at Malik: the same leader of the tribe becomes the tribe leader again. Why? Because it's human nature to respect someone within your own ranks. You won't respect an outsider to the same level. Also, who better to rule than someone who's already ruled. Malik knows how to rule his own people: he knows the elites, the people in charge of things etc.

8) Another point we discuss is the issue of the prisoners of war, which brings up the contraversial issue of slavery in Islam and in Islamic law. This is a very hot topic that obviously critics of Islam and even muslims don't know the shariah question about. Many people say "how do we read the Qur'an and hadith when it talks about slavery?" This is a very long topic in and of itself.

The first thing is we don't like to use the word "slavery" here. Why? Because it is historically loaded. When we used the term instantly we get images of American slaverly. And this has huge negative connotations; American slavery was the worst manifestation of it in human history. Even the ancient romans treated their slaves better. The way slavery existed especially in America was really the worst manifestation of it. When we used the term slavery, that sort of imagery comes up whereas that never existed ever in Islam. So what was done 200 years ago was purely barbaric and wrong. It's a historical fact slavery in America was the worst of all time. This type of slavery NEVER existed in the history of Islam, or other cultures for that matter. The arabic is actually 'ubidya' or 'riq' which is better.

We will look at riq in the context of two times. Firstly what did Islam do, and secondly in our times with the ethical laws and the banning of slavery in the modern world. Now, during the prophet PBUHs times, slavery/riq was a universal practice - no culture banned it ever, every society (romans, chinese, indian etc) practiced it. Islam was the only and the first to institute LAWS for slavery. Of those laws here are some:

1. Restricting where your slaves come from - Islam only allowed one source: prisoners of wars who weren't ransomed.

Every civilisation allowed people to capture free people from other lands and then sell them. So they would go into some land, take someone, force him into slavery and then bring him as

a slave. Islam however forbade this. Islam only allowed muslims to take slaves after a legitimate war took place; a state fights another state, there are thousands of prisoners and after the war all those who were captured and were NOT paid ransom, those people could be taken as slaves.

2. Legislated proper treatment

This again was unheard off - there are numerous hadith about treating slaves in a humane manner. Quite literally hadith in Bhukari says "your slave are your brothers, feed them from what you eat and give them to wear from what you wear". And that is why in Islam there are many instances where you cannot tell the slave from the master. Every civilsation allowed masters to do what they like with their slaves. Islam said NO. Rather the prophet PBUH said "So whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them." In other words slaves were put at the same level as the master.

3. Islam legislated the freeing of slaves from so many avenues

A false oath or testimony, breaking your fast in Ramadan. In fact it legistalted zakat money - one of the 8 categories of zakat is freeing a slave. This is not something to be taken lightly. Not only zakat and penalty, freeing a slave is one of the highest virtues in Islam. There are whole books and chapters on the vitues of freeing slaves. Allah gave so much reward and virtue to those who freed slaves, so much so Aisha RA and others used to look for slaves to free. Indeed the prophet PBUH said "one of the ways to free yourself from hellfire is to free a slave".

4. It created a legal framework that incorporates the treatment of slaves but dosen't formally require their existance

That is, Islam dosen't require slavery. If we eliminate the entire structure of slavery the Islamic foundation and legistlation laws are still perfectly intact. Therefore in our times when there is no slavery, Islamic law is full and valid and it dosen't need it. Therefre Allah intended slavery to be something that isn't required. If its there, Islam has laws for it. If its not - no problem, the Islamic framework still stands. This is quite a profound point.

There is also the issue of having relations with female slaves. But once again all socities and cultures had the exact same rule. It's not something Islam came with. There are plenty of references in the old and new testemant about it. Previous cultures did not have any rules; in many cultures including pre-Islamic arabian cultures, your slave didn't just have to be yours, you could lend her to other people. Of course what happened was you would hire her out to other people for a night. And the Qur'an references this that it's completely haraam. So the Qur'an came and legislated things even in this regard.

And children both in jaheleya days were also slaves whereas in Islam a child born from that union is like a normal child. That is why Ismail and Ishaaq are both equal (even though Hajar was a slave). The majority of the khulafa were born of slaves. The majority of abaasids were actually born of a slave union showing this brought no negative stigma. If a child was born, immediately the slave is no longer a slave, she is 'Ummal Walad'. So after the child is born, you cannot sell her to anyone - why? Because she is a mother of a child. And she becomes free on the death of the childs father. The point is that, yes it is a difficult topic but we don't have to deal with it in the modern world. Allah legislated something that in the time and context was the most humane possible. And everything seemed to work towards eliminating slavery. Now it is eliminated, it is now gone.

Slavery was abolished in the 1870s - many muslim clerics opposed the abolishment of slavery, but so eventually it's been eliminated. The bottom line, yes it's a difficult issue to wrap our minds around, but it needs to be explained. Islam came and legislated it and made it far more humane than any other civilisation. No civilisation even had laws for slavery. And every book of fiqh has a chapter on salvery. Even in the seerah of the prophet PBUH notice how many times were slaves freed. And the prophet PBUH himself never had a personal slave; every slave he had he would free. But a number of them attached themselves to him after being freed for his company. Maria al Qibtia was not a servant of the prophet PBUH; there is an ikhtilaf whether she accepted Islam.

9) The final point we'll mention about the benefits of Hunayn and Ta'if - recall we discussed the conversion of the single most famous poet of Arabia, Ka'ab ibn Zuhair. And after Hunayn he accepted Islam. This is not on the places of Hunayn - we discussed his conversion story and his famous poem, Baanat Suad. Now this is a little bit of a deep point: pre Arabic poetry had certain motifs, mannerisms and styles. And some of them are akward to say the least. For example every famous Arab poem, pre Islamic, always has a love story. Every poem by and large had some type of love element. This is the reality for all poetry. In this poem of Baanat Suad; the most famous line in the poem is "the prophet PBUH is a light that people seek, and he is the indian sword" (muhanad sword, the highest quality sword from 'hind'). Why are we discussing this? If we actually read this poem, as typical, there are paragraphs about Suad and the love Ka'ab has for Suad. And descriptions of the beauty of Suad.

Now this type of terminology we wouldn't think when we think about poetry of the prophet PBUH. But Ka'ab is a brand convert, and he's writing what turns out to be his most famous poem. And in it he's discussing the pain and anguish of Suad and how she is gone now. And there are lines in this poem that some of the more conservative muslims would find problematic. Ultimately it's a love poem. There are styles and techniques used that we don't really like. But the prophet PBUH did not correct him - he just let it be, it's not the time and place. This is a bit contraversial because other poems he did correct. When the poetry was incorrect, even kuffar, or too romantic he corrected. A hadith in Bhukari narrates some young girls came to the prophet PBUH on Eid and began playing the duff and singing. And one of the line of the poetry was "we have a prophet who knows what will happen tomorrow". Now that

is going too far - it's a theological deviation. So our prophet PBUH said to these young girls "get rid of this line and the rest of it is fine". This hadith is in Bhukari so it's authentic.

What is the point? Sometimes in some places you can't have 100% sanitised versions. We have to especially keep this in mind in the modern world we live in. When things are being done and people are doing da'wah in ways which we don't agree/approve off. There will be issues that have problems in them. It's a case by case basis - the point is, if we read this Bannat Suad poem us conservative muslims who have not studied arabic poetry will find it disturbing and problematic. But those who have studied understand this is genre and how classical Arabic is. It always have a women, beautiful ladies, stuff etc. If we read this poem and think "this is what the prophet PBUH approved off?" we would say "how is this halal?" Even though the poem is very famous because it eventually leads to the prophet PBUH praising him.

We conclude what were the results of Hunayn and Ta'if?

1. A clear victory in the entire region of hijaz even though Ta'if was still not muslim - it was a small island of shirk in the ocean of tawheed. The entire hijaz reason had converted to Islam.

2. Idoletry was eliminated completely publically. Yes Ta'if is still pagan within their castle but just within a few months they embrace Islam.

3. Therefore the battle of Hunayn was the very last battle between Islam and shirk. After this, it's gone. Never did the prophet PBUH and sahaba fight against the mushrikoon of Arabia. The next battles are Rome, Persia etc. As for shirk in Arabia, Hunayn was the final domino. Arab idoletry ceased to exist within less than a year. This is one of the biggest miracles of the seerah. Arabia was a land full of idol worshipping, left right and centre. Within 22 years of the prophet PBUH recieving prophethood, idoletry ceased to exist. Completely finished. This is a miracle only from Allah. It was a complete wiping of shirk from Arabia.

4. The final benefit is the entire Quraysh tribe converted to Islam

With this Central Arabia had been conquered, only northen Arabia left - Allah willed they will not actually fight, the people will feel the power of Islam and they don't fight.

Seerah of Prophet Muhammad 87 - Battle of Tabuk 1 - Dr. Yasir Qadhi 20th August 2014

We will now move on to the battle of Tabuk. Before we do that, there was around 6 months before the seige of Ta'if and the battle of Tabuk. What happened in these months? Around 7/8 mini expiditions. The prophet PBUH did not participate but he sent the sahaba to neighbouring tribes and lands; and the main purposes of these expiditions was to destory large idols, public idols and to bring in the tribes to Islam. For example, the more famous ones involved Tufail ibn Amr who was sent to destory the idol of Dhil Kafain. And Ali ibn Abi Talib was sent to destory a large idol by the name of Al-Fuls. Now, in these modern days we have groups destroying sacred sites and idols - and they use these incidences from the seerah as evidence. We must explain that the prophet PBUH only did this after he established his political authority in the land. In other words, he isn't destorying Dhil Kafain, Al Fuls, Al Uzza etc until he has political authority. This is after the conquest of Mecca and after the battle of Hunayn - when central Arabia is his completely. And he's now expanding to all of Arabia - so when the political power is with the Islamic state, then they can contemplate destroying any idols nearby.

But there is another issue. What do the scholars say about the freedom of the other religions to worship in an Islamic state? There is a contraversy amongst the early scholars of Islam, the tabioon and the tabi-tabioon. By unanimous concensus, jews and christians can practice their faith in an Islamic state. This is well known. The Qur'an and hadith are explicit about this. There's no ikhtilaf at all. How about pagan religions? Not ahlul kitaab? There has been ikhtilaf on this issue forever. By almost unanimous concensus idoletry is not allowed in the Arabian Penensulla. This was perhaps the greatest success of the prophet PBUH: he permenantly got rid of idol worshipping amongst the Arabs. This is the success of Islam. How about worshipping idols outside an Arabian Penesulla? The four madhabs has differed on this issue. Some say you can only take citizens as jews, christians and zoroastrians (fire worshippers). The reason they are included is because when Umar RA conquered Persia, he said "treat them like you treat jews and christians". So they were treated like them in terms of jizia and letting them practice their faith in their temples. From this, scholars have said only zoroastrians can be treated like the ahlul kitaab. However, two points:

1. There is always an opposing view and the most famous madhab championing this view is the Hanafi madhab which says you make qiyaas on all the religions. Why stop only at zoroastrians? They don't even believe in Allah. Jews and christians believe in Allah. The Qur'an is explicit about this. Allah says talking about the ahlul kitaab. We have the same God as them - zoroastrians do not have Allah as their God. They have some God of light and evil. They have two ultimate divinities: they don't believe in anything we believe in. Not in prophets or revelation etc. Yet by unanimous concensus they are treated like ahlul kitaab. Therefore from this the Hanafi madhab and some Maliki scholars say all NON arab paganistic religions have the same exception. Not arab religions (meaning jazeeratul Arab i.e. the hijaaz) - why? Because it has a status that the other lands do not have. And the prophet PBUH said on his death bed "in the Arabian peninsula, do not let two religions flourish". So you can have other religions in small communities but not in public and not flourishing.

So based on this the opinion that pretty much everyone has acted upon in the history of Islam, all the khilafa by and large tolerated every minority as long as it was civil. That is why we have the most bizzare religions to this day in the places of the muslim world. The Alawis we don't view them as muslims: they don't pray or fast. They were only attacked by the khulafa when they themsleves became voilent. Otherwise they were left alone. Right now we are looking at the yazidis of Iraq. They are a bizzare cult that eminated from within Islam but then broke away completely. They have nothing to do with Islam anymore; even though their sheikh was a righteous sufi, when he died they continued to change. They actually believe shaytan repented from his sin, and he is now worthy being an intercessor between them and God. So they worship shaytan at taq, they call him the golden worshippers. So people call them 'satan worshippers'. There is obviously an element of truth here, but exaggaration since they don't view shaytan as being the shaytan we know. But they worship him anyway. The point is, the yazidis have existed for over 1000 years. Their leader (Adi ibn Musfir) died in 250H - this was in the heart land of the abbassids khalifa and they were allowed to just be alone. Look at the mogul dynasty; the majority of the inhabitants were hindu. And the khalifa allowed them to be as they are.

The point is, these incidences of certain groups destroying idols use the example of the prophet PBUH wrongly. Technically speaking, in an ideal Islamic state you could not practice shirk publically - so you worship in your place of worship. The idols the prophet PBUH destroyed were public idols. There's a difference between public shirk vs shirk done in closed door temples. Historically speaking this is how muslim lands existed: the khalifa allowed other religions to exist, and the Islamic state allowed people to worship other than Allah but within their temples. They weren't allowed to be public in this regard. So here we have an extremism that certain groups want to do destory anything and everything. Firstly to do this you need to have status and authority in the land. The prophet PBUH didn't begin his da'wah by destroying idols. He destroyed them when he conquered Mecca after 20 years of preaching. Second, they don't know properly what to destroy. The shariah allows the worship of other than Allah if it's done in their own places of worship. This is the standard, majority position. And historically this is how the ummah did it. The general rule is the ummah tolerated other beliefs as long as the shirk wasn't practiced in public. Again we mention these type of incidences are misused and abused.

We move on to the battle of Tabuk. What are the names of this battle, why did it take place and when did it take place? There are two primary names, both mentioned in hadith, and one referenced to in the Qur'an. As for the most prominent name, it is gazwa tul tabuk. Mu'ad ibn Jabal said "we went on the expidition with the prophet PBUH in the year of gazwa ti tabuk and we combined our prayers until we came close, then the prophet PBUH said 'tomorrow you shall arrive at the spring of tabuk and you shall arrive there at the hot time of the day - make sure you do not touch its water until I get there'". So the prophet PBUH called a small spring tabuk. We'll discuss why the sahaba ran out of water, they were extremely thirsty and they thought they were about to die. So Mu'ad said "when we arrived we saw a small slither of water". All the water had dried up in the spring. And Mu'ad said "we saw two men already

there having preceeded us". The prophet PBUH asked them "have you touched its water? They said "yes". So the prophet PBUH became angry at them and he said what Allah wanted him to say". So Mu'ad did not quote what the prophet PBUH say. Why? Because of adhab. You just cover it up because the prophet PBUH said some harsh phrases. We should know the prophet PBUH rebuked them, but we don't need to know the words used. Then the prophet PBUH commanded the sahaba to gather any and all water in one place. Mu'ad continues: "he washed his hands and face in that water, and then the water started to gush out until all the army (of 20,000) drank from it". Because of this incident and the fact that they were about to die, the expidition became called the expidition of Tabuk.

There is a hadith is in sahih Muslim where in the prophet PBUH said "Oh Mu'ad it's only a matter of time, if you live long enough, this very land will become a land of greenery". When the prophet PBUH said this, Tabuk was in the middle of a desert. No one lived there. Today Tabuk, simply because our prophet PBUH camped there and predicted it, it is one of the most largest cities in Arabia. It's in fact the largest city in Northern Arabia and yes, Tabuk used to be on the trading route between Sham and Yemen, but no one lived in Tabuk. But after the prophet PBUH died, in early Islam, people began to congregate there. It became more and more prestigious over time, and around 400 years ago the ottomans built a famous fortress there. Eventually they built the famous railroad from Istanbul to Madinah. So you could literally travel by rail from anywhere in Europe to Istanbul and then to Madinah. So when the Ottomans connected Istanbul to Damascus to Madinah, they made Tabuk one of the major stopping points which increased its dwellings and residene. Until now Tabuk is one of the largest cities in Arabia. It has a population of more than 500,000 - and it's indeed a land of greenery exactly as the prophet PBUH predicted. The hadith is in sahih Muslim. Subhana'Allah. And it's been said the very owaisis the prophet PBUH drank from, it is still green and water is still coming. And also there's a masjid there called masjid tul RasulAllah (he didn't built it).

The second main of the expidition is 'Jayshal Usra' - the army of great difficulty. This is the more common name amongst the sahaba. Imam al Bhukari when he discusses the book of seerah, when he get's to Tabuk: he has both names in the chapter heading including 'Jayshal Usra'. So why was Tabuk called 'the' difficult expidition? Of course every single expidition was difficult but what made this special? Firstly, there was no actual battle in Tabuk. There was no clash of swords, yet the difficulties of Tabuk was much more than any other 'battle'. So it was called the difficult gazwa even though there was no bloodshed. But what happened was so hard the sahaba almost died maybe multiple times. Why?

1. This was the largest army Arabia had seen in it's entire history. In Hunayn there were 10-12,000. In Tabuk it is estimated some books say even up to 30,000 gathered. The point is this was the largest gathering ever - of course we need to be a bit careful with the numbers here. It is human nature to exaggarate numbers - we have a tendancy to inflate the numbers if it's on your side. So no one should say "are you accusing the historians of lying?" No. Rather it's human nature, not lying. When someone says "20,000" we take it with the understand that

'ok it means a large number, it dosen't have to be exactly 20,000'. Realistically 20,000 seems too big, but nonetheless it's the largest expidition ever mounted by the prophet PBUH

So it's the largest ever - why would this make it difficult? Resources, logistics, food and water. Also gazwa Tabuk took place late July - so it is the hottest time of the year where temperatures rise to 110 degree F. You simply cannot function and that is why people in those regions do not (and cannot) work between Zuhr and Asr. They just stay inside, and they work again after Asr.

2. Also Gazwa Tabuk is the furthest distance ever travelled as a prophet with an army. In his youth he travelled with his uncle to Syria, but as the leader of an army, it's the furthest he's ever travelled. So he's leading an expidition far away from Madinah, most likely 1000 miles. And they are walking in the desert in the sun in July to go Tabuk.

3. Going to Tabuk would have taken at least a month, and August is harvest season. If they went to Tabuk, they would not be able to harvest the crops. Most people for most of their lives, before the era of modern jobs, did not know how much they will make every month. We are accustomed to a salary - walahi this is a blessing from Allah. The majority of humanity for most of its existance lived day to day, week to week not knowing what was going to happen. And there were certain seasons in which you store up food and rations for multiple years. The number one season was harvest season in July. Even if you didn't own a farm it was still the best season for money. Why? Labours - people were hired to do things. So for the entire society for Madinah, harvest season was the paycheck for the year. So it's their best source of income, but now they're being told "leave everything, we have to go Tabuk and then we'll come back at the end of August".

And indeed, it turned out to be too large an army to handle. The army eventually ran out of rations, and they even ran out of water. And it's narrated that Umar RA was asked by Ibn Abbass and others that "tell us about the expidition of difficulty - what happened?" So Umar RA said "we left with the prophet PBUH to Tabuk, in extremely hot weather, and we reached a place where we fell so thirsty, we felt our 'throats would collapse' (an arabic expression for death). And people went out in search for water, but they came back even more thirsty. Some people sacrificed their camels in order to squeeze the water out of the sack of the camel". Subhan'Allah they were so desperate they killed their camels to get any water they could. Now when you kill you camel that means you have to walk the entire way back but they still decided to kill the camel. And Umar RA continued: "...until finally Abu Bukr pleaded with the prophet PBUH, that 'Ya RasulAllah make dua for us'." So the prophet PBUH said "if you wish" and Umar RA narrates the prophet PBUHs hands did not come down until the sky began to pour with rain.

So this is another miracle of the prophet PBUH where immediately as soon as the prophet PBUH raised his hands the water came down. Now, this also shows us a very important thing. The prophet PBUH did not rely on miracles. He sees the sahaba at the very verge of death, but Abu Bukr had to prod him that 'ya RasulAllah please make dua'. Why? The prophet PBUH

wants to show you can't just rely on miracles, rather you have to struggle to acheieve your goals. The prophet PBUH had to struggle throughout the entire seerah: Badr, Uhud, Ahzab. And look at the situation now - yes the miracle does come but at the very end. Not at the beginning; only after struggle and sacrifice. In this there is a lesson for us. Maybe our miracles are not as blatant but walahi the true believers who follow the path of the prophet PBUH will see mini miracles, if they put it in the struggle and effort. If they put in the effort Allah will bless them in the end.

So for all of these reasons it was called the difficult expidition. Allah references this in the Qur'an: "Allah has accepted the repentance of the prophet PBUH, muhajiroon and Ansar, those who followed him at the time of difficulty". Surah Tawbah verse 117. So Allah called it the 'time of difficulty' and that is what Tabuk is called. Kitada, the main student of Abbass commentates on this verse, and says "this verse refers to the battle of Tabuk - they left towards Syria in the blazing summer, and they were tested severely, so much so it's mentioned two or more people were rationed one date per day". SubhanAllah. "And they would split that date amongst themselves, and then they would take the date pit and suck on it one after the other to get some taste". So Kitada said "Allah then accepted their repentance and allowed them to come home" meaning Allah saved them from sure death and allowed them to live to come home. Therefore the two primary names of this expidition are: Gazwa tul Tabuk and Jayshal Usra, the 'army of difficulty'.

When did this take place? The month of Rajab in the 9th year of the Hijrah. 6 months exactly after the seige of Ta'if. And if you calculate it in modern times, it's basically late July. So we understand why it would be so hot.

Why did this gazwa take place? What were the causes? The sheikh mentions he himself has not found a clear cut, satisfactory answer and he's come to a conclusion himself. What are some of the reasons mentioned by the classical seerah scholars?

1. Ibn Asaaqir reports, and this report is mentioned by Baghwee and ibn Kathir, that "the jews enticed the prophet PBUH to go up to Syria; they said to him 'if you are a true prophet you must go to as-Sham, because it's the land of the prophets, and it's the land of judgement day'". So according to this report, the jews wanted to get rid of the prophet PBUH so they sent him on a goose chase in Syria so he abandons Madinah, so they could get rid of the muslims. According to this report, this is why Allah revealed in the Qur'an, surah Isra verse 76: "they tried their best and they almost succeeded in getting rid of you from the land but if they were to succeed, then they themselves will only last for a short while". So this verse, it is said by ibn Asaaqir and others, was revealed because the jews tried to trick the prophet PBUH and send him up north to Syria. But this simply cannot be true for multiple reasons. First, there are no jews left in Madinah! They have all been expelled or converted to Islam. Second, can you imagine the prophet PBUH just listening to something as silly as this? It dosen't make any sense. Lastly, Surah Isra is a Meccan surah, so how can it refer to gazwa Tabuk?

2. Another reason given is that the Roman were sending an expidition to battle the muslims, and according to this narration, the cheifton of the gasaanid arabs, the northhen arabian tribe that bodered the Roman empire. Over the course of the last century, they converted to Christianity so they were a christian arab tribe. And they had a very cosy relationship with the emporer of Rome. It's reported in this narration that the chief of Gasaanids sent a message to the chief of Rome saying they want to attack Madinah, OR they falsely sent a message saying "the prophet PBUH is dead so send an army so we can attack Madinah". So according to this report, 40,000 roman troops were sent to Tabuk and the prophet PBUH went up north to battle them. Firstly this paticular narration does not seem to be authentic in terms of isnaad. Secondly, it's really inconcievable to imagine the Romans sending 40,000 troops because they frankly didn't care about the Arabs. The Arabs posed no threat to the Roman empire. If they wanted to conquer the Arabs they could have done it at any time over the last few years.

3. The Gasaanids themselves were the targets and not the Romans. And that there was a threat the Gasaanids would attack Madinah. There seems to be some basis to the validity of this. For example, when the prophet PBUH took a month off from his wives - there was a marital dispute happening so the prophet PBUH cut off from his wives for a month and live in the masjid. He did this because the mothers of the believers demanded bigger houses and more money etc. And then Allah revealed "if you want this world, come and I will give you as much as you want and you go and live your life. But if you want Allah and His messenger and the final darul akhira, this is what I have to offer". In this narration, Umar RA narrates the story that his co-worker came rushing to him saying "something's happened". Umar RA said "has the king of the gasaanids attacked yet?!" The man said "No something worse, the prophet PBUH has divorced all his wives". Of course the man was wrong, the prophet PBUH didn't divorce them, he basically just seperated for a month. The point being: Umar RA was worried about the gasaanids attacking. We've also seen in the past the gasaanids have caused issues, so perhaps this is a legitimiate reason. But the question needs to be asked: why the month of July? The gasaanids would not attack in July, it's too hot for them. Note it's claimed the prophet PBUH wanted to get revenge for Mu'tah and the massacares that happened; also the death of Ja'far. But once again the question is why now? This can wait until Janurary. Why in July?

4. This leaves us with one logical answer, and that is, it was a command from Allah to test the believers. There dosen't seem to be an immediate threat. Neither from the Romans or the gasaanids. So what it appears to be the case, this was a test from Allah. It was a direct commandment from Allah that could not be disobeyed. And the prophet PBUH told the sahaba "you have to go and fight". And there is no questioning. And perhaps the opinion of ibn Kathir and al Baghwee - Surah Tawbah verse 123:

"O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that Allah is with the righteous."

At-Tabari, the earliest mufassir, says this verse was the verse that commanded the prophet PBUH to find the neighbouring arabs, and once he's done to turn his attention up north to the Romans. So this is surah Tawbah - all of it was revealed pretty much in gazwa Tabuk. Thus perhaps this verse came down and the prophet PBUH understood "Allah is commanding me to go up north now that I've secured all of central Arabia". There's no other threat left in Arabia other than the gasaanids because of their connection with the Romans. So the prophet PBUH understood this and went north. What adds to this interpretation is that al Waaqidi mentions the prophet PBUH sent out messengers to the neighbouring tribes, even Mecca, requesting them to send all able-bodied men to fight. And he did not hide where he was going unlike every other battle. Everyone knew what was going on. This is all out military expidition. And, if you read Surah Tawbah, never is the command for Jihad and kital (fighting with a sword in your hand i.e. physically) given so bluntly. It's all about gazwa Tabuk, and so Allah is commanding in a manner not found anywhere in the Qur'an and that's why this surah is also called Surah Kital. For example:

"O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah , you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little."

"If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent."

That's very strict - Allah is saying you HAVE to go. And also in the same surah "Go forth, whether you have something, lots or nothing". Meaning whether you are heavily armed or not armed at all, go forth. And Allah says about the munafiqun

Had it been an easy gain and a moderate trip, the hypocrites would have followed you, but distant to them was the journey. And they will swear by Allah , "If we were able, we would have gone forth with you," destroying themselves [through false oaths], and Allah knows that indeed they are liars.

Now if you look at all of these verses, which by the way are always used by jihadist groups. The problem comes these groups cut and paste these verses as if they apply to their cause. The only time a verse can apply with a specific cause is with the cause it was revealed for. Allah revealed the surah for Tabuk. No one can take a verse and apply it to a paticular expidition in our times. That type of specificity of cutting Qur'an and hadith and applying it directly for your situation - this is wrong and not possible. The bluntness for encouraging people to do Kital and Jihad is not found in any other surah. Thus, the primary reason for Gazwa Tabuk was not because of armies or any physical threat. It was because Allah told them and the sahaba were put through a very difficult test. Why did Allah test them? Many reasons: raise their ranks, increase their imaan and also to prepare them for the future expiditions after the death of the prophet PBUH. Why? Because this is the final gazwa. This is it. Khalas. Right after this the prophet PBUH goes to do his final hajj, he falls ill and he dies. Then what

happened? Abu Bukr, Umar, Uthman, the Ummayads etc. It's as if gazwa Tabuk was a test so the sahaba pass, and so they can move to bigger things for the ummah. Therefore looking at the context, there's no threat, it's most likely just a command from Allah merely to test them.

The sahaba passed this test with flying colours, and this is also why the prophet PBUH made it completely public. He called all the sahaba to come, and it was fard ayn for every single healthy male to participate in Gazwa Tabuk. This is not like Badr, Uhud etc. This was fard ayn - you HAD to do it if you were an adult male. The only person excused was someone ill or had genuine circumstances. What other battle was it that every single able bodied muslim from everywhere had to participate? It was clear this was a test for all the sahaba so when they pass it, they have the faith, courage, confidence and imaan to go on and expand the ummah. Therefore when the prophet PBUH understood the size of the expidition the first thing he did was collect funds for it. And he would stand on the mimbar and encourage people to give whatever they could. So the sahaba would donate - the prophet PBUH gave beautiful announcements: "whoever finances the Jayshal Usra, he shall be given Jannah". SubhanAllah. And so the sahaba donated whatever they could.

And of course the lions share went to Uthman ibn Affan. 100 camels of his returned from an expidition; thus when he heard this hadith, Uthman ibn Affan donated all that money in the thousands of gold. And the prophet PBUH had all this pile of gold just from Uthman, and he began flipping them all around saying "walahi whatever Uthman does after today, it will not harm him". SubhanAllah this hadith in Bhukari and Muslim, Uthman himself used it when the kharijites were around his house. He did not know he was going to die but he used this hadith against them and said "do you not know what the prophet PBUH said about me?" And ibn Abbass used this to defend Uthman. He said "whatever your fabricated complaints are, don't you know your own RasulAllah said that "whatever Uthman does will not harm him". If he said this, who are you to complain?" Also over here the famous story of Abu Bukr and Umars competition took place. Umar finally went home thinking "today I can beat Abu Bukr because I heard this hadith directly from the prophet PBUH" and so Umar RA took half his wealth and gave it to the prophet PBUH. Realise the rest of the half is for his wife and children so there's nothing wrong with this. And imagine giving half your entire wealth anyway - that's a massive amount. And when Abu Bukr came and it was even more wealth, the prophet PBUH said "Ya Abu Bukr what did you leave for your family?" Abu Bukr said "I left them Allah and His messenger". So Umar RA said "I give up I cannot compete with Abu Bukr after today".

And the prophet PBUH gathered more money for the expidition than any other. And subhanAllah it's amazing. Just 6 months ago he had the ganeema of Hunayn and Ta'if, but he used it all for the sake of Allah. And nothing was left in his own pocket or in the treasury. This was his methadology. He did not leave anything for himself - he gave it all away. So more financing was needed for gazwa Tabuk. Eventually however the funds ran out. Abu Musa al Ashari narrates his tribe sent him to collect camels to go to Tabuk (you couldn't walk there - it's too far). So Abu Musa says "I arrived and I didn't realise the prophet PBUH was in an angry state". Why was he angry? Most likely because what is happening with the hypocrites. So Abu Musa said "I asked him and he didn't have anything". THe prophet PBUH said "walahi I will

not give you anything to travel upon". So Abu Musa returns distressed and he says "I did not know the prophet PBUH was angry; I thought he was angry at me and irritated at me". So he went back and told his tribe the prophet PBUH will not give anything. Then Abu Musa says "barely had any time passed when Bilal came and said 'the prophet PBUH is calling you'". So Abu Musa came and the prophet PBUH said "take these two camel, and these two and these two - I've just purchased them from Sa'ad". So some money had come through, he purchased six camels and the prophet PBUH gives them to Abu Musa.

This also shows when you give an oath and you don't mean it, the oath is not valid. The prophet PBUH said "walahi I won't give you anything". Why? Because he didn't have anything! We use 'walahi' as a phrase but sometimes as a genuine cussum. It's obvious from the context. In a serious state it's different. And Allah says in the Qur'an Allah does not call you to task for the 'laghe', the vain times you say 'walahi'. But He will for that which you are strict and firm about. The prophet PBUH is a human, and sometimes he is angry, so in this instance he was slightly irritated. But when the money came the prophet PBUH gave the camels. But Abu Musa wanted to confirm because after all the prophet PBUH said "walahi I won't give you anything" and now he is giving the camels. So Abu Musa wanted to clarify the situation. And thus it was explained to Abu Musa that "no it's ok you can take the camels". The prophet PBUH had no money so he had nothing to give, but it came out in a slightly harsh way. But when the money came, the camels were purchased and given to Abu Musa.

Seerah of Prophet Muhammad 88 - Battle of Tabuk 2 ~ Dr. Yasir Qadhi 27th August 2014

We are still doing the battle of Tabuk, and it is in fact the final battle of the prophet PBUH and so much Qur'an came down, in fact basically the entire Surah Tawbah came down because of Tabuk. So we'll have alot of discussion about this. And the battle is not an actual battle. It's an expidition. No fighting took place but so many interesting stories happened within the expidition; the issue of the hypocrites building a masjid etc. Today we will discuss one of the most popular stories of the seerah, the story of Ka'ab ibn Malik and what happened to him in Tabuk. And it's truly a lesson about commiting sins and how to make up for them. Obviously it's a story that has been heard by many, but every time you read it and refresh your memory, it truly hits you. It's such a soft and beautiful story - so one never gets tired reading it. Therefore today we will spend the whole lecture on this story (and possibly half of next lecture too).

Who is Ka'ab ibn Malik? He's one of the earliest converts of the Ansar, from the tribe of Banu Salama. And they lived around masjid al Qiblatain, and they wanted to move closer to the prophet PBUH, and the prophet PBUH said "Oh Banu Saluma, stay where you are, your footsteps will record them". And some scholars say the verses at the start of surah Ya Sin are a reference to the Banu Salame. So Ka'ab is from this tribe; he converted to Islam before the Hijrah so he is one of the few ansar to have the honour of converting before the prophet PBUH immigrated and he in fact took part in the bayaatul Akabah. So he's of the elite of the Ansar. And his story is mentioned in every book of hadith, and in sahih Bhukari we have a three page narration from him in the first person, which is why this story has been preserved. He himself narrated it in the first person - and because of this we have personal and intricate details. This is why one of the reasons this story is so painful; this, along with the story of Aisha, always hit home because they are both narrated in the first person.

So Abdullah ibn Ka'ab ibn Malik said "I heard my father narrate the story of the gazwa of Tabuk". And now it becomes first person. "Ka'ab said: I never remained behind any gazwa the prophet PBUH fought, except Gazwa Tabuk, but also Badr, but Badr nobody criticised anyone for not participating because it was not meant to be a war. It was just a search for the caravans of the Quraysh and then the muslims met their enemy." So he begins by saying he never remained behing any gazwa except Badr - but it was not a fight in the beginning; it was simply a raid of the caravan of Abu Suffyan. And he said "I witnessed and I was there on the night of the bayaatul Akabah with the prophet of Allah when we pledged our alliegance, and to me that is more precious than Badr, and I would not substitute that for Badr even though Badr is more popular among the people than the bayaatul Akabah". Note his own son is narrating the story in such vivid detail. How akward is it to tell your son of your own mistakes but walahi this is the best tarbiya (mannerisms) imagineable because you are teaching your son by example. The fact that Ka'ab is telling his son "I remained behind" and all of the punishments that came; it's amazing. As a parent you always try to hide your faults from your children but here is Ka'ab telling his son everything. Why? To give him the lessons and morals to benefit from.

Also we have an interesting psychology of the pride of the sahabah. Note pride in doing a legitimate thing is not haraam, arrogance is haraam. You should feel proud of being a muslim meaning 'alhamdhulillah Allah has given you Islam'. Here we have an interesting point. The sahaba have their CVs in their mind that what have I done? And we learn this from Abu Bukr and Umar that once in a while they list "I did this and that". This is natural that you are feeling a happiness of your service to Islam. So Ka'ab mentions "I never remained behind in any battle; I witnessed Akabah which makes up for Badr". Why? Because Akabah was smaller - only 72 people. And also because in Akabah, the muslims converted before meeting the prophet PBUH. So it's a big honour - therefore he said "I would never substitute Akabah for Badr". Note thinking about what positives you have done is a sign of Islam so they are preparing and increasing their resume for the akhira. Here are the sahaba thinking "what have I done for the sake of Allah?"

We also have that, Ka'ab is setting up the stage for making an excuse for his later mistake by mentioning the positives he has done. In other words, everyone makes mistakes, but he is saying "overall look at my resume - I participated in every battle, and in Akabah etc". He mentions his good points, and indeed this is human nature. Judging someone based on just one mistake is wrong. The schoalrs say if a righteous person makes a mistake, it's not the same when an evil person makes a mistake over and over again. Therefore history and habit plays a big role in this world and the next - so if a pious man slips up but he repents, he will have some laxity.

Ka'ab goes on with the story. "As for the battle of Tabuk and what happened to me, I was never more physically fit or wealthier than right before that battle." So he's saying he had no excuse for not fighting. "By Allah I had never owned two camels before this point but at the battle of Tabuk I had two camels". Now the two legitimate reasons for not participating in Tabuk is: if you're disabled, old or sick etc. Or if you don't have any money. In those days the battles were self financed so if you didn't have a camel or any money, you simply could not go. But Ka'ab says "I had no excuse - I was strong and wealthy". And he also said he had two camels. It also shows us the poverty of the sahaba - the average sahaba did not own a single camel. Even the prophet PBUH did not own a camel up until the hijrah. Owning a camel was a bare luxury, and this shows us in early Islam the poverty was well known. So it's a big deal he has two camels.

Then he goes on: "whenever the prophet PBUH wanted to undertake an expidition he would always hide his intention and he would go to a different area until it was time for the battle". Of course this is fine because the prophet PBUH dosen't say anything. He just leaves Madinah in one direction, goes around and then announced where they are going. This is a tactic of war for suprise attacks. So the prophet PBUH would generally not announce, however when it came to Tabuk he announced. Why? Because this was not a easy battle; it was the largest enemy, the furthest they would travel, the harvest season etc. Thus all preperations need to be done - you cannot just tell the sahaba to leave on a short notice, they need time to prepare. Ka'ab gives four reasons: "because of the severe heat, and facing a long journey, and the desert and the great number of enemy, the prophet PBUH announced he is going to Tabuk".

As we mentioned this battle was fard ayn on every single capable muslim. It was a major sin not to go because the prophet PBUH is commanding the sahaba they have to go. Thus every single capable able bodied man must go, but Ka'ab made this mistake.

Ka'ab continues: "the prophet PBUH informed them of where he is going, and the number of people who accompanied the prophet PBUH was so numerous that they could not be listed in any book". So Ka'ab says the number was so large it couldn't fit a register. As we said in the history of the seerah, the battle of Tabuk was the largest number of soilders marching behind the prophet PBUH. As we said the estimates of 25,000+ given in the books of seerah need to be taken with some scepticism. So the number reported typically is 30,000 but quite frankly this seems to be too large; maybe there were around 15,000. But the numbers aren't important at the end of the day. The point Ka'ab is making is that "there are too many to count". And he said "any man who intended to be absent assumed the matter would remain hidden unless Allah would reveal it with wahi". Meaning the numbers were SO much, whoever missed out no-one will notice. But there is the fear that Allah will expose them.

He goes on: "the prophet PBUH fought this gazwa at the time when the fruits had ripened and the shade was so sweet, and I was more eager for those two than the gazwa. And the prophet PBUH and the sahaba continued to prepare for the battle, and I started to go out myself to prepare, but every day I would come back without doing anything". So around 10 days were given for preperation - every day people went to the marketplace to buy stuff for the journey, for your family, you need to find people will look after your crops etc. So you have to arrange your affairs and the sahaba were busy doing this. But Ka'ab said every day he would leave with his to-do-list and one thing led to another, and he didn't do anything. And he said "every day I would say to myself I can do it the next day, no big deal. I kept on delaying until finally the people got ready to depart, and the prophet PBUH and the sahaba left the next morning". So they left right after Fajr. "And I had not done anything for preperations, and I said to myself 'ok I'll do it today and tomorrow and I'll catch up to them'". Remember, there is 15,000+ marching so the march will be extremely slow. Therefore a single rider would not have any problem catching up to them in a day or two. So when they leave Ka'ab said "I'll do it today".

Ka'ab continues: "However the day they left went by and I did nothing, and the next day aswell, I did nothing. How I wish I had done something back then". So he's telling his son how much he regrets not doing anything. After two days the opportunity is gone; you cannot catch up to the army. And this truly shows us the evils of procastination. Delaying. This shows us the evils of delaying that which you can do now. This issue of procastination, subhanAllah, if you look at the text of the Qur'an and sunnah, it's all action based. Allah says "rush to do good" and "stand up and go warn the people". And Allah tells Musa AS "I race to meet you oh Allah". So the whole Qur'an is full of action - therefore he who does not have a zeal for action has a difficieny in imaan. And procastination is from shaytan. Ibn Al Jawzi says "procastination is the most important weapon for shaytan because he uses it for everything". Ibn al Qiyyam says "every time a door of good opens up in front of you, the door of 'perhaps' and 'soon' also open up to compete with it". Meaning shaytan tempts you with 'Do you really need to do it

now?' and 'Don't do it now - do it in a while'. We learn from this the dangers of procastination. Ka'ab did not intend to stay behind. Rather shaytan continued to cause him to procastinate until it was too late and he realised he could not do anything.

So Ka'ab goes on: "such was the case was me, until they departed and the battle was completely missed by me. After the depature of the prophet PBUH, whenever I went outside and walked amongst the remaining people, it hurt me that I could see no one left in the city except one who was known for his hypocrisy, or one who was infirm and weak and so Allah had excused him". So the whole city is empty except for the weak and elderly, or those known for hypocrisy. And this shows us the munafiqun were well known; even though in the shariah we do not announce their hypocrisy. We leave their affair to Allah. Yet still the actions of the people of nifaaq are well known. And this is what they are saying: "the only people left in the city are those known for the hypocrisy" i.e. they were known. Further, the shias say "there are munafiqun amongst them" - this narration is an evidence to show that the sahaba are not naive. They known who is a munafiq outwardely, but the shariah says to leave their affair to Allah. The bulk of the people of the munafiqs there names have not been recorded in the seerah, other than the leader Abdullah ibn Ubay ibn Salool. Why? It is not of the ettiquites of the sahaba to mention evil by name. We just gloss over it and cover it up.

So Ka'ab is depressed at the fact he didn't go. He then says "the prophet PBUH did not remember me until they reached Tabuk". There is a difference of opinion but it's said the prophet PBUH camped at Tabuk for almost a month - in that time, the prophet PBUH remembered and said "where is Ka'ab" - a man from the Banu Salama (his own tribe) said "Ya RasulAllah his two garments, and his looking at his property have kept him back". Meaning his fine clothes and cushions and sofas have kept him back, i.e. he preferred this dunya. Then Mu'ad ibn Jabal said "woe to you why are you saying this? Walahi I only know Ka'ab to be a good man". Note, we don't know the name of the man who criticised him. The one who praised we know - Mu'ad ibn Jabal. But think about it, do you not think Ka'ab knows who criticised him? Of course he does. Even though its someone from his own tribe who criticises him, when it comes to narrating the story, he simply says "one of the people of the Banu Salama". SubhanAllah how many times in the seerah have we seen this - this shows us the ettiquites of the sahaba. To overlook bad things. Just simply not mentioning it, and if you have to mention, to be anonymous. No need to go into detail and gossip etc. This culture of ours is the exact oppisite. There are shows and magazines dedicated to gossip. Islam is the exact oppisite.

So Mu'ad ibn Jabal defended him - this shows us aswell, Mu'ad ibn Jabal is the faqi, he is the aalim. The prophet PBUH said "the one who is most knowledgeable in my ummah is Mu'ad ibn Jabal". And the prophet PBUH said "whoever defends the honour of his brother in his absence, Allah will defend his face from the fire of hell". Also notice the prophet PBUH is monitoring the sahaba - he notices the Ka'ab is missing (eventually). So he's told he isn't come and Mu'ad ibn Jabal defends Ka'ab. Then the prophet PBUH sees someone in the distance 'breaking the miraaj'. And the prophet PBUH saw the rider and said "let it be Abu Kaythama" and lo and behold it was. Abu Kaythama didn't have the money to go, and when the prophet

PBUH called for donations, all he had was a handful of dates which he donated. And Abdullah ibn Ubay and the munfaiqun were in the masjid, and they made fun of this and said "what will these dates do to finance the entire army?" So Allah revealed in the Quran "those who are sarcastic to those who donate of their charity" i.e. Allah criticised Abdullah ibn Ubay and praised Abu Kaythama. SubanAllah eventually he manages to get a camel way after the prophet PBUH was gone, and single handedly he rides to Tabuk. And Allah mentions in the Quran of a group who cried "we don't have anything" and Abu Kaythama was one of them. So single handedly he rides over 1000 miles, and the prophet PBUH wants him so bad when he sees a single rider he said "let it be Abu Kaythama" and of course it was.

Eventually the prophet PBUH comes back to Madinah. Ka'ab continues that "when I heard the prophet PBUH was on his way back, my concerns deepened, and my mind went to every single excuse I could think off, saying to myself 'what can I say to avoid the anger of the prophet PBUH when he returns?' And I took the advice of the senior members of my tribe. But when I find out the prophet PBUH returned, all of these false excuses went from my mind. And I knew I could never come out of this problem with any false statement. I made a decision I would confess and say the truth". This shows us the reality of imaan. The mu'min might fall into a mistake, but he dosen't remain in that mistake. This is clearly seen in the story of Adam and Iblees. Both made a mistake. One asked Allah for forgiveness, the other persisted in his mistake. Imaan, yes it can slip - nobody is perfect. But imaan will cause you to rise up and ask for forgiveness. This also shows us nothing will save you from a mistake other than sincerity. This is why the prophet PBUH said "feeling guilty is the essence of tawbah". Why do you feel guilty? When you acknowledge you made a mistake. Feeling guilty is the essence of repentance.

So Ka'ab tells the story: "when the prophet PBUH arrived in the morning he would always pray two raka'at and then welcome the people in the masjid, and he would sit in the masjid getting the visitors to come. So when he had done all of this, those who remained behind all came the next day in a long line to offer our excuses." And he said this line was around 80 in number. So out of the entire city only 80 adult males remained. Those who had legitimiate excuses were not lining up since they have already told the prophet PBUH. The bulk of the 80 were hypocrites. This shows us a very small number of the males in Madinah were actually hypocrites. Out of over 4000, just around 70-80 were hypocrites. So they all lined up and gave their excuses, and they begged the prophet PBUH to ask Allah for forgiveness and the prophet PBUH accepted those excuses, and left their secrets to Allah.

Now we notice the following things from these narrations:

1. The neglected sunnah to pray two raka'at when one returns to their city. Whenever the prophet PBUH returned, the first thing he would do is pray two raka'at in his masjid.

2. An interesting point which we'll come back to: Ka'ab narration does not mention the details but many verses were revealed for the battle of Tabuk. Of them is that the prophet PBUH was midly chastised by Allah for forgiving:

"Allah will forgive you, why did you accept all of their excuses. You should have waited until you test those who have legitimate excuse against those who don't"

This shows us that the istjihad of the prophet PBUH: did the prophet PBUH practice his own istjihad? Yes. Because Allah here is rebuking his actions. It's obvious the hypocrites were lying but the prophet PBUH with his tender heart accepted.

Ka'ab continued: "then it was my turn, and, when I came up to him, he smiled to me the way that an angry man smiles". When you are angry and irritated at someone, you would scowl. But the prophet PBUH is not like this - the fact that he is angry at Ka'ab, firstly it's a positive sign because he's dissapointed in him. He isn't angry at the hypocrites because it's expected from them. But to Ka'ab he is essentially saying "why you". So it shows that Ka'ab had a higher standard. So he's irritated at Ka'ab, but he still smiles. But Ka'ab realises it's not the smile of a happy person. So the prophet PBUH said "what is your excuse oh Ka'ab? Did you not have good health? Didn't you purchase a camel?" Again it's amazing the prophet PBUH is monitoring all the sahaba. So Ka'ab said "walahi ya RasulAllah, if I were sitting in front of any other person I would have been able to wriggle my way out and avoid getting his anger. By Allah I have been bestowed the power to speak fluently and eloquently. But if I were to tell you a lie today to please you, Allah would expose me and make you angry at me tomorrow. But if I tell you the truth, even though you might be angry at me today, I can hope Allah will forgive me. Ya RasulAllah, I swear by Allah, I have no excuse. I have never been healthier, stronger or wealthier than right before the battle of Tabuk". The prophet PBUH said "as for this man, he has spoken the truth". This shows he knows the hypocrites were lying.

One of the most profound points here really is the issue of tawheed of maqaam Allah VS maqaam nabi (SAW). Clearly we have this here. This distinction is essential when we look at certain groups and their views on this matter. Especially the sufi and brelvi groups. Here we have Ka'ab ibn Malik. What is he saying to the prophet PBUH? He says "I can get out of your anger but Allah will know the truth, and maybe Allah will forgive me even though you may be angry at me today". Clearly Ka'ab understands it is Allahs pleasure he needs to seek. Even if he convinces the prophet PBUH, Allah will know the truth and He will not be happy. Imagine that. These days so many groups have reversed the order; and they literally say the prophet PBUH is in charge of who goes to heaven and hell. And he decides, and they give him so many powers etc. This is not our religion. The prophet PBUH is the greatest human being, but that's all. He is nothing above this - we don't worship him, we worship his Lord. Ka'ab understands this point and he summarises tawheed in this small incident.

So Ka'ab walks away, and when he walks away a group from this tribe followed him home and said "Ya Ka'ab, you were a good man up until today. You were well known and were one of the best men. Why didn't you join the others with their excuses? Why did you embarras yourself and us?" Again there is a sense of tribalism. "Surely you could have joined the rest of them, and the prophet PBUH would have asked for your forgiveness". And Ka'ab narrates his tribesman continued to pester him and tell him to go back until he says he was almost going

to. Notice here the effects of those who aren't that righteous. Until Ka'ab asks them "did anyone of them also said 'I have no excuse?'" They said "yes - two other people: Murara ibn Rabiah, Hilal ibn Ummayah". Ka'ab said "walahi they mentioned two people of imaan and taqawah. They had both attended Badr". So he said "khalas if they are in this position, I will stay with them rather than the munafiqun and their lies". This shows us quality over quantity. 80 plus gave their random excuses while just two others confessed. Yet those two are worth more than the 80 combined, which shows us truth is not judged by numbers, it's by quality.

And so Ka'ab goes on and says "the prophet PBUH forbade all of the muslims to interact with the three of us". Notice the munafiqun do not get any punishment in this world. This also shows us the wisdom of wordly punishments. This applies to any pain and suffering of this world. The believer understands every punsihment, pain and suffering in this world will eliminate the pain in the next world. That is why the believers are the ones who are punished - as for the munafiqun they got away scott free. So Ka'ab says the command came down that "nobody was to interact with us or speak with us until Allah allowed. So we kept away, and the peoples attitude towards us changed so much, that it appeared to me I am a stranger in my own land. And the world, despite its vastness, became a constricted place for me". SubhanAllah this shows us, if one of our loved ones does not speak to us, how much does it hurt us? Imagine if everyone began boycotting you. All your friends, family etc, the whole society. Whenever you go, nobody can look at you or speak to you. This is what happened to Ka'ab, Murara and Hilal. That is why abandoning a person is an Islamic discipline. The Quran says when spouses are having an argument one spouse can abandon the other. The general rule is that is not allowed to abandon somebody for more than three days due to a personal dispute. However in an Islamic land, the khalifah could issue the punishment for a paticular person - it's called 'ta'zeer' and is one of the punishments for an Islamic state.

So Ka'ab says "we remained in our cities becoming strangers in our own lands and nobody spoke to us". And it's amazing that in this whole city not a single person disobeyed the prophet PBUH. There is nobody monitoring you - there is no secret NSA checking you. But when the prophet PBUH says "don't" - it's just 'we hear and we obey', the whole city obeys. That type of leadership can only come from imaan. This is something so difficult to imagine, that you are not supposed to look at him, say anything to him etc and the whole city follows suit. And he said "we remained in this condition for 50 nights". Imagine - 50 NIGHTS. For one day, it's impossible to imagine, for 50 days. Ka'ab says "as for my other two companions, Murara and Hilal, they locked themselves in their houses and did not interact with the people because it was too painful. And they wept day and night. But for me I was the youngest and the most firmest. So I would intentionally walk in the marketplace, and I would witness the salat of the prophet PBUH, but no one would look at me or talk to me. And I would go daily to the prophet PBUH and greet him in front of anyone, and I would wonder whether his lips would move in response but I wouldn't see it." Imagine that pain - when the prophet PBUH himself is ignorning you. And note this is a punishment given by Allah. It's not explicit in the Quran, but the lifting of the punishment is in the Quran.

And Ka'ab says when he would pray salat he noticed the prophet PBUH looking at him stealthly, but when he looked at the prophet PBUH, the prophet PBUH turned away. Meaning Ka'ab wants attention and he is monitoring whether the prophet PBUH is seeing him. And indeed when Ka'ab goes into a corner the prophet PBUH is looking at him, but when he looks at the prophet PBUH, the prophet PBUH turns away. Meaning even the prophet PBUH himself wants forgiveness for Ka'ab. And it's said one of the worst forms of toture is isolation. Solitary confinement in the US is said to be inhumane. That isolating somebody completely as in prisons with NO human contact is the worst form of toture. So much so that some would say "I would not mind the toture be resumed if I had some human contact, that to be left for weeks without anything". Of course for Ka'ab he isn't imprisoned, he is able to walk freely but no one can engage with him. Ka'ab said "with this harsh attitude, I felt to exasberated that I finally went to my best friend and my cousin Abu Kutada. And I jumped over the wall, and my cousin Abu Kutada was sitting there. But walahi he didn't even respond to my salaam." He is so desperate for human contact that he goes to his best friend but even he ignores him.

Then Ka'ab says to Abu Kutada "I ask you by Allah don't you know me to be a muslim who loves Allah and His messenger? You know me." Abu Kutada didn't even look at him. So Ka'ab asks again. There is no response. For the third time Ka'ab is begging and pleading. So Abu Kutada just answers in the air "Allah and His messenger know best". He dosen't answer him because he cannot. But he just answers into the air and says a statement "Allah and His messenger know best". Then Ka'ab says the tears began bursting forth, and he rushed home. We cannot even imagine the pain. For 50 days no one even speaks to you, including your best friend. And of course this was the punishment - this was the expiation for their action. Ka'ab said that in the last few days when he was walking in the marketplace, "I saw a nabati (christian from up north)". And the nabati was asking "who can tell me where is Ka'ab ibn Malik". And the people pointed "this is Ka'ab ibn Malik". So the nabati told Ka'ab "I have a letter for Ka'ab ibn Malik from the king of the gasaanids". The battle of Tabuk was against the gasaanids. So the prophet PBUH has come back from trying to fight them (he didn't since they fled) - and the gasaanids clearly have spies in Madinah. And they reporting what is going on - and of the reports is that, one of the elite of the Ansar has been abandoned. So within the 50 days the spies go back and report and the king sends a letter to Ka'ab.

And the king says "I have been informed that your friend has treated you coldly. And Allah would not allow you to live at a place where you are inferior and your rights are lost. Join us and we will make you happy". The king wants to do this for many reasons: to break the ranks and brotherhood of the ummah. It's a matter of pride that 'I have one of yours'. And of course to learn the inner mechanisms and dynamics of the sahaba, and the prophet PBUH. Indeed how embarassing is it when someone defects over to another land. So the king of the gasaanids sends Ka'ab a letter to persuade him to come over. But Ka'ab said "as soon as I read the letter I knew this is also of the tests". And he immediately burnt the letter in his oven. This is so beautiful that, it's one thing to pass the test, for which you need imaan. It's another thing to recognise this IS a test - for that you need knowledge. Knowledge will help you analyse the test, and help you understand the dynamics of what is happening. We see this here: Ka'ab understands precisely what is going on and says "Allah is testing me even more with this issue

and I won't fall into any trap". And this shows us the best combination is true imaan and genuine knowledge.

So Ka'ab says 50 days went by, but then, on the 50th day, a messenger came from the prophet PBUH, and said "Oh Ka'ab, the prophet PBUH is commanding you to leave your wife". So he said immediately "shall I divorce her or send her to her parents?" The prophet PBUH said "no don't divorce, just don't have any relations with her and send her back". So he sent his wife back. Again we see, walahi amazing: after 50 days a command comes that is so painful: boycotting of even the wife. He will literally be alone in the house, yet as soon as the command comes, Ka'ab dosen't say "why, for how long?" Rather he says "divorce or just send back?" Meaning he wants to jump at the command of the prophet PBUH. Look at the imaan. Then Ka'ab said "I found out that the wife of Hilal went to the prophet PBUH to ask if she can take care of Hilal (since he was an old man). The prophet PBUH said 'yes but do not sleep with him'. So he said 'ya RasulAllah ever since your command has come, he has had no need of me, he has been stuck to the wall for 50 days crying' i.e. that will not happen. SubhanAllah for 50 days he has just been crying - no sense of anything other than repentance. So she got permission to be in the house and cook his food. Some of the women of Ka'ab said to him "why don't you also get permission?" He said "what will I say as an excuse? I am the youngest of them, no I am not going to do that". So Ka'ab ibn Malik refused to do this and a further ten days went by. At the end of the 60th day two full months went pass after which Allah accepted their repentance.

Seerah of Prophet Muhammad 89 - Story of Ka'b b. Malik ~ Dr. Yasir Qadhi 3rd September 2014

We continue the story of Ka'ab ibn Malik. He was one of the three people who was honest enough to say "Ya RasulAllah we simply did not obey the commandment to go for jihad - we have no excuse other than we were lazy" so the prophet PBUH told them they should be boycotted. 50 days went by and then the command came that their wives should leave them and go elsewhere. So all the wives left other than the wife of Hilal as she wanted to take care of him and feed him, otherwise he may have died in those 10 days because of his greif (he was just sitting next to the wall crying non stop). Ka'ab was told "why don't you ask for your wife" but he said "what excuse do I have, I am a young man".

So he narrates: "one day when I was in the state that Allah described me". He is referencing the Quran: Allah says that "for those three who were left behind, until the whole world seemed to condense on them even though it's so vast, and they realised there is no way to save yourself from Allah except by going to Allah". So this is the description Allah gave of them in the Qur'an. So he said "one day in this state, completely depressed and I had prayed Fajr on my rooftop". This shows us he was so depressed he stopped going to the masjid and the marketplace. So difficult it was he didn't even leave his house. He continues "I was just sitting there worried about myself, when finally I heard somebody who had gone to the top of Jabil as Sida (the mountain you see when exit masjid an Nabwi) cry out 'Ya Ka'ab bin Malik be happy'. As soon as I heard this I fell down in sadjah realising there is only reason for happiness." Indeed, happiness for what? There's only one thing: Allah's help had come. The prophet PBUH had announced Allah had forgiven Ka'ab, Murara and Hilal after Fajr.

And he said "The people came to congratulate us; some people rushed out to my two companions. A horse man came galloping towards me in haste, and the man on the mountain, his voice reached me first but the one who came on the horse riding he came to convey me in person. And I was so happy I gifted him the clothes on my back and that's all I had at the time". This means in the 50 days he had gotten rid of all his money in sadaqah. He said initially that "I had more wealth than I ever had" - but in these 40/50 days he spent all this wealth. Why? He dosen't say but clearly to give in sadaqah. And the guy came all the way rushing to give the good news, and he was so happy he gave the clothes on his back. Also, this shows us the genuine love the sahaba had for each other. So much so that when they heard Allah had forgiven the three companions they rushed to them to congratulate them. They genuinely wanted good for each other. They aren't even from the same tribe - it's just another sahabi, and Ka'ab is so happy he gifted the clothes on his back.

This also shows the poverty of the sahaba. Walahi if one of us was to be gifted a worn thobe, we would be insulted. But the sahaba were so poor, and this is the general rule among the sahaba, that being gifted a used thobe is a big deal. As we know most of the sahaba only have one garment. Even the prophet PBUH only possessed two garments. The point is to be gifted a thobe was such a big deal. Then he said "I did not have any other thobe, so I had ta knock on my neighbours door and borrow a garment from him to go to the prophet PBUH". This

literally shows us in these 50 days the house wealth is completely gone. He dosen't even have clothes to wear. And Ka'ab rushed to the masjid and said "the people began to recieve me in batches - whereever I went they would congratulate me and give me glad tidings at the acceptance of Allah's repentance. And when I entered the masjid of the prophet PBUH, I saw the prophet PBUH and all the people around him". This shows this was a festival for all the sahaba. Walahi imagine this - what has it to do with the rest of the sahaba that Allah has forgiven these three people? But, when you have that type of love, when your brother has been saved you feel you've been saved. So everyone is rejoicing and celebrating.

Ka'ab said "I saw the prophet PBUH in the middle of the masjid, and Talha ibn Ubaidillah stood up to rush to greet me, and he shook hands with me. By Allah out of all the muhajiroon he was the only one who did this, and I will never forget this gesture from Talha". The fact that Talha stood up, Ka'ab remembers this; subhanAllah, one act of good you will change a persons heart for the rest of his life. Just a word of comfort, a handshake etc. It does the world of good at times of distress. And when is Ka'ab narrating this? 40 years after it happened, yet, he remembers Talha stood up. Then he said "I greeted the prophet PBUH and his face became bright with joy like the full moon". This phrase we find in many hadith; notably in the hadith of Jabir. And the prophet PBUH said "be happy Ka'ab for you have been given the best news since your mother gave birth to you". Why? Because Allah has announced and accepted his repentance. So the prophet PBUH said "be happy and rejoice for the best day ever since your mother gave birth to you". Ka'ab said "oh messenger of Allah, is this from you or from Allah?" And the prophet PBUH said "no it is from Allah". This shows us again and again, the sahaba made a clear distinction between the prophet PBUH and Allah. Ka'ab is saying "is it your forgiveness, or is it Allahs?" This again demonstrates a crucial point: the status of the prophet PBUH. So Ka'ab is saying "who is this from that I should be happy?" And the prophet PBUH says "from Allah".

Ka'ab said when he sat in front of the prophet PBUH he said "Ya RasulAllah because Allah has accepted my repentance I will give up ALL my possessions for the sake of Allah". What's left? Property, land etc. What did the prophet PBUH say? "Keep some of your wealth with you, that is better for you". So Ka'ab said "very well I shall keep my share of Khaybar". Remember the ganeema of Khaybar was the largest fortune the sahaba ever got other than Hunayn - but of course at Hunayn the ansar got nothing. This shows us we shouldn't act on raw emotion. We have to think wisely. Ka'ab is so happy he thinks he should give everything up; but here we have the wisdom of the prophet PBUH saying "no calm down keep some of your wealth with you and your family". What about some of the sahaba such as Abu Bukr who gave everything for the sake of Allah, leaving nothing at all at home? The response to this is easy: that is why he is Abu Bukr. None of the other sahaba, even Umar, did not do. We have not and will not reach that level. It's foolish to give all our money away to the poor, and make our family poor at the same time. This is not what Islam teaches. Rather the prophet PBUH told Ka'ab to keep sufficiently for our family and give the rest for the sake of Allah.

We also learn that when someone good happens to us, we should give charity to thank Allah. When a child is born you give sadaqah equal to the weight of the childs hair i.e. a small amount

of charity. So our tradition tells us whenever something good happens we should give for the sake of Allah. Then Ka'ab says "Allah has saved me by telling the truth, so as apart of my tawbah, I promise never to tell any lie as long as I live". So he makes a promise to Allah - then he tells his son (who is in the chain of narration) "walahi, I don't know any muslim whom Allah tested more with lying than me, but I remembered my promise and thus I haven't told a lie intentionally to this day, and I hope Allah will save me for the remaining of my days". We can assume this hadith is when he is around 75 years old, and he just has a year left; so he hasn't told a lie for 40 years yet through his humbleness he is saying "may Allah protect me for the remainder of my life". He's already such an old man, but still there's always this humility. Also notice he said "I never intentionally told a lie" - even in this we see his humility and caution in that he is thinking maybe he told a lie by mistake.

Ka'ab goes on and says "Allah revealed the verse in the Quran that: Allah has accepted/forgiven the prophet and the muhajiroon and those who are with him." Ka'ab said "walahi Allah has never bestowed upon me a blessing greater than Islam other than that day I didn't lie to the prophet PBUH, because if I had lied I would have been destroyed like the hypocrites, because Allah described the hypocrites with the worst description". Ka'ab quotes the Quran (surah Tawbah). And again we will review surah Tawbah to find all the gems of Tabuk. So Allah says "they shall swear to you when you come back to Madinah (that they have an excuse) just so that you turn away from them." So Allah says "turn away from them". Notice it is beautiful: Allah is saying they want you to turn away, but he is commanding the prophet PBUH TO turn away (in his mercy). Then Allah says "they are filthy, and they shall be in the fire as a punishment for what they do. Allah does not guide the faasik people" (verse 95-96). Notice again Ka'ab is attributing the good to Allah. The muslim attributes all good to Allah, the one who dosen't believe in Alllah attributes the good to himself.

Ka'ab said "we, the three people, were the ones whom gave no excuse to the prophet PBUH. As for us he told the people to leave us, and this is the reference in the Quran (verse 118)". So Ka'ab is explaining the verse; he is doing tafseer of the verse. He is saying the verdict of the three people was disconnected to the verdict of all the others. The normal translation is "as for the three who were left behind, they were cut off". Ka'ab is correcting this misunderstanding: he is saying their verdict was suspended i.e. they were in limbo. As for the munafiq they were not in limbo because the prophet PBUH outwardely accepted their excuse but left their affair to Allah. So the translation is (correct) "the three on whom no verdict was made" - that is the reference to Ka'ab and the other two. So the reference isn't them remaining behind in the actual gazwa Tabuk, but it's the fact that the prophet PBUH did not make a decision about them. The story is one of the famous stories of the seerah; in addition to some of the benefits derived above, let us discuss the benefits from different angles.

Note, Ka'ab was amongst the two/three most famous poets of Madinah, Hasan ibn Thabit, his poetry is more famous to us because Hasan specialised in a genre of poetry we are more known to i.e. attacking the Quraysh. But Ka'ab ibn Maliks poetry was not of the attacking type - Hasans genre was attacking the oppisition. But Ka'abs genre was enticing the muslims to be more brave and steadfast in the battlefield. And his poetry is well known. So he is amongst

the same group of elite poets as Hasan ibn Thabit. Also Ka'ab ibn Malik was the one who substituted his armour for the armour of the prophet PBUH, so people would think HE is the prophet PBUH. Therefore alot of the mushrikoon targeted and attacked him - as a result he was wounded 11 different times through spears and arrows. This is Ka'ab ibn Malik. He lived a long life through the period of Abu Bukr, Umar, Uthman and Ali, and he eventually died in the reign of Muawiya at the age of 77. From the books of seerah we know he became blind in his old age (and from this long hadith). Note this hadith is mutafak alayk, in Bhukari, Muslim, ibn Ishaaq etc. It's interesting imam Bhukari puts this hadith in the chapter of Tabuk but imam Muslim puts it in the chapter of tawbah. So this hadith is beautiful because it makes us optimistic about tawbah, that someone who commits a major sin can be forgiven. And indeed it was a major sin because it was fard ayn for Ka'ab to go. He directly disobeyed the prophet PBUHs command; the fact that one can still be forgiven is the main point.

Of the benefits we can derive:

1. The permissability of narrating the stories of the sinners and repenters. There is a popular genre of 'so and so was a singer and he repented and became a qari of the Quran'. We are all happy that masha'Allah this happens. The point being, some of the stricter scholars frown on these stories and say "why are quoting the stories of the sinners? Stick with the Quran and sunnah". But we say, the Quran and sunnah is the ultimate, nothing can compete with it. But it allows us to occasionally narrate these type of stories. And we like to hear such stories because it gives us hope of Allahs forgiveness. And it's something to relate to - these are people who live amongst us. Stricter scholars say these stories should not be related and have valid arguments for this position. However one can mitigate them by saying the stories should be put in perspective; don't base all of your hope on these people etc.

2. We learn the permissability to narrate your achievements without boasting. The evidence is when Ka'ab listed out in the beginning he was at akabah, he gave the baya, he fought in every battle except Badr etc. So he's telling his son his entire CV. There is nothing wrong with telling someone the good Allah has blessed with you, as long as your intention is right. Allah says in the Quran "as for the blessings Allah has given you, tell the people your blessings". So you are allowed to tell somebody of a positive you've done to encourage them. For example to say 'alhamdhulillah I've memorised surah Baqarah'. If you're saying this to get praise, then there's no point. However if you're doing it to encourage the person to say "if I can do it, you can do it" then the intention is right. We must be careful to be factual and have humility. Ka'ab said "I participated in all the battles except Badr" - he wants to make sure he clarified he didn't fight at Badr.

3. No matter how noble your past, it dosen't mean your future will be noble. If you look at Ka'abs CV before Tabuk, who would've imagined he would disobey a direct command of the prophet PBUH. He was one of just 70 sahaba who gave the baya at Akabah. This is the elite of the Ansar, to accept Islam before the hijrah. He is the one who took the armour of the prophet PBUH and endured 11 different attacks. Who would have imagined this might happen? We have in the dua of Ibrahim AS enough of this warning: while he's building the ka'bah he is

making the dua "Oh Allah make sure my children and I do not worship idols". He's scared of not worshiping an idol! So you should always be humble about your future.

4. It's permissable to narrate ones sins to others, as long as it's done with the right intention. We must cover up the sins of others, as for our own sins, we have the right to narrate them if there is a moral. If there is no moral, then we bring Allahs wrath. Our prophet PBUH said "all of my ummah shall be forgiven except those who boast of their sins". This is so common in the ummah: people boast "I was with so-and-so, I did this, I did that" etc. This is a complete lack of imaan. If however someone says "yes I used to drink alcohol" etc but then he warns the people, this is fine as we learn from the hadith of Ka'ab.

5. The sacrifice of the sahaba, and the obediance they had to the prophet PBUH. Imagine 20,000 obeying the call of the prophet PBUH, giving up their agriculture, walking in the July heat in the desert from Madinah all the way to Tabuk. How many remained behind? Just 3 (of the sahaba). What is the obediance rate? 3/30,000 disobeyed, so 0.001%. Those types of statistics are unparalleled. When the prophet PBUH says "go forth", the whole ummah goes forth. This shows us the love and imaan the sahaba had.

6. We also see again the prophet PBUH took constant precautions. Because it was such a difficult journey in the case of Tabuk, he told them exactly where they are going. He gave them time to prepare; he told them to arrange their matters for their family and crop before they go. This shows us the reality of the difficulty of Tabuk and the reality of preparing for the sake of Allah. It is foolish to go forth in any endavour whether it's a battle or anything, and say "Allah will take care of me". No. Rather, Allah will take care of you, when you take care of yourselves and put your trust in Him. This is precisely what the sahaba did.

7. Also notice as our prophet PBUH said, feeling guilty is the essence of tawbah. This whole hadith, we can sense how guilty Ka'ab felt, especially the phrase that he says to his son "oh how I wish I prepared and made it with them". Notice he is saying this 40 years later, yet still in his heart, even though he knows he is forgiven, but still 40 years later he is telling his son "how I wish I didn't have to go through that". This is the sign of genuine tawbah - when you feel guilty for the sins "why did I do that". Even if we know for a fact Allah has forgiven us, still you feel guilty.

8. Also we see the dangers of delaying and procrastination. The mu'min is NOT lazy. And every time you feel like postponing something for tomorrow, we must remember the story of Ka'ab. Days went by and he kept on saying "yes tomorrow, tomorrow, tomorrow" until finally the prophet PBUH left and he said "ok today I'll do it" but today also nothing, then the next day the same thing, and after that it was too late. So don't delay - we must act immediately.

9. The simplest and most important lesson is that of always telling the truth. The prophet PBUH said "I oblige upon you the command of speaking the truth, because it leads to piety, and piety leads to Jannah. And a man continues to speak the truth, until Allah writes him as a siddique. And I warn you against lying for lying leads to evilness, and that leads to Jahannam.

And a person continues to lie until he is written in the eyes of Allah as a liar". Hadith in Bhukari and Muslim. So we must always speak the truth. Even when the prophet PBUH was joking, he would speak the truth. The prophet PBUH once said to a sahaba to write down everything he says, but a sahaba said "sometimes you joke with us". At this the prophet PBUH held his tongue and said "write because I swear by the One whose Hands is my ruh, nothing comes from this except the truth". Even his jokes the prophet PBUH told the truth. For example when an old lady came to him and said "make dua to enter Jannah". The prophet PBUH said "oh my aunt don't you know old ladies don't go to Jannah". And she began to wail - but the prophet PBUH smiled and said "Allah will convert you into a young lady and then enter you into Jannah". And there are other hadith where he is joking with a truth. The prophet PBUH never ever said a lie.

10. Making excuses for good deeds is the sign of hypocrisy. The munafiqun just made excuses - so making excuses for performing good deeds is not a good sign; it's not a sign of imaan.

11. Pleasing Allah will eventually make Allah please mankind about you. And pleasing mankind at the expense of Allah, you will lose both mankind and Allah. Ka'ab said "Ya RasulAllah I could earn your happiness but Allah will expose me and you will eventually hate me". The prophet PBUH said "whoever seeks the pleasure of Allah even if it means getting the people angry at him, shall gain both the pleasure of Allah and the people. And whoever gains the pleasure of the people by displeasing Allah, will never gain the pleasure of Allah or the people". There are times when speaking the truth and standing alone is a very difficult thing. It's so much easier to go with the flow "what will the people say". But in the story of Ka'ab, he became beloved to Allah and His messenger and all of us. Look at the munafiqun, they are despised by Allah and by us to this day.

12. We also see the importance of following righteous people at times of doubt. Look to what pious people are doing; when Ka'abs tribesman said "just go and make an excuse". What did he say? "Did anyone else say what I said?" and they said "yes so-and-so". He said "they mentioned two righteous men who had participated in Badr". Thus at times of difficulty and doubt we must turn to the people of knowledge.

13. It is the sunnah of the prophet PBUH and our sunnah that no matter what it looks like outwardely, we judge people by what they say, and we leave their affair to Allah. Everyone knew the hypocrites are lying; Ka'ab said "I was walking around Madinah and I could only see the hypocrites". Everyone knows who the hypocrites were. Yet when they came and made their excuse, the prophet PBUH accepted it. If this is case of the prophet PBUH, how about us? We leave intentions to Allah.

14. Note though it is not unislamic to have a perception of a person who has a bad reputation without verbalising it. Clearly the prophet PBUH and sahaba knew the hypocrites were lying, but did they say it? No. This is very simple: when you know someone is a fraud/regular liar, and then he comes and gives you excuses, who will you believe? The proven criminal or the guy who has a positive track record? Clearly the latter. But you don't pronounce a verdict

outwardely. There is a famous hadith that the prophet PBUH said "Isa AS once saw a man steal. So he said to the man 'why did you steal?' So the man said 'walahi I didn't steal'. So Isa AS said 'I will believe in Allah and disbelieve in what my eyes saw'". Isa AS saw him steal - but the man mentioned Allahs name, so Isa AS said "I'll say my eyes were wrong". We take this as ettiquite - when someone is swearing etc, then we let Allah judge.

15. We also learn that if you have something in your heart about your brother, you must express it frankly. When Ka'ab came to the prophet PBUH, Ka'ab knew the prophet PBUH was angry. What did the prophet PBUH ask? "Didn't you have a camel?" What does that show? The prophet PBUH feels in his heart 'what is your excuse' and he expresses it. This shows us when you have something in your heart, you should let it out. Just say it and let the person defend himself. How many times have we confonted someone with a fact, only to realise after hearing the other side the 'fact' is wrong.

16. Also, and this is a constant throughout the seerah, the prophet PBUH is just a human. He does not forgive, he does not control heaven and hell etc. And any one who studies the seerah simply cannot hold any extremist view. Thus the notion the prophet PBUH is some medium to get through to Allah, this is completely wrong. The sahaba interacted with him directly, but even they did not put him on the pedastale that some sufis/brelvis put him on. It's not possible for them to hold these views because they see him and his life. We see this in Ka'ab story when he says "is this forgiveness from you or from Allah?"

17. We also see that eloquence can be very dangerous. There are so many evidences for this. The prophet PBUH narrated "some speech is almost like magic". Bhukari. It means just like magic can makes things appear and dissapear, similarly speech can turn black into white, the good appear evil etc. Ka'ab says this "if I wanted to, I could have done it". The prophet PBUH says "you come to me with your disputes (about property), and perhaps some of you are more persuasive in arguing your case than the other one so I find myself toward him. But he knows that he is lying. So let that person realise, if I give the verdict to him, let him realise what I'm giving to him is actually a piece of Jahanam." Meaning, Allah obviously knows, but that lying person might convince you. But you can never convince Allah. Thus the hadith clearly shows speech can be very persuasive. And it's so true today; we see how each group is justifying what they are doing. How the extremists, how Isreal, how USA and it's foreign policy etc. It's so easy to manipulate the minds of people. This is what the prophet PBUH is telling us.

18. Being harsh is sometimes needed. And again we see this throughout the seerah. The image we have of the prophet PBUH that he always forgave is good but not true. You cannot run a civilisation and be a leader where everything is always forgiven. There has to be a line and a balance. Anyone who says otherwise is not in politics. Thus the religion of 'turning the other cheek' is the last civilisation to turn the other cheek. This is the reality. The general rule is kindness and forgiveness but you must sometimes take a stance, as in the case of the prophet PBUH with Ka'ab.

19. Every pain and suffering, Allah uses it to cleanse us of our sins. Thus with the right intention and attitude, every pain is to our advantage on the day of Judgement.

20. It is of the ettiquites of the Quran and sunnah that we indicate certain activities in implied wording. When the wives of the sahaba were told not to 'go close' to their husbands, explicit language was not used. The prophet PBUH said to the wife of Hilal "make sure he dosen't come close to you". We know what the meaning of this is, but there's no need to be explicit. And this is of the ettiquite of the muslim. In the Quran Allah says "when one of you comes from the restroom" i.e. Allah dosen't mention what happened in the restroom. Allah says "when you touch women" and the reference is understood. If however the situation is called for, then yes you are explicit. And we have cases where the prophet PBUH was extremely explicit in certain narrations.

21. The general rule of Allah is that victory comes at the darkest hour; at the lowest point of desperation. If you wait to that point, then victory shall come. Just like when you feel you can't take it anymore, it comes. So the mu'min is always patient and aware victory is around the corner.

Fiqh benefits

1. The permissability of non muslims entering Mecca and Madinah for a legitimate reason. We believe non muslims can never enter Mecca and Madinah. This is not true. The majority opinion that has been acted upon for most of Islamic history except now in the modern era (even now it happens but not explicitly - the umbrellas of the haram in Madinah were designed by germans) is that non muslims can enter Mecca/Madinah. And we learn this clearly from the story of Ka'ab. The nabati was a christian and he had a letter for Ka'ab from the gasaanid emporer. So in the time of the prophet PBUH there is this christian buying and selling inside Madinah.

2. This gives another benefit: you can buy and sell from people of other faiths.

3. The permissability of entering a semi-private property as long as one is sure the owner would not mind entering such an area. The reference here is of course to Ka'ab entering his best friends garden. Ka'ab said he "jumped over the wall". In many muslim lands there still is a lawn/opening in the front and friends and relatives can come in at any time to this front room. But they know they don't go beyond the curtains. Still to this day there are socities like this. In some cultures after Asr you can literally walk into your friends house, and there will be tea and people there etc. You don't have to announce your visit - it's understood it's an open sitting. This is that sort of thing; there are areas that are semi private. Ka'abs cousin knows and allows Ka'ab to come into the garden, so Ka'ab dosen't knock on the door. It's understood this isn't the inner house, it's a place the cousin dosen't mind Ka'ab coming uninvited.

4. The sadjah of shukar. This isn't explicitly mentioned in a hadith of the prophet PBUH i.e. "when something good happens fall down in sajdah". But the concept is mentioned in the Quran and sunnah. Here we have the story of Ka'ab; he's on his rooftop and as soon as he hears the good news, he falls into sajdah. Therefore it's sunnah to do this, even though the prophet PBUH didn't directly command it. And that sajdah does not need wudu. You fall into sajdah in any state you are in. Do you have to say Allah-u-akbar? Minor difference of opinion. Better to just say it.

5. It is permissable to shout out good news to the whole community. Good news is public; we have the man screaming from the mountain of Ka'ab forgiveness.

6. It's permissable to stand up and greet someone for a legitimate reason as long as it's not habit. We learn this from Talha ibn Ubadillah who stood up to greet Ka'ab. The prophet PBUH said "whoever loves that people stand up for him, let him be prepared to go to the fire of hell" - yes this is authentic. But just reading this hadith and thinking "I will never ever stand for anyone" is dangerous. Rather there is a hadith in Bhukari the prophet PBUH stood up to greet his daughter when she entered the house out of joy of seeing her. Similarly when Sa'ad was coming after the battle of the Banu Quraydha, the prophet PBUH told the Ansar "stand up to greet your leader". So where are we allowed to stand? Scholars have written books on this. You are not allowed to stand up when the person has made it a culture or habit to stand up. If you are forced to stand during court etc then it's fine. However occasionally you are allowed to: if you haven't seen someone for a long time, and he's coming back from a journey, you can stand up and greet him.

The battle of Tabuk is the final battle of the prophet PBUH, and there are so many incidences in here, we will discuss Tabuk for at least three more episodes.

Seerah of Prophet Muhammad 90 - Battle of Tabuk 3 ~ Dr. Yasir Qadhi 10th September 2014

So we were discussing the fiqh benefits of the story of Ka'ab ibn Malik. We now move on to other incidents. Recall again that the battle of Tabuk really isn't a battle since no fighting took place. Rather it is a series of incidences from which we derive lessons and benefits. At least a dozen mini incidents. The interesting point of the battle of Tabuk is, we will spend several episodes on it, but won't discuss any battle. It's not like Badr or Uhud when we discussed actual fighting. Rather we discuss the stories. Because they go through the entire story of Tabuk (i.e. the masjid the hypocrites built took place throughout the 'battle') we aren't going completely chronological.

So let us go back to Madinah where the prophet PBUH is calling for sadaqah. There are many stories given about the sahaba who donated, and the problems and generoisty shown, along with the sarcasm of the hypocrites. We begin with the very famous incident of the competition between Abu Bukr and Umar. It is a story narrated in the sunan of Tirmidhi. That the prophet PBUH stood up and continued to ask for charity until Umar RA thought "today is the day I can beat Abu Bukr". And he went back home and got half of his money. Realise, money back then was a very scarce commodity. You did not know when the next batch of income would come. There was no monthly salary; the concept of a salary is very new. For the sahaba, money was very erratic. They might get one dinar today, nothing for weeks, and then suddenly hundred dinars. So the fact that Umar RA gave half his money is extraordinary. Even for us to give half our money, even though we have a constant income stream, is difficult to imagine. For Umar, it's a different level. So Umar RA said he will give half - and he brought forth half of his money. When the prophet PBUH saw this money, he said "Oh Umar what have you left for your family?" Umar bin Khattab said "I have left a similar amount". Then Abu Bukr RA came and he also has a bag of money. And he also isn't very rich, so the prophet PBUH asks him "what have you left for your family?" And he says "I have left them Allah and His messenger" i.e. no money, but only taqwah in Allah. At this Umar said to himself "I can never compete with Abu Bukr after this".

Of the benefits we can derive, the main one is the fact that the sahaba are competing with each other to do good deeds. This is something that has been lost amongst the muslims. The sahaba are monitoring, "how much is someone praying, fasting, paying etc" and they want to win the race in the eyes of Allah. That "no one will beat me to the place in Jannah". This is something we do in the dunya in our job, education etc. But when it comes to Islamic affairs we do the minimum. The sahaba were oppisite and this is proven in many narrations; in one hadith the muhajiroon were complaining to the prophet PBUH that "Ya RasulAllah the Ansar fast as we fast, pray as we pray, but they give sadaqah and we don't have anything to give". So the muhajiroon are monitoring - so this shows the sahaba raced to do good deeds. And in fact Allah literally commands us to 'race' in doing good deeds. When it comes to racing in Jannah. However when it comes to this world, Allah says in the Quran "when salaatul Juma'a is over, go forth and spread' i.e. don't race, just walk away gently and seek Allahs sustenance. But when it comes to Jannah, Allah tells us to race.

We also have the concern of the prophet PBUH for the women and children of the sahaba. That they too need money; when Umar brings his share the prophet PBUH asks "what did you leave for your family?". So he is worried about the family. This shows we are not asked to donate above our means. The priority is the family - no doubt Abu Bukr RA did something only he can do, and this is something that goes back to Abu Bukr's imaan, and indeed it's something even Umar RA did not do. It most definately is not something we are encouraged to do. When we give, we should give between the two: not being stingy but not being over extravegant. If our imaan was that of Abu Bukr then it's a different story, but we can never reach that level. So these stories motivate us, but we have to realise it's not something Islam dictates for us to do.

Another example given is that Abdur Rehman ibn Awf gave 200 ooqiyas (grains). And this is a very large amount. What is interesting is Abdur Rehman ibn Awf came with nothing to Madinah. He just had the clothes on his back. Now, he's reached a level within 8 years of a very rich person. This shows us having money is a positive if you are someone like Abdur Rehman ibn Awf. There is nothing wrong in Islam with being rich, IF you are a generous person. How did he get rich? Buying, selling and trading.

The story of Uthman ibn Affan is also narrated in many books of hadith and seerah. That, the battle of Tabuk coincided with the return of one of his caravans from Syria. So he had financed an entire caravan to Syria. When the battle of Tabuk began, that was the time the caravan returned. And Uthman ibn Affan decided to sell the entire caravan, including all the goods, stock and camels, and he got around 1000 gold coins. And that is a fortune at any time, especially at that time. Even in our time it would be hundreds of thousands. And he didn't have a bag to carry so he walks back to the masjid with the gold coins being carried in his thobe. And he then pours it in front of the prophet PBUH and says "this is for the sake of Allah". And the prophet PBUH begins looking at the huge pile of gold coins, flipping them around. And then he says "walahi whatever ibn Affan does after today it will not affect him; he has earned Jannah with this".
SubhanAllah this statement of the prophet PBUH was used by Uthman ibn Affan around 30 years later when the neo-kharijites surrounded his house, and had come from all around demanding the most trivial matters "why did you appoint Sa'ad ibn Abi Waqqas as the governer, why this, why that etc". And they are demanding so much, and they become harsher and harsher. One of the things Uthman said was "do you not know that the prophet PBUH himself said when I gave the money for the Jaysul Usra (army of difficulty) he himself said whatever I do will not affect me, who are you to question me?" In another version of this, the prophet PBUH was giving a khutbah and encouraging people to give, so Uthman stood up and said "I shall give 100 camels and all that is on them". So the prophet PBUH continued to ask. Then Uthman stood up and said "I'll give 200 camels". Then prophet PBUH continued exorting until finally Uthman said "I shall give 300 camels and all that is on them". And the prophet PBUH then said "Uthman has no sin after what he has done today". So it appears as if, Uthman had announced he would do this before the caravans came. When they came he brought it to the prophet PBUH.

On the flip side, we have the mocking of the hypocrites. Firstly they gave nothing at all, and on top of this they mocked those who gave. And they would mock anything that was given, either by publically saying something or by nudging and winking. And they would say "oh this guy gave so much, he's just showing off, he's not doing it for the sake of Allah". Or they would ridicule someone that gave a small amount. Allah exposed them in the Quran in a severe manner. Allah says "these munafiqun are those who make fun of the believers when they give charity, and they scoff at those who have nothing to give except their sweat. And Allah will make fun of them, and what an evil and painful punishment". At Thabari mentions the story of this ayat, that the prophet PBUH was daily asking for money. So one of the ansar decided to give something. So he spent the entire night in labour, pulling water and selling it. It's the cheapest thing you can do. So he spends the whole night pulling water and selling it the next day. And this whole nights work earned his just two handful of dates. So he came the next day and said "Ya RasulAllah here is one handful of dates for you, and the other handful to feed my family". So one of the munafiqun stood up and mocked him, saying "do you think Allah needs this quantity of dates?" Another said "you are more in need of this than anyone else" i.e. you are so poor you need it more than anyone. This sahabi felt very hurt at this, as the munafiqun publically embarrased him. So this is when Allah revealed "they think they are making fun of the believers, Allah will mock them and they shall have a painful punishment".

So they not only didn't participate in the fund raising, the munafiqun gave excuses before and after the battle. They gave bizzare stories as excuses. The prophet PBUH asked one of the friends of Abdullah ibn Ubay ibn Salool that "Oh Jud are you not interested in going to fight the Romans?" And Jud said "Oh messenger of Allah can you not excuse me, for by Allah my people know that I have a weakness for women and I am worried if I see the women of the Romans, I will not have any patience". What a flimsy and pathetic excuse. They called the Romans the yellow people 'banil asfar';for the Arabs white was fair brownish. So the prophet PBUH said "ok don't go" and Allah revealed in the Quran "there are those who say 'give me permission and don't test and try me'; they have fallen head first into the fitnah". And Allah revealed in surah Tawbah "the hypocrites are happy that they are not going with the prophet PBUH, and they are sitting down lazily. And they are telling one another 'don't go in this hot weather'." Allah says "the fire of Jahanam is much hotter than this if you only understood. Let them stop their laughing and start crying because of what they have done". Very powerful verses. Allah says "if the journey was small, the distance was easy and alot of money gained they would have followed you. But they felt uncomfortable with the distance so they all lied with their excuses".

Contrast this to the sahaba who were called the 'bakaoon', the criers. Why? Because they did not have neither the means to give money, nor the personal possession of a camel to go. And the prophet PBUH ran out of money to purchase camels for everybody. So groups of sahaba were left behind without any camels. And they kept on wailing to the very end. And some of these were relatives of Abu Ayub al Ansari; of them were some of the later muhajiroon. So this group (around 12/13) to the very end were not able to purchase camels. And it's reported in the Quran that the prophet PBUH told them "I have no money to give you a camel to ride

on". So Allah describes what happened: "they turned away, their eyes full of tears. They were so sorry and greived they couldn't find the money to go". Contrast this difference of imaan. Some are overjoyed with a false excuse, others are crying with a legitimate excuse. SubhanAllah.

And when Allah revealed in the Quran the verses that defended the sahabi that gave a handful, one of the sahaba (Urba) stood up. And he had nothing at all, so he said "Ya RasulAllah I have no money to give you, but I give you my honour and dignity that in the way of Allah, I will defend against those people that are irritating you (munafiqun)". And the prophet PBUH said "I have accepted your charity", and this shows us the sahaba were so eager to give the prophet PBUH even that which is non monetary. With regards to these sahaba, Urba and the bakaoon, the prophet PBUH said at Tabuk "there are people in Madinah, such that you have not travelled even a step except that they have accompanied you and they will get the reward of you". The sahaba said "Ya RasulAllah even while they are in Madinah?" And the prophet PBUH said "even while they are in Madinah because they had a legitimate excuse". This is a beautiful hadith for the benefits of intention. Having the correct, sincere intention "if I had a million dollars I would do this" etc. You don't lose anything by having these intentions, and in fact just making the intention Allah will give us good deeds. Thus we should make positive intentions constantly. With regards to these people, their intention was so strong, the entire reward of the whole journey of the army, they get it while they are sitting at home in Madinah.

We also have the story of Al Waathida Al Asqa. He kept on asking and waiting for money until there was nothing available. So he kept on going to the marketplace saying "who will give me a camel?" Finally on the last day before the expidition departed, he said "who will take me and I will give him my share of the ganeema". Remember, the military at the time was voluntary. Those who participated there are rulings of fiqh for how much ganeema they get, and it's essential for their livelihood. For the battle of Khaybar, the sahaba got ganeema that made their wealth for the rest of the life. So participating in battles had monetary gain too, and there is nothing wrong with this. You must have 100% ikhlas when it comes to intention for doing it for the sake of Allah VS the praise of the people. If you mix sincerity with the peoples praise, it ruins the sincerity of the act. You cannot mix a good dead for the sake of Allah and for the praise of the people. You can however mix a good deed for the sake of Allah and for some monetary benefit. This is not shirk at all, in fact it is 100% halal. There are millions of examples: the Quran teacher. He needs some money for his time. The islamic studies teacher; the imams of the masjids. The hajj businessman who organises travels to Mecca. These people spend months preparing the package - of course they need a profit. So they combine an act of worship with monetary need. By unanimous consensus this is absolutely fine, and we thank Allah for this. The Quran explicitly allows it, and the prophet PBUH himself said "the best salary anyone can take is teaching the Quran". (Bhukari)

So the rules state the one who is going on a camel shared by someone else will get one share. The owner of the animal gets three shares (or two in some madhabs). So Waathida gets a share - but he is saying "who will take me and I will give him my percentage". So now the

stakes have changed - there is the possibility of getting even more ganeema. So one of the ansar said "you want me to take you, on the condition you will give me your share?" He said "yes". And the ansari said "we will have to take turns riding and share the meals etc". So Waathida says "yes I agree". So Waathida said "I travelled with my best companion I ever had. And when I came back to Madinah I had a bunch of camels so I brought them to the ansari". And Waathida said "here this is the share I promised you". So the ansari looked at the flock of camels and said "show me the camels". So Waathida brings them and the ansari sits down on the camel and says "bring them back and forth". And the ansari says "subhanAllah, masha'Allah". Then the ansari said "your camels are very beautiful". Waathida said "these aren't my camels, these are your camels as I promised you this share". The old man said "oh my dear nephew, go and take your camels for I didn't intend this, I intended something else". This shows us the imaan of the sahaba and the ansar.

We also have the story of Abu Kaythama al Ansari. And this story shows us even the sahaba have to struggle sometimes, and some of them take more struggling than others. Ka'ab we discussed in depth; Abu Kaythama almost got to the level of Ka'ab. Almost didn't leave Madinah. So the same thing happened; he delayed and delayed until finally the prophet PBUH departed. He went back to his home and entered his garden, and his wife had prepared a rug for him under the date palms, and she had sprinkled some water on the rug, and had prepared some food etc. So he entered the garden and sees his wives having prepared everything. Upon seeing this he says to himself "what am I doing here? I am here in this pleasure while the prophet PBUH is in the heat. Walahi I am not even going to sit down". Right then and there he rushed out to catch up with the prophet PBUH. And the next day when the prophet PBUH woke up, he saw a lone rider racing and the prophet PBUH said "may it be Abu Kaythama" and it turned out to be him. The prophet PBUH knew Abu Kaythama wasn't a munafiq and it was hurting him Abu Kaythama is not in the army. This again shows us the prophet PBUH is monitoring the sahaba. Abu Kaythama is not of the elite but he is a well known sahaba. When Abu Kaythama came, the prophet PBUH asked him "why did you delay?" Abu Kaythama told him the whole story and the prophet PBUH said "woe to you, you just saved yourself Abu Kaythama". This shows us the tough love of the prophet PBUH. He is gently rebuking him saying "you are here but you just made it".

Another famous story is that of Abu Dhur al Gifaali. Abu Dhur seems to have had an issue with his camel. Either his camel was on loan to someone, or it fell sick. He was supposed to go, but his camel wasn't there for him to go. It was his intention to go but he didn't have a camel. This is the famous narrator of hadith. So he then took the stuff that was supposed to be his backpack for the camel, and he put it on his back. And he started walking from Madinah all the way non-stop. And the sahaba see a lone figure; a man walking in the distance. And the sahaba are astonished "who is this man walking with his back pack". And these are the bags you are supposed to put on the camel; but he didn't even have a camel so he is trodding along. So after two/three days he catches up with the caravan, and the sahaba are wondering who is this man? And the prophet PBUH says "let it be Abu Dhur" and indeed it was. The prophet PBUH said to the sahaba around him "may Allah have mercy upon Abu Dhur, he is walking by

himself, he will die by himself and he will be ressurected alone". This is exactly what happened with Abu Dhur.

Abu Dhur is a very interesting sahabi - he had certain views of economics and politics that were unpalitable with the sahaba and even the prophet PBUH. In fact even the prophet PBUH said to Abu Dhur "you are a weak man when it comes to politics" i.e. he isn't capable of being a leader. And "being a leaader is a trust, and it will be asked by Allah, so never take charge of someone else". Abu Dhur did not believe in collecting possessions for the next day, or having money for future events. So he believed everything you have should just be given to others. When the money began to flow in, and the sahabi built larger buildings, Abu Dhur could not stand this. But of course it is halal; but Abu Dhur was on the extreme side, and he demanded others to be the same. But this led to so many complaints from the sahaba, so Uthman asked him to leave Madinah. So Abu Dhur took his wife and servant and they just went to live in the desert by himself. And ibn Sa'ad reports his wife began to cry when Abu Dhur was on his death bed. And Abu Dhur said "why are you crying". She said "because I don't even have cloth to shroud you, or power to bury you". Abu Dhur said "do not cry, for I heard the prophet PBUH say one day 'one of you will die all alone, yet a group of believers will pray over him'. And every other companion in this sitting has passed away and they weren't in this condition, and I'm the only one left in the wilderness. So when I die take my body and go sit on the path; somebody will come".

His wife said "why would anyone come? It isn't hajj season". So Abu Dhur said "do as I say, go on the path for walahi neither am I lying nor was I lied to". So he passed away and his wife did what he said. And lo and behold almost instantly a massive caravan riding out of nowhere see on the side of the road a dead body, old lady and a weak servant who says "stop, stop help me bury a muslim". One of the people say "who is this?" And the servant says "this is Abu Dhur, the companion of the prophet PBUH". Lo and behold ibn Masood is in the gathering, Ammar ibn Yasir etc. And ibn Masood begans to cry and weap and says "the prophet PBUH has spoken the truth". And they gave their own garments for the kuffin of Abu Dhur, and they praised janazah in the middle of the desert. And this incident took place in the khalifa of Ali RA when the wars were going on.

The hypocrites: recall they gave excuses not to go, and they didn't donate even a penny. They gave all sorts of flimsy excuses, and the prophet PBUH accepted any excuse. So much so Allah mildly chastised the prophet PBUH "why are you accepting all their excuses?" Allah Himself said "Allah has forgiven you but why are you giving permission all the time". So when the situation became tense and these verses were revealed, they decided to build their own masjid so they would have full freedom to do as their please. So they could speak and preach without any harrassment from the true believers. And Abdullah ibn Ubay ibn Salool was supposed to be the leader; and they had the audacity to collect funds and build the masjid, even while the prophet PBUH is asking for funds for Tabuk. They didn't give a penny for Tabuk, yet they got the funds to build their own false masjid. And they are giving excuses to not go forth in the battle, but they build their own masjid even before the prophet PBUH left for Tabuk. And the masjid itself was within walking distance from Kuba. Note there is another

reason given for them building their masjid: that, there was one final attempt from the hypocrties to try to counter the message of the prophet PBUH. The leader was not ibn Salool, but rather his friend, Abu Aamir ar Rahib. He was one of the elite of the Khazraj, and one of the few elders alive after the battle of Bu'ath, the civil war between the Ansar and Khazraj. This is one of the reasons why the Ansar embraced Islam, because they wanted a new leader with new ways. Some of the elders who were supposed to become a leader was taken away - the main person was ibn Salool, and the other was Abu Aamir ar Rahib. Ar Rahib was called 'the monk' because he converted to Christianity (pre Islam), and he was very respected amongst the people of Madinah.

When the prophet PBUH came, he wanted power and fame so Abu Aamir rejected Islam. After Badr when there were no more pagans allowed, ibn Salool pretended to accept Islam but Abu Aamir fled to Mecca. And before the battle of Uhud, Abu Aamir told the Quraysh "look just let me speak before the battle you will see ALL of them will listen to me". He kept on boasting "you will see how much respect they have for me, they will hand over the prophet PBUH on a silver platter". So the Quraysh were so happy "he is our secret weapon". Right beore the battle he gave his speach and he says to his people "oh my people it is me, Ar Rahib, you know me hand over the prophet PBUH". When they heard this, they began saying the worst things and said "you are Abu Aamir al Kaafir" and you're this and that. And they said "who do you think you are etc". And he turns back to the Quraysh and says "I don't know what happened to my people". So when he realised he can't even be in Mecca, he left for Rome and managed to get into the circles of the ceaser. And it's not unrealistic: here is an Arab who speaks fluent arabic, who is willing to tell you the inner mechanisms of other lands. So Abu Aamir makes his way up into the circle of the ceaser. So he writes to his best friend ibn Salool and tells him "make for me a base in Madinah, and allow me access to the people" i.e. it's a revolt. Honestly it's bizzare, way too late in the game but it is desperation, that he wants to regain power in Madinah. And his plan was to have a footing in Madinah, and then send in the Romans to take over the city. So when ibn Salool got this letter, that is when he decided to open up a new masjid which would be the headquaters of this new revolt. So he then built masjid ad Dhirar which means the 'destructive masjid', the evil masjid etc, as called by Allah in the Quran. And the prophet PBUH made a dua against Abu Aamir that "make you die a stranger" and this is exactly what happened - he died in Rome with no family or friends around him. And it was a punishment for him to live in Rome as a stranger for so many years.

So ibn Salool constructs the masjid, and as a token of upmost disrespect he asks the prophet PBUH "why don't you come bless the masjid?" And the prophet PBUH felt very uncomfortable because the whole of ibn Salool building a masjid at this time, and the verses of the Quran have been revealed etc. The prophet PBUH asked them "why did you build the masjid?" And they said "oh we have weak people, if it rains it will just be right there" so the prophet PBUH said in his gentleness "we are busy now preparing for travel, inshaAllah when I come back". He didn't say yes - he said 'if Allah wills'. And they built the masjid, the masjid was in operation for around a month but the prophet PBUH never prayed there. They opened it before Tabuk - now on the way back from Tabuk Allah revealed surah Tawbah verse 107 to 108:

"And [there are] those [hypocrites] who took for themselves a mosque for causing harm and disbelief and division among the believers and as a station for whoever had warred against Allah and His Messenger before. And they will surely swear, "We intended only the best." And Allah testifies that indeed they are liars.

Do not stand [for prayer] within it - ever. A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and Allah loves those who purify themselves."

In these verses Allah causes the masjid the masjid of pain/suffering. And Allah says it's a masjid of:

1. Harm
2. Kuffar
3. Dividing the believers - when there is masjid Kuba right there, there is no need to make this masjid
4. As a secret ambush for someone who has already waged war against Allah and His messenger (reference is Abu Aamir)

And Allah says "they will swear to you, 'we only want good - only for sick, poor etc'". Allah is testifying "they are a bunch of liars". And Allah says "never ever go and stand there; verily, the masjid that was built from the very first day upon taqwah, that masjid is more befitting you pray in." So when Jibreel AS came down with these verses, the prophet PBUH commanded Ammar ibn Yasir and other sahaba to burn the masjid to the ground because it is a masjid of kuffar, pain, suffering etc. And this was one of the final stances between the prophet PBUH and the hypocrites. The last straw was when ibn Salool dies in a few months and Allah says "don't even ask for forgiveness for them". So Tabuk ended the aspirations of the hypocrites - after this they did nothing. And note from this we learnt even a masjid, if it's built for the wrong reasons, can become a masjid of evil and harm. Allah calls this a masjid of kuffar. And our prophet PBUH was prohibited from praying in it, and eventually he was prohibited for praying for them at all. This also shows the hypocrites were well known - the one who says "don't tell me to go to Tabuk, I will see the Roman women etc" he was a well known hypocrite. So they were well known to the sahaba, but the books of seerah don't really mention their names.

Now Allah says in this series of verses "the masjid that was built upon taqwah from the very first day has more right that you stand on that masjid. In it are people who love to purify themselves". Which masjid is Allah referring to? There are three opinions:

1. Masjid al Kuba - this is narrated in a hadith in "the people of Kuba were asked that Allah has praised you that you want to 'clean yourselves', so why did Allah specify you as people of extra cleanliness?" The people of Kuba said, and this hadith is mentioned in the chapter of istinja, "we have a habit that we always use water when we wash ourselves". This is what the fiqh of istinja is based on - so they always used water to clean themselves. In our culture, we

are accustomed to using water (indeed a water jug next to the toilet is a give away sign of a muslim house). For us, we cannot imagine using the restroom without a jug. But it is suprising for every muslim to find out, all of the madhab are in unanimous concensus that you do not have to use water. Not that we should stop using water; it's a great habit. But we must realise water was scarce back then, and it was not possible for every society to use water for cleansing. So it is allowed to use dry material i.e. toilet paper. Now it is allowed by also by unanimous concensus it is better to use water. Thus when the people of Kuba were asked why Allah described them as people of extra cleanliness, they said "we are a people who use water when cleaning ourselves". So Allah said "ya ta thaharu".

2. Masjid of the prophet PBUH. Two sahaba were arguing in the lifetime of the prophet PBUH as to which masjid Allah was talking about. Is it masjid al Kuba, or is it the masjid of the prophet PBUH? So they took their matter to the prophet PBUH right then and there. So the prophet PBUH swore by Allah said "this is this masjid right here". And this hadith is an authentic hadith.

3. It is a generic verse; every masjid built with taqawah is better than masjid Durar. And this is the correct opinion, and it incooporates both of the previous opinions within it. That both masjid al Kuba, and the masjid of the prophet PBUH are verses built on taqawah.

Note some of the scholars have derived the beginning of the Islamic calender from this verse. When the sahaba gathered together and said "we need a calender" during the time of Umar bin Khattab, they said "when shall we begin the calender?" Some said with the death of the prophet PBUH, others said Isra wal Mi'raj, others said Badr etc. And then the sahaba said "no with the hijrah" and of course that is what stuck. Later scholars read into this verse "the masjid that was built on the first day" so the first day of the calender i.e the hijrah is the 'first day'. And that's a bit of stretch but it's true if you read it in that way.

In any case, the masjid Durar was destroyed at the prophet PBUH never even entered or came close to it. One final point: masjid Durar is a reality and we firmly believe it is possible for another masjid to become a type of masjid Durar. But, what we have seen happen is that when a community breaks into two, and another forms another masjid; the first community says "oh that is masjid Durar because they disagreed with us". This is very dangerous and arrogant. Because masjid Durar did not break away from the uncles of the community. Breaking away from a group of people does not make you kaafir. Breaking away from the prophet PBUH is a huge deal. If you disagree with someone sincerely on paticular views, and you have another scholar you follow, that's ok. This is your right; and we shouldn't call that masjid 'masjid Durar'. We have to be very careful in this regard. It is possible a masjid can be a masjid Durar but we leave that verdict to Allah. If someone breaks away and builds their own masjid for a semi-legitimate reason, so they break away. Ok - let them be. We should not label each other's mosques 'masjid Durar'. To do this would mean to go and torch the masjid down. You are implying it's a masjid of kuffar: are you really going to accuse them of being hypocrites and kaafir? This is arrogant, dangerous and unislamic. Let them go and build their masjid and if it's sincere it will flourish; if not, Allah will expose them.

Seerah of Prophet Muhammad 91 - Battle of Tabuk 4 Dr. Yasir Qadhi 17th September 2014

As we said the battle of Tabuk is so many lessons but there is no battle. We will continue discussing the stories that occured during this time. Realise we haven't actually left Madinah yet. We have discussed things that happened in Madinah. Today, let us depart from Madinah and we'll spend a few more lessons going back and forth. The prophet PBUH left behind Muhamamd ibn Maslama as the person in charge of the affairs of Madinah. Whenever the prophet PBUH left, he would appoint someone in charge. And he told Ali ibn Abi Talib "you must stay behind and you will take charge of my family". So Ali will manage the mother of the believers, the ahlul bayt etc. After all this journey will take more than a month. When the prophet PBUH said this, the munafiqun began mocking Ali RA, that he is a burden, not worthy of fighting. Of course Ali RA is well known for his bravery, courage and fighting prowess. He is a young man so this type of mocking really affected him. And so he put on his armour, took his sword in his hand, and he caught up with the army of the prophet PBUH. And he said "Ya RasulAllah are you leaving me with the women and children while the munafiqun are mocking me that I am not qualified to fight?" So he begged the prophet PBUH to let him go. SubhanAllah this is the real imaan: the true believers wanted to go, the munafiqun stayed behind and yet they had the audacity to accuse those who didn't go of cowardice. So the prophet PBUH consoled Ali RA and said "are you not content to be with me like Haroon was with Musa?" This is a famous hadith used by especially the shia groups.

So the prophet PBUH said "Are you not happy that our relationship is like that of Haroon and Musa, except that there is no prophet after me (so don't take it literally)". And the prophet PBUH said "they are liars, for I have only left you to be in charge of my family". This is one of the evidences the shia use to say Ali RA should have been the khalifa after the prophet PBUH. And, in response, we affirm every single blessing for Ali including this one. But we must also take into account all the other evidences. This narration alone does not suggest that Ali was indicated to become the next khalifa. Rather, even in this incident, Ali RA was not left in charge of the city. It was Muhammad ibn Maslama. And Ali RA was chosen because he is within the ahlul bayt. Who will take care of the family of the prophet PBUH? Of course someone in the family! And Ali RA was married to the daughter of the prophet PBUH. This is what the prophet PBUH said: he left Ali to be in charge of his family. Even the context of the narration does not in dicate the relationship is a political one; rather it indicates the closeness of the prophet PBUH with Ali RA. Just like Musa AS and Haroon AS were brothers, that's how close the prophet PBUH is with Ali RA. And that is definately a blessing we affirm to Ali ibn Abi Talib. Moreoever there are many evidences we will come to of the prophet PBUH as explicitly as possible indicating that Abu Bukr RA was supposed to be the next khalifa.

In any case, the prophet PBUH continued going until he reached a very famous place of Madinah but few are aware. And this is the place of Thaniyatul Wada'a. And what is this place? Thainya is a hill, and wada'a means 'goodbye'. And north of the haram in Madinah, there was a small mount/hill that the family members of any caravan going up north would walk with them to wave goodbye and give their wishes until they all climbed up to Thaniyatul Wada'a. Then the family would remain and the others would go on and the people would wave goodbye. Note the famous poem we know did not occur at the Hijrah; when the prophet PBUH immigrated, the majority of Madinah wasn't muslim. Plus he came from the south direction. The famous poem happened when the prophet PBUH came back from Tabuk. The people went out to Thaniyatul Wada'a to welcome the prophet PBUH back - of course all of Madinah is muslim so they are all rejoicing the return of the prophet PBUH.

Now, after the prophet PBUH passed by the Thaniyatul Wada'a, he paused and reorganised the troops; we already said it was the largest number ever assembled, 15,000 to 30,000. So the prophet

PBUH assigned battalions, leaders, subleaders etc. This demonstrates the extreme competance, management skills and organisational skills of the prophet PBUH, even though he never trained in military school. He assigned leaders to subgroups with flags etc. Al Waaqidi goes into much detail about which leader was assigned with which flag etc. As usual our prophet PBUH divided based upon the tribes. Again, no doubt Islam came to eliminate tribalism, yet it is human nature that people of one region, language and ethnicity have the same affinity. Islam does not obliterate those ties. Thus even in battle it is better to have the people you know around you. In our times, the issues of nationality etc - there is nothing wrong with feeling an affinity with people from your background, nation state and culture. You feel an affinity based on nothing but nationality and there is nothing wrong with this. So the prophet PBUH departed out. On the journey a number of things happened, today we'll mention one/two. One of the things that happened is narrated by Mu'ad ibn Jabal in the musnad Imam Ahmed. The musnad of Imam Ahmed is a very large book; the largest present compilation of hadith in our times. It is published in 50 volumes, and this is volume 36, hadith number 22,122. It is a beautiful narration - again the incident of Tabuk has incidents spread throughout, there is no battle like Badr or Uhud. It is narrated that Mu'ad ibn Jabal narrated "when the prophet PBUH went out towards Tabuk, after he had prayed Fajr with the people onthe way to Tabuk, the people went back on their camels. And when the sun began to rise up, the people began falling asleep on their mounts". So they are getting sleepy. And Mu'ad said he is following the prophet PBUH, but as the people fell asleep, their camels began splitting up and Mu'ads camel almost tripped. So Mu'ad said "I jerked it back with the reigns and it went up and scared the camel ofthe prophet PBUH. At this, the camel of the prophet PBUH ran forward. And the prophet PBUH was wearing his turban around his face, so he took it off and looked behind to see who has done this. And he saw me".

So the prophet PBUH said "Ya Mu'ad!" Mu'ad said "Labayk ya RasulAllah". The prophet PBUH said "come here". So Mu'ad said "I came close to him, until our saddles were touching one another. And the prophet PBUH said "I didn't realise the people are so seperated from us" because everyone is here and there. So Mu'ad said "the people became sleepy and the camels went all around". And it's no big deal, they are all wondering. Allah knows what day this is: everyone is tired on the way to Tabuk. So the prophet PBUH said "I didn't realise the people are so far away" and Mu'ad makes an excuse "Ya RasulAllah they fell asleep our of being tired". So the prophet PBUH said "and I too was sleeping" so Mu'ad said "when I saw that I am so close to the prophet PBUH and there is nobody else except the two of us, I said 'Ya RasulAllah give me permission to ask you something'". SubhanAllah the sahaba were waiting for this type of opportunity and look at the adhab of Mu'ad. So much manners, that he is all alone with the prophet PBUH, and they are on a long journey and Mu'ad is so happy that he finally has private time with the prophet PBUH. So he's asking permission. So Mu'ad says "Give me permission to ask a question which has caused me to think and ponder until I've become sick". What a beautiful hadith. So the prophet PBUH said "ask whatever you want". So Mu'ad said "Ya RasulAllah tell me what I can do to enter Jannah, something only you can tell me".

So Mu'ad is saying "I have a question, thinking about which has made me sick". He's going crazy with the question, and what is the question? "What do I need to do to enter Jannah?" So the prophet PBUH said an expression used to indicate good fortune i.e. 'great', 'what a noble thing' or 'wow' (but it's not translateable). The prophet PBUH is praising Mu'ad for the question. And the prophet PBUH said "you have asked a great matter (three times)". And he said "and it is an easy thing if Allah wants good for you (three times)". Mu'ad said the prophet PBUH would always repeat the important things three times. Then Mu'ad said the prophet PBUH said "believe in Allah and the last day, and you offer the salah, and you worship Allah alone, and you do this until you die upon this". So Mu'ad said "repeat this for me" so the prophet PBUH repeated. THen the prophet PBUH said "If you want I will

inform you about the head of this matter (most important part), the backbone (pillar) and the crown (jewel) of the matter". So Mu'ad said "yes of course, may my mother and father be given in your randsom" and this is how the sahaba addressed the prophet PBUH. So the prophet PBUH said "the head of all of this is the shahada, the backbone is establishing the salah and giving zakat, and the crown jewels is jihad for the sake of Allah". And remember they are on jihad right now. Then the prophet PBUH said "I have been commanded to do kitaal (fight) of the people until they establish salah, give zakah and testify the shahada, and if they do then their lives and properties are protected in the rights ofAllah".

This hadith is commonly misused by the extremist groups. The fact is the prophet PBUH said this hadith on the way to Tabuk. So the prophet PBUH is telling us WHY he is going to Tabuk. Therefore when the prophet PBUH says 'an-nas', this means the 'people' in the context of what he is talking about. Thus the islamic state is not obliged to be waging war against everyone. That is why the abbasids and ottomans had boundaries, and were not always at war with everyone on the outside. Then the prophet PBUH said "I swear by the one whose Hand is my soul, no face becomes tired, no foot becomes dusty in any deed that will raise it higher in Jannah, after the fard salah, like jihad in the way of Allah". So face becoming tired and feet becoming dusty; and again this is being said in the battle of Tabuk. So it is an encouragment for a legitimate jihad for the sake of Allah. And the prophet PBUH said "nothing makes the scales heavier than spending money on an animal that is in the way of Allah or carrying people in the way of Allah".

So the prophet PBUH marched towards Tabuk; we don't have an exact date as to when he arrived, but we know he stayed there for 20 days. And he prayed kasar throughout all of this 20 days. This issue is narrated in many hadith. So he prayed two raka'at, never the full four raka'at for the fard prayers. This of course leads to a huge controversy, especially present in early Islam, that how long can you remain a traveller? THe majority of scholars in all four madhabs, they all said, this hadith ONLY applies to the state of war. You cannot extrapolate from this '20 days'. And it is only legitimate when you do not know how many days you will remain at a location. When the enemy might attack at any time. Then you may do kasar for 20 days, or even 6 months. If you are literally on the battlefield, and you don't know when you are going to come back, or when the enemy will attack. Then there is no time limit because every day is uncertain. So the majority opinion is that this narration is irrelevant to the traveller going to London, Toronto etc and staying for a fixed amount. Other schools of thought say "no this hadith shows you can be a traveller for up to 20 days". This is an opinion held outside of the four madhab.

Ibn Tammiyah and others held the view there is no time limit for a traveller as long as there is a legitimate reason. Majority scholars say 4 days is the time limit - if you know you will stay more than 4 days, or 21 salah - you cannot do kasar salah. This is the maliki, shafi' and hanbali position. And the hanafi position says 15 days (half a month) you may remain as a traveller. The correct opinion in fact is that, there is no paticular number of days. Rather, if you are a bonafide traveller in an akward circumstance, then it can prolong the time limit. If you are not a traveller and even if it's for two days and you are at 'home', then again you are not a traveller (i.e. if you go to a vacation house).

In any case, the prophet PBUH arrived at Tabuk and its reported in one of the books of hadith that the prophet PBUH gave a khutbah the morning they arrived. This khutbah is reported with a weak chain, but some wordings are reported in authentic chains. And the narration is very beautiful. So let us read the entire khutbah. But note the isnaad/chain of narrators are not as preserved as the laws of Islam. So this is one of the seerah narrations, therefore there is no harm in narrating it since we don't derive laws from it, but it gives us a glimpse into the prophet PBUHs khutbahs. Also, some of the narrations are authentic for sure. So this is a khutbah of the prophet PBUH, narrated by Uqbah

ibn Aamir. He says when the sahaba arrived at Tabuk, after they prayed the Fajr prayer, the prophet PBUH stood up and praised Allah with what he deserves to be praised, then he said "Oh people, to proceed". Note it is the sunnah of every khutbah to start by praising Allah, and then saying 'ama'bad' to indicate the praise is over and moving to the actual speech. So 'ama'bad' is a marker.

"The most truthful of all speech is the book of Allah, and the firmest handhold is the speech of taqwah (khalima or any righteous word). The best of all paths is the path of Ibrahim (Allah says in the Quran this). And the best sunnah (way) is the sunnah of the prophet Muhammad SAW. (Notice you already notice the khutbah is short, sweet and to the point. Every phrase is profound. Each word and sentence you can give an entire lecture about). The best hadith is the zikr of Allah. The best of all stories are those in the Quran. The best of all deeds are those done with sincerity and dedication. And the worst of all deeds are innovations. And the best guidance is the guidance of the prophets. And the best death is the death of a marytr. And the most blind of blindness is to be misguided after Allah has guided you. And the best of deeds is that which benefits you in this world and the next. And the best knowledge is that which is followed. And the worst blindeness is the blindness of the heart. And the higher hand is better than the lower hand (being rich is better than poor). And that which is little and suffices you, is better than that which is alot and distracts you. And the worst excuse is the excuse you give at the time of death. And the most evil of regrets is the regret on the day of Judgement (as Allah says in the Quran, 'on that day every man will feel, but of what use is feeling on that day?') And there are those people who don't come to Juma'a at all except on rare occasions. And there are those who don't do zikr of Allah except rarely. And the worst of all sins is a lying tounge. And the best richness is the richness of the heart. And the best of all baggage is taqawah. And the pinnacle of wisdom is to fear Allah. And the best thing that settles in the heart is yakeen. And alcohol is the mother of all evils. And women are the forebringers of shaytan. And the worst of all income is the income of interest (riba). And the worst thing to eat is the property of an orphan. And the fortunate person is he who learns from the mistakes of others."

And the hadith goes on. This phrase is in Bhukari: "to curse a believer is a sin, and to fight him is kuffar. And to eat of his flesh is backbiting. And the sanctity of his money is like the sanctity of his blood. And whoever asks for forgiveness, Allah will forgive. And whoever controls his anger, Allah will reward. And whoever is patient at a calamity, Allah will give him better than what was taken away. And whoever wants to show off, Allah will show (punishment) through him. And whoever is patient, Allah will give him more. Then the prophet PBUH concluded "oh Allah forgive me and my ummah (three times)". So it's a beautiful narration that highlights the khutbahs of the prophet PBUH.

What else happened during the 20 days the prophet PBUH was at Tabuk? The khutbah happened on the first day. Of the things that happened of a political nature, he sent Khalid ibn Waleed with around 100 sahaba on a mini expidition to one of the neighbouring tribes in that region of Tabuk in a small area called Jomatul Jandan, up north close to the Syrian border. There was a very famous tribe, one of the largest in Arabia (from Yemen), the tribe of Kinda. It was a christian arab tribe, and they were one of the most prestigous tribes and they had a strong relationship with the emperor of Rome. And they were known for their bravery and warriorship, and also they were one of the few tribes whose cheifton was called a king (malik). So the prophet PBUH Khalid and said "you will find the cheifton (Ookaydil) away from his entourage in the midst of some cows". So the prophet PBUH is picturing this bizzare scene; however, as he said it, it so happened. On one evening Ookaydil was in his palace when his herd of cows came to the door of the palace and began barging against it all night long. And his wife got fed up and said "you have to stop this". So Ookaydil said "ok I'll take care of it" - hethen went himself with some servants to take the cows out. Lo and behold Khalid ibn

Waleed with 350 sahaba come and find the king in the middle of nowhere with a bunch of cows and a few servants. So he is captured and brought in front of the prophet PBUH - he dosen't convert, but he agrees to break off his relationship with the Romans, pay the jizia to the prophet PBUH, and NOT attack the muslims. This was one of the big successes during Tabuk.

Similarly three/four other tribe leaders agreed to such conditions and hence the entire northern barrier was sealed against the Romans. And perhaps this was the greatest political wisdom for why Allah willed Tabuk. There is a huge army siting in Tabuk; people like Ookaydil and others cannot fight it. Thus when they see this massive army, a number of northen tribes basically decided it's in their best interest to break off their ties with Rome and pay the jizia to the prophet PBUH. When they were camped to Tabuk, Ookaydil sent gifts to the army to show his loyalty in alliance. And it is said he sent the prophet PBUH a shawl the likes of which they had never seen. And there was even gold threading on it. And the prophet PBUH wore this beautiful cloth, and the sahaba were amazed at how beautiful the shawl was. According to one narration the sahaba were walking around it in awe and amazement. Again we must understand the poverty of the Arabs, especially in the Hijaz area was very high. They didn't even have water other than zamzam. The hijaz arabs were importing everything; they don't have a civilisation. Even the currency they were using was Roman/Persian. So they are seeing amazing 'tailor made' suits. So the prophet PBUH said "you are impressed with this? For walahi, the hankercheif that Sa'ad ibn Mu'ad has in Jannah is more precious than this entire shawl you are seeing". It's also said the prophet PBUH established a treaty with another northen tribe king, and the king sent him gifts. Many other local tribes also made peace treaties with the prophet PBUH.

We conclude with one of the most beautiful stories of the seerah that took place at Tabuk. This story is found in the musnad books; the books of seerah briefly mention it, however it's found more in the books of hadith. We find it in musnad of Imam Ahmed, hadith 15,655 (volume 24). And this is the famous incident of Heraclius testing the prophet PBUH. The hadith is narrated by a sahabi: "there was a man from the tribe of Tanuk, so he was called the tanuqi, from Hyms (Syria). He was a neighbour of mine, very old, having reached nearly 100 years old. So I asked him 'please tell me the story of the letter that was sent to the prophet PBUH from Heraclius". So this tabi', Saeed ibn Abi Rashid said he met the man, an d in another version he said he met the man in the church of Hyms. So the tanuqi said "yes I will tell you. The prophet PBUH came to Tabuk so he sent Dihya al Kalbi to Heraclius." Note this is the second letter to the Heraclius. He already sent one before (the story with Abu Suffyan). "When the messenger (Dihya) came to Heracal, he called the priests of Rome all together and he locked the door. And he said to them 'you have seen the status of this man and his affairs (i.e. look at how much he's conquered). And he's now sent me a letter inviting me to one of three things:

1. Either follow his religion

2. Pay the jizia and we keep our lands

3. We fight him

And Heracal says "you know from what we've read, he will control what is under our feet. So why don't we follow him and his religion now? Or if you refuse at least let's have peace with him and give him the money" i.e. Heracal is saying he is a true prophet. When the priests heard this, they all bolted and rushed to the door to tell the people Hercal is willing to give up Christianity. Remember it's a religious figurehead - to this day, the king/queen is the head of the church. Back then it was a God given right: as the head of a political system you are appointed by God to defend the church. So

to even suggest he will become a muslim is too much for them to handle. So they said "are you saying you will give up christianty, and become servants to the bedouins to hijaaz?" When Heracal saw they won't give in, he said to them "this was only a test, I am testing you to see how firm you are". Then Heracal called one of the arabs of his entourage, and he said "find for me a man who speaks arabic, and is a good messenger. I want to send a book to this man". So this arab of his entourage brought the tanuqi to Heracal. And Heracal gave the tanuqi a parchement and said "take this to that man (The prophet PBUH) and whatever you forgot of his speech, just memorise three things:

1. Check does he mention the letters that he wrote to me

2. When he reads this letter of mine, see if he will mention anything to do with night and darkness

3. See on his back if there is something that causes you alarm (seal)"

So from this we learn there are three signs mentioned in the classical Christian books about the prophet PBUH. So the tanuqi said "I went with this message until I arrived at Tabuk". And he sees the prophet PBUH at Tabuk. And the prophet PBUH was sitting amongst all of his companions at the well. "When I saw all of them there, I asked 'where is your leader?'" And the sahaba said "over there". So the tanuqi said "I went walking towards him until I sat down and gave him the book. So he put it aside, and he (the prophet PBUH) said 'where are you from?' I said 'the tribe of Tanuk'. So he said 'why don't you embrace Islam, the hanifiya of your father Ibrahim?' So the tanuqi said 'I am an ambassador of a nation, and my people have their religion (christianity). And I will not embrace another religion as an ambassador, rather I will go back and think about this matter'." So the prophet PBUH laughed and recited "You do not guide those whom you love, rather Allah guides those whom he pleases". Then the prophet PBUH said "oh you people of Tanuk, I wrote a letter to the kisra of persia, and he ripped it apart. So Allah will rip his kingdom apart. And I wrote a letter to the najashi, and he ripped it apart, so Allah will rip his kingdom apart. And I wrote my letter to your companion (Heraclius), and he kept it safe, and so people will continue to see his strength as long as there is good to him".

We all know the story of Kisra and he tore it up. As for the najashi, we need to realise this is not the najashi of Abyssinia. He died, and the prophet PBUH prayed salah over him. Then the prophet PBUH sent another letter to his son, and his son tore that letter up. And the magnificent kingdom of the Abyssinian empire dissolved. And we still have to this day their remenants - there was a civil war, and it's as the prophet PBUH said: Allah tore his kingdom up. So the tanuqi said "this is the first of the three signs". And he said "I took out an arrow from my quiver, and I carved out on the parchment (to not forget)". Then he said to the prophet PBUH "who is your secretary that will read to you?" So the prophet PBUH said "Muawiya" and so he was called and he read the letter. Inside the letter there was a question Heraclius is sending to the prophet PBUH. In it he said "you pretend to invite me to a heavan that is as broad as the heavan and Earth, so if that is the case, where then is hell?" This is the trick question being asked of the prophet PBUH.

So our prophet PBUH said "subhanAllah, where does the night go when the day comes?" Question 2 has been answered. So the tanuqi said "this is the second" so he scribes down on his leather parchment the second thing is done. Then the prophet PBUH said "you are an ambassodar, and you have a right over us, and if we had something to give you we would give you but right now I am in travel and I don't have anything." So the prophet PBUH is excusing himself; indeed the ambassador deserves something for his travels. The prophet PBUH is conforming to the political custom of the time, but he is saying "I can't give you a gift because we are on travel". So someone stood up and

said "Ya RasulAllah I'll give him a gift" and the sahaba gifted a yellow garment to the tanuqi. The narrator asked "who gave you the gift?" and the tanuqi says "it was Uthman ibn Affan". So the prophet PBUH then said "who amongst you will host this man?" - one of the ansar stood up and said "me". So the tanuqi stayed with the ansari for the night. When it was time for him to go back the next day, he stood up to leave and the prophet PBUH said "come here oh person of tanuk" so I came rushing towards him until when I was standing in front of him, he pulled back his garment and said 'come and look at what your master told you to look at'". So the tanuqi said "I went behind him and I saw a seal in between the two shoulder blades like a circular ball (type of hair/small as a pigeons egg in a non typical colour). And so the tanuq had all three signs and he went back to his home. And it indeed is a truly beautiful story of the seerah.

Seerah of Prophet Muhammad 92 - Battle of Tabuk 5 ~ Dr. Yasir Qadhi 15th October 2014

We will aim to finish the main events of the battle of Tabuk, and next time we will revise Surah Tawbah with regards to Tabuk. We discussed many episodes and today we'll continue with what happened during the 20 days the prophet PBUH was at Tabuk, and what happened on the way back.

We know from Bhukari he prayed the kasar salah for all of those 20 days. And in the area of Tabuk there was a small pool of water, and the prophet PBUH told the sahaba "do not touch the water". And how many people were in Tabuk? We don't know the exact amount but its reported to be 10,000 or 20,000 up to 30,000. Of these, one or two of them used the water of Tabuk before the prophet PBUH arrived. When he arrived he was angry at them and rebuked them for disobeying him. Nonetheless the prophet PBUH took some water in his hand, gargled it and spit it back in the pool. And that caused the water to come all the way to the brim, and the army was able to feed itself throughout the time they were there. It is said there is still a pool to this day in that area of Tabuk; they know the exact location where the prophet PBUH camped, they built a masjid over there called 'masjid Tawbah'. And there is a well that is the exact same well the prophet PBUH used.

As we said there was no battle - so what can we discuss? Many small instances and hadith the prophet PBUH said. For 20 days when he was there, he gave lots of small khutbahs and the books of seerah have recorded of them. One day the prophet PBUH stood up after salah and said "today Allah has given me five things that He hasn't given anyone before me:

1. I've been sent to all of mankind and those before me were only sent to their people

2. I have been helped by Allah to the distance of one months journey that the enemy will be frightened of me (i.e. the people were so terrified the tribes of Gasaanids and the Romans didn't show up even though it took a month for the muslims to arrive).

3. Ganeema is halal for me, but not those before me. We know from the hadith that before the prophet PBUH, Allah would in front of the peoples eyes send a lightening bolt from the heaven and nothing would be left. This was a sign their deed was accepted. But the prophet PBUH said "no other prophet was allowed ganeema except me".

4. The whole earth has been made a masjid, so whatever person of my ummah happens to have to pray, he may do the ablution and pray whereever he is. Whereas the previous ummah could only pray in the houses of worship (indeed the jews to this day cannot pray except in the Synagogue, and they have much more stricter purification rules that the water has to be running etc. For us any water is fine and if we don't have water, we can do masa i.e. tayamum. This is why the prophet PBUH said "anywhere in the world you have your tahur and masjid".)

5. What is the fifth one? Allah told me to ask what I want, and I decided to save my request for YOU until the day of Judgement; so any of you who says 'la ilaha illalah' will get this fifth

one (the special intercession of the prophet PBUH that his ummah will eventually enter Jannah).

He also announced predictons, that the muslims shall inherit the empires of Rome and Persia and this is exactly what happened. And note at this moment in Tabuk the prophet PBUH is closest to Rome and Persia than he ever was. And so he announces "Allah has promised the treasures of Rome and Persia".

Of the miracles that happened, in the journey to Tabuk, during their stay and on the way back the army ran out of food due to the huge numbers. So the prophet PBUH made special dua for water, and whatever food they had lasted all of their time during Tabuk. And this miracle of increasing food and water is a standard constant miracle the prophet PBUH brought. It happened explicitly at least two dozen times; in the battle of Tabuk alone it happened four or five times as reported in many narrations, that the sahaba complain there is nothing left, the prophet PBUH makes dua to Allah and Allah provides. In one occasion it's narrated the water came right out of his fingers (narrated in Hudaybiyya aswell). We also have a narration in the book of Ibn Sa'ad that some of the sahaba got lost and they couldn't find their way back to camp. So Allah gave them a kirama (a mini miracle). The prophets recieve mu'jizat (miracles) whereas non prophets can be given kiramats. What happened is the sahabi said his fingers began to glow in the dark, and so he used them as a torch to find his way back. The prophet PBUH also did other miracles in terms of predictions. Its narrated in Bhukari the prophet PBUH said "Count six things before the day of Judgement:

1. "My death"

2. "The conquest of Baytul Maqdas (and this happened 2 years after the death of the prophet PBUH)"

3. "Two plagues that will eliminate you (in the time of Umar RA there was a serious plague, and other commentators guess what plagues they are. Allah knows if they've happened or will happen in the future)"

4. "You will be given lots of money, so much so a person will be given 100 dinars (more than the annual income for sahaba) and he will be irritated and angry"

5. "A fitnah (trail) that no house of the Arabs (muslims) will be unaffected by it."

So there will be a major calamity that will affect the entire ummah. What is it? People in our times say it's happening now, but Allah knows best. We may guess but it's not our right to apply a specific prediction of the prophet PBUH to a specific event in time. The current scholars however say the current crisis of the ummah really is something that is a trial for the ummah.

6. "You will have a truce between yourselves and the Romans."

Other hadith tell us details that there will be a common enemy between the Romans and muslims. Then the hadith goes on: "then the Romans will be treachourous and break the treaty, and they'll come and fight you under 80 flags - this will be at the very end of time". This war at the end of time are predictions you can find in various hadith and even the Bible.

Another incident that occured in these 20 nights was a great honour for Abdur Rehman ibn Awf and that is that the prophet PBUH prayed behind him. And he is only one of two sahaba whom the prophet PBUH prayed behind in his lifetime. The prophet PBUH woke up to use the restroom before Fajr, so he went away from the people. The sahaba narrating the hadith said he took water and a spear (to provide shelter). "And so when he came back I poured the water for him and he washed his face and hands. And he tried to wash his sleeves but they didn't come to his elbow". So the prophet PBUH was wearing a juba' which had big heavy arms. So the sahaba said the prophet PBUH put his hands inside and lifted the sleeves up. This shows we cannot be lazy in doing wudu. Each and every limb has to be touched by water. And as for the masa, Mughira said "he put his fingers inside his turban, and then wiped over the turban". So masa (tayammum) is allowed for the turban; similarly women are allowed to do masa over their hijab. If a man is wearing a turban (not a topi) they made do masa. Then Mughira said "I bent down to take his shoes off but the prophet PBUH said 'leave them on for I wore them while I was on tahara'", so the prophet PBUH did masa over his shoes. Then they walk back to the campsite but lo and behold the sahaba have begun salatul Fajr because the prophet PBUH took some time. And so the prophet PBUH stood at the end of the line, and it was dark but people began to recognise him and the commotion spread. That the prophet PBUH is THERE. Abdur Rehman ibn Awf understood the prophet PBUH is there, so he took a step back but the prophet PBUH motioned to him to remain. So the prophet PBUH completed the salat, behind Abdur Rehman ibn Awf and he missed a rakat so he and Mughira stood up to read the missed rakat. This is the only time the prophet PBUH prayed behind a sahabi.

Note this didn't happen intentionally - they were waiting for the prophet PBUH but he didn't come. But the sahaba knew the salah is SO important that they didn't even delay it for the prophet PBUH. That really underscores the status of salah. We are lazy in our salah; imagine even the prophet PBUH, the sahaba knew he was going to come but the time for Fajr was going so they decide to pray. Even though the prophet PBUH was going to come shortly. This also shows us the blessing of Abdur Rehman ibn Awf. At the end of the day he is one of the promised 10 into Jannah, and he is an early convert, and his status is similar to that of Umar, Uthman and Ali RA. So he was considered to be of that elite circle, and so he was nominated to lead the jama'at. As for Abu Bukr RA, when the prophet PBUH felt sick he ordered Abu Bukr to lead. For around one week Abu Bukr led the salah; one day, when Abu Bukr was leading the prophet PBUH walked out. And he sat next to Abu Bukr, and when Abu Bukr saw the prophet PBUH was there, he took a step back. But the prophet PBUH motioned to him that "stay where you are". But Abu Bukr STILL disobeyed the prophet PBUH and took a step back, and the prophet PBUH then was forced to come up. The prophet PBUH said to him "why did you disobey me?" Abu Bukr said "It is not allowed for the son of Abu Qahafa to lead the prophet PBUH in salah" so the disobediance was out of love and respect, so technically he

never led the prophet PBUH is salat. So Abdur Rehman ibn Awf was the ONLY human ever who led a prophet in salat. This happened in one of the Fajr salahs during the 20 days at Tabuk.

Ibn Masud reports that "one night I woke up, and I saw a fire in the distance around the prophet PBUH, Abu Bukr and Umar. I went to see what was there and behold Abdullah dhulbe Jardain had died". That is 'the one with the two cheap garments'. His story is that, when he converted his tribe refused to give him anything. They just kicked him out. So he left only wearing one garment, when he got to Madinah he was so embarrased he tore the one garment he had into two to try and cover his body, and thus he known as the one 'with the two garments'. And it just so happened he died that night. As so the prophet PBUH, Abu Bukr and Umar were doing janazah salah over him. This shows us it is halal to bury someone at night; we see it here and we see it in the lady who used to clean the masjid so it's permissable to bury at night if that is what the situation dictates. And ibn Masud narrates the prophet PBUH himself went into the grave, and he said to Abu Bukr and Umar "hand him to me" and so they handed Abdullah dhulbe Jardain, and as the prophet PBUH was filling the grave he said "Oh Allah I am pleased with this servant of yours, so you aswell be pleased with him". Ibn Masud said "how I wish I would be the dead person in that grave right now". And this shows us the care and concern the prophet PBUH had for all the sahaba. This isn't an elite sahaba, we don't anything about him. But the fact that the leader of the army is waking up at night and personally burying him, what will that do to the moral of the troops? When they see the prophet PBUH himself in the grave and with his bare hands filling it up, this builds an unparalleled enthusiasm in the sahaba.

We also have many fiqh issues from Tabuk. In the books of hadith regarding many things you find 'in the battle of Tabuk...' or 'during the battle of Tabuk...' because many things happened at Tabuk. So one sahaba said "I saw during Tabuk the prophet PBUH do wudu only once once". So we learn it's permissable to do wudu once. We also learn the prophet PBUH would always pray with a sutra, and he always took a sutra. Sometimes he would shove a spear on the ground; other times he would put the saddle of the camel on the ground. One of the sahaba asked him "ya RasulAllah how much should the sutra be?" The prophet PBUH said "it should be as large as the saddle of a camel" i.e. something visible that will stop people. We also learn from Tabuk the prophet PBUH combined ALL of the salah on the way going and on the way back. And that in Tabuk for 20 days he did kasar (every four raka'at is made into two) but he didn't combine. This shows us the sunnah is that you only combine salahs during the actual travel. And when you get to your destination you stop combining and you pray each salah individually but do kasar. The prophet PBUH did that at the conquest of Mecca aswell. On the way going and coming back, the prophet PBUH combined Zuhr and Asr, Magrib and Isha - but in Mecca and in Tabuk he never combined salahs. This is a common negligance/misunderstanding that is against the sunnah of the prophet PBUH. He never ever combined when he was at a temporary location. He only combined during the actual journey. Once you get to your destination you do kasar. How long? We discussed before; one opinion is 20 days based on Tabuk. The strongest is that there is no set number of days. It goes back

to your own state of affairs. Are you travelling or are you semi settled etc? The majority opinion is four days and there's no problem with sticking with this.

Also in Tabuk the prophet PBUH passed by a dead animal so he said to the sahaba "why don't you benefit from this animal?" THe sahaba said "it's najas (impure) how can we benefit from it?" He said "when you tan the skin, the skin become pure". So the majority position is the carcuss of an animal is impure and the meat is always haraam, but you can benefit from the skin of a dead animal IF you tan it. This is also fiqh from Tabuk.

As for the political side: treaties, he sent letters to Heraclius etc all done before.

On the way back what happened? A number of incidences. Firstly, the prophet PBUH passed by Al Hijir, the place of Thamud and the people of Saleh. To this day that area is well known. And those houses are still there. Now, Thamud dates back thousands of years. Their houses, and even the well the camel used is still there to this day. Why? Their houses weren't built of wood, their houses were carved into their mountains. We don't know HOW that was done. But we can still see their houses, and this is something that predates Ibrahim AS. It's of the ancient civilisations. You can walk into the mountains and literally see the rooms and chambers, and even beds which have been carved into the wall. So the prophet PBUH passed by al Hijir, and the people began rushing in to go and see what's inside. The prophet PBUH commanded them to come back by saying "asalaatu jaamiya" as he normally did. And he said to them "why would you want to enter in upon a people whom Allahs wrath came down upon?" So they said "we are amazed at that oh messenger of Allah" to which he replied "should I not tell you something more amazing than that? A man amongst you who is informing you of what happened, and what will happen" i.e. 'your prophet is more amazing than the remenants of the adhab of the people of Saleh'. "So be firm, for Allah will not lose anything by punishing you". And he also said "do not enter in a people who wronged themselves and were punished for fear you will be punished how they will be punished, unless you are crying as you go in". And the prophet PBUH himself covered himself with his turban, lowered his head and rushed through the valley without pausing.

And as the sahaba went through, some of them went to the wells which still had water in them. So they used water and they took it out. When the prophet PBUH heard of this, he forbade them and said "any water you've collected give it to the animals". Some of them mixed the water with dough to make bread, but the prophet PBUH said "do not eat that bread, give it to the animals". From this the books of fiqh mention you cannot do wudu from impure water, and especially the water from the valleys of Thamud. It's a valley of punishment so we should not go over there. And he also said to them "do not ask Allah for miracles, because the people of Saleh asked (but they cut off the ligament of the camel)". And he told them "the camel would come from there and go from there", and he said "the camel would drink their water one day (and this is in the Quran)" - the entire citys water would be drunk by the camel in one day. OF course the miracle was that this huge camel was carved in front of their eyes. Allah is showing them "you think you are powerful caraving rooms into mountains, I can create life from a mountain" and in front of their eyes the camel literally

walked out of the wall. And it was a massive giant camel; even though they saw that sign, they disobeyed. It was so big the hadith says the camel would drink the water one day, and the next day it would feed the whole city with milk. But they still cut off its ligament, and "so Allah sent upon them the sayha (loud sound) that silenced all of them under the heavans".

When the sahaba passed through the valley it was night time so they camped there, and the prophet PBUH told them "do not leave your tents at night, unless you have a companion with you". Some reports mention the prophet PBUH predicted a storm would come. Two sahaba disobeyed the command and went out; the both of them were inflicted with illnesses. The first of them went a bit mad and the prophet PBUH made dua for him and he was cured. The second its said the winds took him to a far away mountain, and he had to make his own way back to Madinah later on.

Another incident mentioned on the way back was that their supplies were diminishing, the water they took from Tabuk was very low and the animals were withering. So they began to complain "ya RasulAllah do something our animals cannot carry us". So the prophet PBUH said "bring your animals to me". So the sahaba brought them; the prophet PBUH lined them up and patted on them and said "OH Allah cause these animals to carry those who are in your path, for you are the One who carries on animals that are weak and strong, and that which is wet and dry, and over the land and ocean". The narrator of the hadith is Fudhala who said "by the time we got back to Madinah, our animals were so strong and energetic that we had to struggle with them to pull them back. And I would say to myself, this is the dua of the prophet PBUH, he made it for the wet and dry - I understand. But how about the land and ocean?" Then he said "it came to pass we conquered Syria. And after we went to conquer Cyprus (in the time of Muawiya)" so Fudhala said "I was there, and when I saw all of the ships, I realised this is the dua of the prophet PBUH". Because what was the dua? The prophet PBUH said "carry the people on the land and in the sea". SubhanAllah. Fudhala saw with his own eyes the reality of the dua.

Also on the way back they ran out of water again. So the prophet PBUH made dua for rain. So that night it rained and poured so much. And in the morning after Fajr the prophet PBUH gave a famous khutbah reported in Bhukari that "Allah said 'Some of my servants woke up this morning believing in me and rejected me'". How so? Some of the hypocrites said regarding the rain "this is not a miracle". What did they say? "This is because of the blessings of a star". They believed in zodiac type signs, and it happened to be on the day of a paticular star so they believed the rain came from the star. So one of the hypocrites said "it rained because we are in the time of that good luck star". So he said this to trivialise the dua of the prophet PBUH. So at Fajr the prophet PBUH said "Allah has said 'today, some of you woke up believing in me, others have rejected me. As for those who have said rain has fallen because of Allah they believe in me. As for those who have said rain has fallen because it's the time of star, they are believers in the star and rejectors of me'". This hadith is very important in Theology - it shows us we do NOT ascribe blessings to other than Allah. If we ascribe independant blessings to other than Allah is major shirk. To believe a star gives you your food, or a stone is a 'good luck charm'; this is major shirk. To wear a talisman and say 'this will protect me' - all of this goes

under the issue of good luck and bad luck which we don't believe in. Believing in charms and amulets is disbelieving in Allah. Note if what you are wearing is Quran, the scholars have differed as to its permissability. It cannot be shirk because the Quran is the speach of Allah and isn't seperate from Allah. But some scholars have said it is not appropiate to wear the Quran out of respect. Theologically it's fine but out of respect it shouldn't be done. As for seeking refuge in the Quran, yes this is allowed because the Quran is the speech of Allah and the speech of Allah is an attribute of Allah. Essentially it's allowed to seek baraqah from the Quran, but practically scholars have said it is disrespectful to the Quran to i.e. put it in a glove compartment.

On the way back another incident occured wherein the munafiqun were getting irritated. The prophet PBUHs camel were not to be found and so he sent the sahaba went out to find it. One of the hypocrites said "this is a man who thinks he is a prophet, and he tells you that wahi comes from the heavans, but he dosen't even know where his camel is". He said this far away from the prophet PBUH, but it so happened that one of the people that shared the tent with him was with the prophet PBUH at the time. So the prophet PBUH stands up and says "some of you have said such and such". The man is on the other side of the army, Allah has told the prophet PBUH what's been said. So the prophet PBUH said "walahi I am a human and I only know what Allah tells me. And Allah has just told me my camel is stuck in such a valley and it's harness has caught a tree. So go get the camel". So the sahaba went and brought the camel back. This man standing next to the prophet PBUH goes back to his entourage and tells them the entire story, and one of the other people tells him "this is the guy who said it". So the sahabi gets enraged and he kicks the person out from the army. This is another mini miracle that took place - and this again shows us, does the prophet PBUH know the unseen? No. He himself said "I am only a human and Allah has told me...".

Another sad incident of the munafiqun occured aswell, for which Allah revealed verses, is that a group of munafiqun began laughing and joking too much beyond what was appropiate. They said completely inappropiate statements "the prophet PBUH is telling us we are getting to Rome and Persia who is he?" Walahi it is truly bizzare and a miracle that to this day, historians do not understand how the Sassanid empire just dissapeared within 5-10 years. After 700 years of being a superpower, within 5 years the entire empire dissapears and becomes an Islamic state. As for Rome, the empire was carved into half and given to Islam. And the muslims got the better half including Alexandria which was the educational superpower of the world. It was full of prestigue Ammar ibn Aas with 4000 people conquered the entire strip of Northen Africa. So the munafiqun are mocking this. Another said "look at these people around us, they recite the Quran but they are fat and cowards". And so one of the sahaba overheard this and said "you are lying and I will tell the prophet PBUH what you said". So the sahabi began galloping to get to the front of the army to tell the prophet PBUH, but by the time he got there, the prophet PBUH was already in wahi. You could see his eyes were down and the sahaba knew wahi was happening. When the sahabi rushed to the prophet PBUH the munafiq behind him rushed aswell to try and make up an excuse out of fear; meanwhile wahi is coming down, and before the sahabi could get to the prophet PBUH and explain to him, the wahi finished and the prophet PBUH began reciting what Allah revealed.

That "the munafiqun are terrified that Allah will reveal something that will expose what is in their hearts." The munafiq jumps off the camel to show remorse and humbleness, and comes running to the prophet PBUH and he thinks the sahabi has told already what he said, so he blurts out what he is going to say; as he blurts out what he will say, the prophet PBUH is reciting the Quran, and the Quran quotes him before he even speaks. Walahi the most amazing scene. That "if you were to ask them why they are saying this, they will say 'we are only laughing and having a good time'. Say: "are you laughing and joking about Allah and His messenger?'" Its an amazing story, the man is saying "we were only joking" and as he is saying it, the prophet PBUH is reciting Quran which quotes him exactly. And without even looking at the man, and the prophet PBUH goes on and Allah is saying (Surah Tawbah verse 66) "don't give me your excuses - you have commited kuffar after your imaan". And the sahabi said "I saw this munafiq running behind the camel of the prophet PBUH, holding on and being dragged; and the prophet PBUH would not even look at him. He just kept on repeating 'don't give me your excuses - - you have commited kuffar after your imaan'". This is a very important lesson for us, that yes we believe in something called holy and sanctity. Yes, certain things are off limits for jokes. In fact the Quran says very clearly "do not make false of their false Gods" - not only making fun of Allah and His messengers, but even making fun of a false God we don't believe in. To mock or ridicule is completely haraam; if that is for a false God, how about Allah? Therefore one of the actions of kuffar is to make fun of Allah and His messenger. It's impossible for a heart of imaan to make fun of Allah. Therefore if anyone does this and wants to be forgiven they have to re-accept Islam. In other words, they are NOT muslims. Allah is very explicit, that when you make fun of Allah and His messenger, you commit kuffar.

Therefore one of the most bizzare plots of the entire seerah of the munafiqun occured after this incident. Some of them, it is said around 14, actually attempted to assassinate the prophet PBUH. It seems to be a spur of the moment thing they tried and obviously failed in. When the prophet PBUH was travelling at night, he seemed to have seperated and went on top of a cliff. So his camel along with some sahaba were at a dangerous location. Ammar ibn Yasir was there along with Hudhayfa. So they narrate that "in the middle of the night we see around 14/15 bandits with their faces covered; they came and charged the camel of the prophet PBUH". Ammar and Hudhayfa didn't know what was going on, the prophet PBUH took some evasive action and went down quickly into the valley, so the bandits fled away. THe prophet PBUH said "do you know who they were?" The sahaba said "no". The prophet PBUH said "they were of the munafiqun, they wanted to throw me off the edge of the cliff". And so the prophet PBUH was protected by Allah; most of the sahaba didn't hear of this event and the prophet PBUH just moved on.

The prophet PBUH finally returns back to Madinah after almost 50/60 days, maybe even three months. Here is where in sahih Bhukari we learn that one of the sahaba said "I was one of the children who ran outside to Thaniyatul Wada'a to welcome the prophet PBUH." And as we have explained before, Thaniya is a mound/hill, and Wada'a is 'goodbye'. Thaniyatul Wada'a was the hill located towards the north of Madinah, and it's the place where the families would walk with the travellers up until. When they got to Thaniyatul Wada'a that is where they

would embrace, say goodbye and watch the travellers go. In Bhukari we learn they went to Thaniyatul Wada'a. In Bayhaqees dalaail nabuwa (book of miracles) we learn the women and children all went outside singing the famous poem we know. The biggest misconception is that this poem was said when the prophet PBUH came to Madinah for the first time at the Hijrah. This is completely wrong for several reasons - the simplest one is Thaniytaul Wada'a is up north, but the prophet PBUH came into Madinah from Kuba which is directly oppisite i.e. south. So it's not possible they are saying this poem and he is coming from Mecca. The poem is "the sun has come up to us from Thaniyatul Wada'a" i.e. he is coming from up north. So this poem was said at the incident of Tabuk, not at the Hijrah. Also, when the prophet PBUH immigrated, most of the city was not muslim yet, whereas in Tabuk 100% are muslim. And the prophet PBUH returned to his masjid, prayed two raka'at, and almost immediately he began accepting delegations of the people who stayed behind, including Ka'ab.

We conclude with discussing the primary benefit of the entire incident of Tabuk. Allah knows best and as we've said, this is a big mystery: why did the prophet PBUH go to Tabuk? The only real answer is that Allah told him, and this makes sense from the Quran where Allah says "go ahead and fight"; "oh people what is the matter with you when Allah says go and you do not?" Perhaps it was to prepare them for the death of the prophet PBUH and the immediate conquest to come right after. And the first conquest was in the same direction; so it's as if they are being led to the prophet PBUH to the very place and land which within a year they will go again and fight. That is why at Tabuk the prophet PBUH tells the sahaba "after my death you will conquest Baytal Maqdas". So what appears to be the most obvious wisdom; the prophet PBUH is about to pass away in a year. This is the final expidition and there is no war or threat. Why? Because it was the most difficult expidition merely to participate in. Just to leave everything, leave the crops, the family etc and go for one months journey - if you can do that, then the fighting is easier. So it was a test from Allah and the sahaba passed the test. One can say the presence of the prophet PBUH solidified some of the northen tribes, which is true, but it dosen't make sense to bring 20,000 people just to make peace treaties with small tribes of 500. The wisdom therefore is what will happen in a year - when larger armies will go up north, follow the same path and actually fight for Islam. The prophet PBUH led them first - next time they will do it on their own. On his deathbed when the prophet PBUH is about to die, what does he do? He prepares the army of Usama ibn Zaid to go up north - and indeed the very first land that was conquered was Shams.

Seerah of Prophet Muhammad 93 - Tafsir of Surat At-Tawbah & Tabuk ~ Dr. Yasir Qadhi 22nd Oct 2014

There is one incident left that happened after the return of the prophet PBUH, and that is the death of the leader of the munafiqun Abdullah ibn Ubay ibn Salool. Probably around one month after Tabuk, ibn Salool felt sick and they realised he was about to die. And he requested the prophet PBUH to visit him on his death bed. Who is Abdullah ibn Ubay ibn Salool? He was going to be one of the main leaders of Madinah pre Islam, and he was the senior most politician who was alive when the prophet PBUH immigrated to Madinah (Yathrib). The other leaders had either been killed in the wars of Buath, OR after the coming of the prophet PBUH they fled within a year or two. So eventually the only senior elderly leader is Abdullah ibn Ubay ibn Salool. He embraced Islam after the battle of Badr as this was when the final idolators had to leave or accept Islam. He was the last batch of people to convert. After Badr there was no choice: you either accept Islam or leave Madinah. So he accepted Islam with the last batch of converts, he didn't want to but he was forced to. And he showed us his true colours at Uhud - he turned back with 1/3 of the army and abandonded the prophet PBUH. What was his excuse? He criticised the prophet PBUH for not listening to him i.e. "you didn't listen to me, so I'm not fighting for you". So he felt he was the leader above the prophet PBUH, and this is kuffar in and of itself. And what did he do in Ahzab? He tried to terrify the muslims, and he himself was genuinely terrified. And he wanted somehow to get out and make some type of treaty. So he would go around the sahaba and keep on telling them "can't you see how many people are here aren't you terrified?" etc. So he went around trying to make the sahaba scared. What did Allah say in the Quran? "Their (the sahaba) imaan went up". Had he actually cooperated with the Banu Quraydha or Quraysh, it's clear treason and he would have been executed.

After this came the big incident - the slander of Aisha RA. Right before the slander in the incident of Banu Mustaliq, Allah revealed surah Munafiqun. One of the worst things he did was that he publically said "when we return back to Madinah, the people of honour will expel the people of lowliness". He met himself by 'honour' and the prophet PBUH by 'ajal' i.e. lowly people. And again this is pure kuffar. And what happened on the way back? His son, Abdullah ibn Abdullah ibn Ubay ibn Salool, who was a true believer, when he heard his father said this, he did not allow his own father to enter back into the city until ibn Salool went to the prophet PBUH and asked forgiveness. On more than one occasion Umar RA had asked permission to execute Abdullah ibn Ubay ibn Salool but the prophet PBUH kept on saying "let him be" or sometime "Allah did not ask me to open up the hearts of men" or "let not others say Muhammad kills his own followers". So there is a PR move that his pretending to be muslim is less harmful than executing him. And of course one of his worst crimes was beginning the slander of Aisha RA. And again Allah explicitly condones him in the Quran in surah Nuh. And Allah says "this is the one who took charge/the most arrogant of them". Allah uses a very harsh word to describe him. And of course there was no witnesses to testify against him, but Allah says He will take care of him in the next world with a harsh punishment.
This is Abdullah ibn Ubay ibn Salool, and his entire CV is one evil of another.

So when he was on his deathbed he begged the prophet PBUH to visit him. And its amazing to see the psychology of the munafiqun, that
at some level they believed in Allah. At another level they are too arrogant to worship him. In this they have some type of similarity with iblees, and this is why munafiqs are worse than a normal kaafir. The regular kaafir dosen't know Allah or Islam or dosen't believe in it. But the munafiq knows Islam; at some level they believe in Allah yet they don't act. Indeed why does he want to the prophet PBUH to visit him? He even says "ask forgiveness for me" - at some level there is knowledge that Allah is his creator, yet at another level he is too arrogant to actually sumbit to Allah and His messenger. This is why Allah says in the Quran the munafiqun will occpuy the lowest depths of Hell. That is why, when the call came to visit him, Umar RA asked "Ya RasulAllah will you visit such an enemy of Allah?" So the prophet PBUH said "I hope that through him Allah will cause (many) people to embrace Islam". This shows us again Islam takes into account the overall image; the prophet PBUH did not defend Abullah ibn Ubay when Umar RA said "he is the enemy of Allah". Rather the prophet PBUH said "I hope by this visit to get the hearts of other men" i.e. there is a greater good. So you must weight the good and bad and look at what is better overall for the ummah.

There are two reports: one report is Abdullah ibn Ubay himself asked the prophet PBUH for his shirt as a kuffin. The more authentic report is that after he died his son asked the prophet PBUH for his shirt. It could be both are valid. In any case what is clear that the prophet PBUH actually did give his shirt; and this is an example of baraqah. Further the son asked the prophet PBUH to lead the janazah salah. So the body was brought to the masjid, and when the prophet PBUH stood up, Umar RA held on to his lower garment and said "Ya RasulAllah will you pray for him after he's done etc" and Umar listed a whole long of evils. And then Umar said "and even after Allah has prohibited you for praying for them". This shows us the level of comfort Umar RA felt with the prophet PBUH, for him to actually remind the prophet PBUH of a verse of the Quran. This also shows us that the leader can be politely challenged. Umar RA is just saying "I don't understand how can you pray for him?" And the prophet PBUH said "Rather Allah has given me a choice and I've chosen to ask" and he quoted surah Tawbah verse 80. This shows us much of the surah had been revealed already. So this verse says "seek forgiveness or don't seek forgiveness". So this is a choice given by Allah to the prophet PBUH. Then Allah says "if you were to ask 70 times, Allah won't forgive"; so the prophet PBUH said "If I knew 71 times would have forgiven them, I would have done that". Then the prophet PBUH prayed, and in at-Thabari its mentioned the prophet PBUH himself went into the grave and helped bury this man who was such an enemy. This shows us you don't want the fire of hell for even your worst enemy. So the prophet PBUHs mercy and tenderness was so much he even wanted ibn Ubay to be forgiven.

Then, after this incident, Allah revealed verse 84 in which Allah says "Never pray for any of them who dies and never stand at their grave". Why? Because the prophet PBUH stood at the grave of ibn Ubay, and he made a long dua for him as was his custom. After he did it for ibn Ubay, then Allah said "if a known munafiq dies you cannot pray for him". For us this verse is not applicable because we do not know who is a munafiq. But for the prophet PBUH, and Jibreel AS had told him the names of the munafiqs as we know; after this, the prophet PBUH

was told "never ever pray for these people or stand at their graves. They are kuffar". With this incident we conclude all the events of Tabuk. We will now discuss Surah Tawbah, and its a very long surah; 2/3 of it deals with Tabuk so we cannot possible cover all these verses. Also note the first 37 verses were revealed later on in a few months (in Dhul Qa'da of the 9th year).

Now, of course surah Tawbah is the only surah which does not 'Bismillah...' at the start. It's also one of the last surahs to be revealed, beacuse we are already in the 9th year of the Hijrah. There is literally one year left. So this is one of the last to be revealed. Why is there no Bismillah? There are two opinions narrated from the sahaba:

1. First is a hadith in Sunan Tirmidhi, that Uthman ibn Uffan, the compiler of the mushaf was asked "Oh Ameer al Mu'mineen why is there no Bismillah and why did you put Tawbah in its place (i.e. after Anfal when its early Madinah, and Tawbah is late Madinah)"? So Uthman said "Tawbah was one of the last revealed; and the matter was unclear to us where it should go. Therefore we put it with Anfal because the content is the same. And we did not put a 'Bismillah' not knowing if the two are connected or not". Because of this some of the tabioon actually said Tawbah and Anfal are one surah. Remember the sahaba did not write the names of the surah inside the mushaf, nor did they write the ayah numbers. Therefore some of the tabioon understood Tawbah and Anfal are one surah, so there are reports there are 113 surahs in the Quran - not because a surah is missing, but because they've joined Anfal and Tawbah. This is reported by Kitaada, the student of ibn Abbass. But this is a position hardly anyone else agreed with; the bulk of the ummah, and what has become the ijmah, is that Anfal and Tawbah are two seperate surah.

This also raises the question of who did the ordering of the surah? It appears it was the sahaba. The ordering of the verses everyone agrees the prophet PBUH did that. There is a famous german orientalist, Angelica Newath, and her speciality is the Quran and the harmony and structure of the Quran. And she actually has some very unique research of analysing the melody and rhyme of the surahs. And she's shown there is an internal structure of ryhme and harmony. The point is, the arrangment of the verses are from Allah; but the arrangement of the surahs is something that has been contraversial. Allah knows best but it appears to be the sahaba who did this. The evidence for this is that every sahabi who had his own Quran arranged the surahs differently. But once Uthman standardised it, then it became binding on us to follow the set arrangement to respect the ijma' of Uthmans compilation.

2. This leads to the second opinion narrated from Ali RA. He was asked by one of his sons "why is there no Bismillah?" And Ali RA said "this is a surah wherein Allah cuts off his ties with the pagans; it is not befitting he begins it with mercy". The very first line "Baraa..." means to completely cut off. So it is not befitting. And the rest of the surah is very harsh, so again it's not befitting the surah begins with mercy.

As we said the first 37 verses were revealed later right before the hajj. Let us move to verse 38 which deals with Tabuk.

38. O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah , you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little.

Here begins the severe warning to go forth. And these verses are very powerful verses of Jihad, but they need to be put in the correct contexts. It is unislamic for any muslim to take this verse and apply it to his paticular cause. Allah is referring to the battle of Tabuk; to take it and apply to oneself is dangerous.

39. If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent.

Here is a very explicit reference that the battle of Tabuk was simply a command and test from Allah. There is no legitimate reason i.e. threat or danger as to why the prophet PBUH went up north, but the reason is most likely a test to raise the bar.

40. If you do not aid the Prophet - Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed Allah is with us." And Allah sent down his tranquillity upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest. And Allah is Exalted in Might and Wise.

So Allah is referencing the Hijrah - and this is the verse that explicitly affirms Abu Bukr RA is a true sahabi. Anyone who denies that Abu Bukr is a sahabi has contradicted the Quran, and therefore is not apart of Islam.

41. Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah . That is better for you, if you only knew.

This is the most powerful verse about Tabuk. Allah is saying to GO whatever your state is. This shows us Tabuk was fard ayn - once again the wisdom is to demostrate who is the real believer to prepare them for the battles to take place within a year of the death of the prophet PBUH.

42. Had it been an easy gain and a moderate trip, the hypocrites would have followed you, but distant to them was the journey. And they will swear by Allah , "If we were able, we would have gone forth with you," destroying themselves [through false oaths], and Allah knows that indeed they are liars.

Here begins the tyraid, criticisms of the munafiqun. That Allah exposes them as liars.

43. May Allah pardon you, [O Muhammad]; why did you give them permission [to remain behind]? [You should not have] until it was evident to you who were truthful and you knew [who were] the liars.

This is a beautiful verse in the Quran in that Allah midly rebukes the prophet PBUH but before He does He says first that "Allah has forgiven you, BUT why did you...". This is a reference to when the prophet PBUH accepted any and all excuses from the munafiqun that "I'm not well" or "my family is.." and whatever excuse was given, the prophet PBUH accepted. So Allah says to the prophet PBUH he should not have accepted the excuses.

44. Those who believe in Allah and the Last Day would not ask permission of you to be excused from striving with their wealth and their lives. And Allah is Knowing of those who fear Him.

How does this verse apply to us? Think about how many excuses we make when it comes to salah, Quran, praying in the masjid etc. Those with imaan do not give excuses

45. Only those would ask permission of you who do not believe in Allah and the Last Day and whose hearts have doubted, and they, in their doubt, are hesitating.

Here the prophet PBUH is being told to look at the preperations of those who has given excuse.

46. And if they had intended to go forth, they would have prepared for it [some] preparation. But Allah disliked their being sent, so He kept them back, and they were told, "Remain [behind] with those who remain."

47. Had they gone forth with you, they would not have increased you except in confusion, and they would have been active among you, seeking [to cause] you fitnah. And among you are avid listeners to them. And Allah is Knowing of the wrongdoers.

This is a very powerful verse - in it Allah is saying there are three types of people: the first, the fitnah mongers, second those who hearts will be swayed by the fitnah mongers. Third, those who won't be swayed by the fitnah mongers. This shows us that there are people of weak hearts. The point is when we think of the sahaba we think of Abu Bukr, Umar, Ali etc and yes those are the elite. But let's not forget, for every known sahabi there is at least 1000 sahabi that are not known. And the reason is because they are not on that level. So even in the time of the prophet PBUH people could be persuaded to do evil by the fitnah mongers. So what do you think about our times? When someone comes with bad thoughts, there are those whose hearts will be swayed. So Allah is saying people who would listen to such evil things, Allah saved the sahaba by not having them in the army.

48. They had already desired dissension before and had upset matters for you until the truth came and the ordinance of Allah appeared, while they were averse.

49. And among them is he who says, "Permit me [to remain at home] and do not put me to trial." Unquestionably, into trial they have fallen. And indeed, Hell will encompass the disbelievers.

The reference for this verse is for that person who said he can't go because the Roman women would be too much temptation. The most flimisiest of excuses. You are fighting jihad on a battlefield - if you a women from miles away what will happen? Yet this is one of the excuses a munafiq gave. So this is what Allah is referencing and He is mocking them.

50. If good befalls you, it distresses them; but if disaster strikes you, they say, "We took our matter [in hand] before," and turn away while they are rejoicing.

So if good happens they are angry, but if a disaster falls they are happy and will say "you should have listened to us". This shows us if a muslim is happy when Islam is smeared then he has no imaan. But if a muslim feels pain when Islam is smeared this is a sign of imaan. This ayat proves this.

51. Say, "Never will we be struck except by what Allah has decreed for us; He is our protector." And upon Allah let the believers rely.

This is one of the most powerful and beautiful verses in the surah.

52. Say, "Do you await for us except one of the two best things while we await for you that Allah will afflict you with punishment from Himself or at our hands? So wait; indeed we, along with you, are waiting."

So Allah is saying the sahaba are winners in every situation: if they win they win, if they die they go to Jannah.

56. And they swear by Allah that they are from among you while they are not from among you; but they are a people who are afraid.

57. If they could find a refuge or some caves or any place to enter [and hide], they would turn to it while they run heedlessly.

Allah repeats this in surah Hashar.

58. And among them are some who criticize you concerning the [distribution of] charities. If they are given from them, they approve; but if they are not given from them, at once they become angry.

59. If only they had been satisfied with what Allah and His Messenger gave them and said, "Sufficient for us is Allah ; Allah will give us of His bounty, and [so will] His Messenger; indeed, we are desirous toward Allah ," [it would have been better for them].

This is a reference not to the battle of Tabuk, but the battle of Hunayn which took place after the conquest of Mecca. When the bedouin leader went up to the prophet PBUH and said "give me money". The leader of the neo-kharijites; and he was also a munafiq because he outwardely said he's a muslim.

60. Zakah expenditures are only for the poor and for the needy and for those employed to collect [zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah . And Allah is Knowing and Wise.

Allah here discusses the eight categories of zakaat and this is the primary verse in the Quran.

61. And among them are those who abuse the Prophet and say, "He is an ear." Say, "[It is] an ear of goodness for you that believes in Allah and believes the believers and [is] a mercy to those who believe among you." And those who abuse the Messenger of Allah - for them is a painful punishment.

Here we find the munafiq are making fun of the prophet PBUH for being too lineant. So Allah reverses it back and says "the fact that the prophet PBUH only listens it is better for you; if he were to act you would not be alive anymore". So one of the points here is that the sahaba is complaining to the prophet PBUH about the munafiqun, and the fact that the prophet PBUH is just listening and not doing anything its better. Also the fact that the prophet PBUH believes the sahaba - its a mercy for them. Further, we have clearly respect for the prophet PBUH comes from imaan. So anyone who harms or makes fun of the prophet PBUH is not a muslim. It is impossible for a muslim to ridicule, mock or joke about the prophet PBUH.

62. They swear by Allah to you [Muslims] to satisfy you. But Allah and His Messenger are more worthy for them to satisfy, if they should be believers.

63. Do they not know that whoever opposes Allah and His Messenger - that for him is the fire of Hell, wherein he will abide eternally? That is the great disgrace.

64. They hypocrites are apprehensive lest a surah be revealed about them, informing them of what is in their hearts. Say, "Mock [as you wish]; indeed, Allah will expose that which you fear."

So this verse shows the hypocrites at some level believe in Allah. Imagine what type of imaan this is: the munafiq know Allah knows what is in their hearts, and they are worried a surah will come down to expose them. The eloquence in the Quran is that Allah describes that fear in their hearts; He exposes them by exposing their FEAR of being exposed. SubhanAllah.

65. And if you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allah and His verses and His Messenger that you were mocking?"

66. Make no excuse; you have disbelieved after your belief. If We pardon one faction of you - We will punish another faction because they were criminals.

This is a reference to the multiple jokes that took place on the way back from Tabuk against the prophet PBUH. The next verses Allah threatens them.

74. They swear by Allah that they did not say [anything against the Prophet] while they had said the word of disbelief and disbelieved after their [pretense of] Islam and planned that which they were not to attain. And they were not resentful except [for the fact] that Allah and His Messenger had enriched them of His bounty. So if they repent, it is better for them; but if they turn away, Allah will punish them with a painful punishment in this world and the Hereafter. And there will not be for them on earth any protector or helper.

Another claim said on the way back from Tabuk is that one of the munafiqs said "If Islam is true this means we are more misguided than donkeys" i.e. 'what a stupid religion'. When the news reached this is what they said, they swore by Allah they didn't say it. So Allah revealed the above verse (74) exposing their lies. The planning 'that which they could not attain' is a reference to the attempted assassination attempt on the prophet PBUH.

75. And among them are those who made a covenant with Allah , [saying], "If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous."

76. But when he gave them from His bounty, they were stingy with it and turned away while they refused.

Now this verse is famously attributed to a sahabi who begged the prophet PBUH for more money, and the prophet PBUH kept on saying "don't ask for more money its a fitnah", but he insisted. So the prophet PBUH made dua, the sahabi became rich but when the zakaat collectors came, he was stingy and basically turned away. The story is famous and the sahabi's name is mentioned - but it is problematic on many accounts. Even in the story, the sahabi repents and the prophet PBUH refuses to accept his receptance. This is simply unheard off in the seerah; and it goes against the Quran. The story has a weakness in its chain, so most likely it isn't true. When the story contradicts something clearly authentic i.e. Allah can forgive if you ask, and according to the story the sahabi came wanting to be forgiven but the prophet PBUH said "I'll never forgive you" - that dosen't make sense.

So what does this verse apply to? It dosen't apply to the sahabi, rather to some of the hypocrites. Some of them wanted to be rich and they said "if we become rich we will be generous". But after being rich they became stingy so they lied to Allah and His messenger resulting in their hypocrisy.

79. Those who criticize the contributors among the believers concerning [their] charities and [criticize] the ones who find nothing [to spend] except their effort, so they ridicule them - Allah will ridicule them, and they will have a painful punishment.

This is a reference to the sahabi who couldn't afford anything so he spent the whole night drawing water from a well. And he came and gave half a handful - upon this the munafiqun mocked him saying "what does Allah need half a date for?"

80. Ask forgiveness for them, [O Muhammad], or do not ask forgiveness for them. If you should ask forgiveness for them seventy times - never will Allah forgive them. That is because they disbelieved in Allah and His Messenger, and Allah does not guide the defiantly disobedient people.

We discussed this verse previously regarding the choice of seeking forgiveness the prophet PBUH had.

81. Those who remained behind rejoiced in their staying [at home] after [the departure of] the Messenger of Allah and disliked to strive with their wealth and their lives in the cause of Allah and said, 'Do not go forth in the heat." Say, "The fire of Hell is more intensive in heat" - if they would but understand.

In this verse the prophet PBUH is commanded it is haraam to allow the hypocrties to go forth in a battle after Tabuk. But Tabuk was the last battle, yet verse 83 says:

83. If Allah should return you to a faction of them [after the expedition] and then they ask your permission to go out [to battle], say, "You will not go out with me, ever, and you will never fight with me an enemy. Indeed, you were satisfied with sitting [at home] the first time, so sit [now] with those who stay behind."

So why is Allah saying this? To humuiliate them - even if they want to go, they will not get the honour.

84. And do not pray [the funeral prayer, O Muhammad], over any of them who has died - ever - or stand at his grave. Indeed, they disbelieved in Allah and His Messenger and died while they were defiantly disobedient.

This verse is a reference to Abdullah ibn Ubay ibn Salool and the prophet PBUH was commanded after this to never pray for a hypocrite or do his janazah.

94. They will make excuses to you when you have returned to them. Say, "Make no excuse - never will we believe you. Allah has already informed us of your news. And Allah will observe your deeds, and [so will] His Messenger; then you will be taken back to the Knower of the unseen and the witnessed, and He will inform you of what you used to do."

This is a reference to the morning the prophet PBUH came back from Tabuk and there was a long line of munafiqs ready to give their excuses. So Allah revealed this verse after the prophet PBUH accepted all their excuses.

95. They will swear by Allah to you when you return to them that you would leave them alone. So leave them alone; indeed they are evil; and their refuge is Hell as recompense for what they had been earning.

97. The bedouins are stronger in disbelief and hypocrisy and more likely not to know the limits of what [laws] Allah has revealed to His Messenger. And Allah is Knowing and Wise.

Then Allah mentions the bedouins and Allah criticises them by saying most of these outside converts, as of yet imaan has not entered into their hearts. And they are hypocrites.

In verse 100 Allah praises the Ansar and Muahjireen.

102. And [there are] others who have acknowledged their sins. They had mixed a righteous deed with another that was bad. Perhaps Allah will turn to them in forgiveness. Indeed, Allah is Forgiving and Merciful.

This verse is reference Ka'ab ibn Malik and his companions who admitted they were guilty. They had good deeds i.e. they participated in Badr, Uhud etc but they commited this mistake so they mixed good with evil.

106. And [there are] others deferred until the command of Allah - whether He will punish them or whether He will forgive them. And Allah is Knowing and Wise.

This verse is an implicit command to boycott Ka'ab and the other two sahabi who didn't go.

Verse 107-110 deals with masjid Durar which we discussed.

117. Allah has already forgiven the Prophet and the Muhajireen and the Ansar who followed him in the hour of difficulty after the hearts of a party of them had almost inclined [to doubt], and then He forgave them. Indeed, He was to them Kind and Merciful.

In this verse, Allah begins by saying He has already forgiven the muhajiroon and Ansar who followed the prophet PBUH during Tabuk.

118. And [He also forgave] the three who were left behind [and regretted their error] to the point that the earth closed in on them in spite of its vastness and their souls confined them and they were certain that there is no refuge from Allah except in Him. Then He turned to them so they could repent. Indeed, Allah is the Accepting of repentance, the Merciful.

Here Allah says the remaining three are forgiven too.

Then Allah concludes by talking about those who people who weren't able to go - but still they get the reward of those who went because of their intention. And then Allah concludes the surah by reminding of the dangers of the hypocrites. And then the concluding two verses:

128. There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.

129. But if they turn away, [O Muhammad], say, "Sufficient for me is Allah ; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne."

Recall we are in the 9th year of the Hijrah, in Dhul Qa'da. The next incident will be the hajj of Abu Bukr; then its one or two year of delegations and then its the hajj of the prophet PBUH. The bulk of the Quran has been revealed already - the laws of Islam are pretty much finalised, and Mecca has been solidified. After this one by one in these final years every single tribe in Arabia will embrace Islam. So we have a few lessons left and we'll come to end of the seerah.

Seerah of Prophet Muhammad 94 - The Year of Delegations - Part 1 ~ Dr. Yasir Qadhi 29th Oct 2014

We are in the 9th year of the Hijrah. And again we are coming to the end of the seerah - there isn't that much left to discuss. The 9th year is actually called the 'year of delegations'. There is however a number of issues when it comes to delegations.

1) Although we are discussing it now as is custom, the delegations did not just occur in the 9th year after Tabuk. Rather they actually began probably around the battle of Ahzab in the 5th year right to the end of the prophet PBUHs life. And there are plenty of delegations found in ibn Ishaaq, ibn Hishaam, Al Waaqidi etc. Some scholars have attempted all of them togethers including ibn Kathir. Later scholars build on the classical books, and these days we have in depth dissertations on the delegations of the prophet PBUH. An indian scholar wrote a 250 page book on the delegations that has now became the standard reference for any and all delegations. So the delegations occured over a long period but to pause every time and talk about a delegation would be repetetive. This is why scholars lump them all after Tabuk as we are doing now.

2) No standard book of tafsir lists the delegations because it simply gets boring. So what happens is that, here is where the seerah talks simply gloss over the bulk of the delegations since it's not that relevant to us. So we will illustrate maybe 10 or 15 delegations which make up only 10% of the actual amount.

So why is the 9th year called the year of delegations? Because the frequency of delegations reached its height. What is a delegation? It is when a tribe sends a representative to negotiate with the prophet PBUH. Delegations dosen't mean they are embracing Islam. It simply means some negotitation - yes they might embrace Islam, but others might hesitate and wait. The third group were hypocrites who were just pretending to embrace and as soon as the prophet PBUH died they left Islam. Then there were those who openely said "we won't be muslim but let's have a peace treaty". We also had another extreme of delegations of threat; an example is Musaylama al Khazab (the liar). He met the prophet PBUH and he was the head of delegation from his tribe in Yamama. He attempted to negotiate "you have half the Earth I'll take other half". The point is the 9th year is the year in which delegations became so frequent the entire year is called the year of delegations. After the conquest of Mecca and especially after Tabuk, where the muslims by default won since the other side didn't show up, it sealed the fate for the rest of the arabs. Why? Because if there was any capital of Arabia it was Mecca. And if there was a primary tribe it was the Quraysh. So with Mecca and Quraysh conquered, there is no rallying force against the muslims. The rest of the tribes know they cannot put up a fight. Of course they tried to in Ahzab and others under the Quraysh but that didn't work. So with the conquest of Mecca, Hunayn and battle of Tabuk it's a done deal. Either the tribes embrace Islam or they make a peace treaty or they go into all out war as Musaylama tried. By the way at this stage you were allowed to be a pagan in Arabia - in the 6th, 7th, 8th year you were allowed via a peace treaty. But in the 9th year that's when the announcement came when the first verses of surah Tawbah were revealed and Allah says

"after four months you have to leave". The point is, in this year, because of the changes of the political landscape, the surrounding tribes had to embrace Islam or negotiate and that is why this year is called the year of delegations.

We will discuss around 15 delegations - discussing any more will give us no real benefit. We begin with the delegation of Abdul Kays. The tribe of Abdul Kays lived in the area Bahrain - back then, Bahrain was not the island, it was the land close to the island we know now. Many of the people were christian, some pagans etc so there was a mixture. The tribe of Abdul Kays sent two delegations. The first was in the 5th year of the hijrah, and this is considered to be perhaps the first ever delegation the prophet PBUH recieved. Then the tribe sent a second delegation in the 9th year i.e. year of delegations. Why is this signficant? It's said the tribe was the first tribe outside the hijaaz to accept Islam voluntarily. Therefore this is a great matter of pride for this tribe. A special significance for us is that, in the 5th year of the Hijrah bordering on Persia, they've heard of Islam, the message has reached them, they are interested so they send representatives. So in the 5th year a small group converted to Islam and arrived in Madinah. It's mentioned the prophet PBUH was once giving the khutbah and predicted "soon a delegation will come to you, and they are the best people from the east". So in a day or two Umar RA was in the marketplace when he saw a group of delegates arrive as the prophet PBUH predicted. He jumped up and rejoiced and said "I give you the good news for the prophet PBUH said you are the best people". And all of the delegates rushed to meet the prophet PBUH except for the youngest among them, his nickname was 'al Asaj ibn al-Kays' (the wounded one) who is a famous sahabi.

As for al Asaj, he stayed behind, cleansed himself, took a bath, wore some good garments, put on perfume, and then went to meet the prophet PBUH. In other words he took time to prepare himself and then comes. And the prophet PBUH says "Ya Asaj you have two characteristics Allah and His messenger love them". Al Asaj said what is that? And the prophet PBUH replied "you can control your tempter (forberance), and you don't act hastily (calm and collected)". this is a very famous hadith that occured in this story in the 5th year. So al Asaj says "these two characteristics, have I developed them or has Allah given them to me?" It's a very clever question. The prophet PBUH said "no Allah implanted them in you". This shows us that at some level there is an element beyond your control. Some people are short tempered etc. So al Asaj very cleverly responded "all praise be to Allah who has implanted in me characteristics that He loves". And al Asaj is a very famous sahabi because of this.

Then the delegates said "ya RasulAllah between us and you is the tribe of Mudar, a pagan tribe, and they are fighting us so we can only come to you in the sacred months (i.e. we won't be able to come for a year), so tell us something that will cause us to enter Jannah and we can teach our people when we go back". So clearly this is an intellegent tribe. This hadith is in Bhukari and Muslim so it is fully authentic, and it's a very famous hadith which has alot of theological implications. The prophet PBUH responded "I command you to have imaan in Allah, and do you know what is imaan? That you say the shahada, pray the prayers, fast Ramadan and pay zakat." And he stopped there - he didn't mention Hajj because it's the 5th year of the Hijrah and there is no Hajj. Why is this a theological hadith? Because he said "do

you know what is imaan?" And then the prophet PBUH listed the pillars of Islam. So he defined imaan with same defintion of Islam that is found in the hadith of Jibreel AS. This is why the hadith is very deeply discussed, i.e. what is imaan, what is Islam and what is their relationship? The delegates also mentioned they live in a cold climate so asked if they could drink alcohol. The prophet PBUH forbade them from doing so, and he literally listed all the different types of alcohol one by one which are forbidden. It is said that, they were the first group to build a masjid outside the hijaaz, and they were the first to pray juma'a.

The second delegation is that of Banu Sa'ad ibn Bakr. Halima, the foster mother/carer of the prophet PBUH when he was an infant, was from the tribe of Banu Sa'ad. So this tribe as we discussed a while ago would come down to Mecca and take care of the children of Quraysh. And the Banu Sa'ad is one of the subtribes of Hawaazim which fought alongside the Quraysh at Ahzab. So the delegates sent at the time was not a muslim. The tribe was meant to negotiate a treaty, and this took place before one of the most important delegations which was that of Ta'if. So before takeef this tribe comes, and negotiates a peace treaty. They send one of elders Dimam ibn Sa'laba. Recall the main difference between Hawaazim and Takeef was that Takeef was residents of Ta'if, but Hawaazim lived around Ta'if. So they are bedouins. This means in terms of their manners they were rough. So the Hawaazim cheifton comes in, and he was a very hairy scruffy man with two ponytails. And this is common amongst the bedouins that they had ponytails. So ibn Sa'laba comes in, brings his camel all the way to the door of the masjid; then he barges in and says "where is the son of Abdul Muttalib". SubhanAllah we see the wisdom of why Allah chose the prophet PBUH to have the most prestigious lineage. This is a bedouin, ignorant, crude and unlettered. Yet he knows Abdul Muttalib and he knows the man claiming to be a prophet is his grandson. So this no doubt has an impact on his thinking and embracing Islam. That "if I will embrace a religion let it at least be from someone with lineage and prestigue". If we go back to Hunayn what was the prophet PBUH saying? "I am the true prophet, and I am the grandson of Abdul Muttalib". At that time that was the rallying call needed so the prophet PBUH used it. In any case the prophet PBUH said "I am the son of Abdul Muttalib".

So Dimam points at the prophet PBUH and says "you are Muhammad?" And the prophet PBUH said "yes I am Muhammad". So Dimam says "I will ask you, and I will be very tough with you, so don't get angry with you". So the prophet PBUH said "ask what you wish". So Dimam said "your envoy came to us, and he told us that Allah has sent you". So the prophet PBUH said "he has spoken the truth". So the bedouin says "who created the heavens, skies and Earth?" The prophet PBUH said "Allah". Then Dimam says "So I ask you by the One who created the heavans, skies and Earth, I ask you by Allah, are you swearing Allah has sent you to us?" From his simple mind he is thinking if the prophet PBUH swears by Allah he can't lie. So the prophet PBUH said "I swear by Allah I have been sent by him". So Dimam said "your envoy also said we have to pray 5x a day, so I ask you by the One who sent you did Allah command us to pray 5x a day?" The prophet PBUH said "Yes". And then the series of questions go on about zakat, fasting and hajj - note hajj is mentioned because this is the 9th year of the Hijrah. According to some narrations this is the same man who said "do I have to pray anything more than the fard 5 prayers?" And the prophet PBUH said "no unless you want to". So then

he said "do I have one penny more than zakat - do I have to fast one day outside Ramadan? etc" THe prophet PBUH said "no unless you want to". So he finishes the whole hadith, then the bedouin says "I swear by the One who has sent you that I shall follow this and not increase or decrese one bit". The prophet PBUH said "if he is true then he shall enter Jannah" i.e. this is the bare minimum of Islam - if you do all this and avoid the major sins you have done your job. Its said when Dimam returned back to his people, he was the one who started preaching to his people - he was so respected by his community that the same day he returned, the entire tribe converted to Islam. And the same day he returned he destroyed the idols in his town. And its said no other delegate had as much impact as Dimam i.e. the entire tribe converted in one day. No doubt there is some type of baraqah in this tribe because Halima is from them.

Also there is an interesting miracle reported when the tribe of Muzayana came. The entire tribe came to embrace Islam. When they wanted to return home the prophet PBUH said to Umar RA "ya Umar give them the food they need to return". SO he needs to provide them with food to last for a few weeks. SO Umar RA says "ya RasulAllah I only have one bag of dates at home". So the prophet PBUH said again "ya Umar give them the food they need to return". So Umar RA said "I will do that". So he goes back to his home, and lo and behold his entire room was full of dates to the ceiling. SubhanAllah. The whole room was full of dates; and when he saw this he called the tribe and all 400 of them took and filled their sack of dates. The last one who exited said "I looked back and the pile of dates was just as it was when we began taking our provisions from it".

Not all tribes ended so positively - some tribes had some issues even though they accepted Islam, in paticular the Banu Asad ibn Kuzayma. They were 10 people who entered loudly in the masjid, and they said "Oh messenger of Allah we testify that we are muslims, and we would like you to know that we have come to you without you sending anyone. And we've accepted Islam without you fighting us. So we aren't like the other arabs. And we've travelled in the darkness and the cold in order to come to you". So they kept on bragging about what they have done. Allah revealed about this tribe "they think they have done you a favour by embracing Islam - NO, Allah has done them a favour". And Allah says 'if you are truly muslims, you should be thankful Allah has made you muslim'.

Another interesting tribe was that of Banu Amr ibn Sa'sa. This is the tribe that was responsible for the well of Bi'r Maoona. one of the main instigators, Amr ibn Tufayl, physically came to Madinah as apart of the delegates but he had no intention of embracing Islam. Then ibn Tufayl said to his henchman "let us get rid of his man". Note this is taking place in the 7th/8th year. Most likely this is taking place before the conquest of Mecca because once Mecca is conquered its hopeless for any tribe to do anything against the muslims. So this is a small assassination attempt. Amr ibn Tufayl says "I will distract him with a series of questions, and I when I give you the signal, you pull out a dagger and stab him". Most likely it was a poisionous dagger. So when they came into the prophet PBUH, Amr ibn Tufayl said "give us a private audience". And the prophet PBUH said "No until you embrace Islam". He tried asking again but the prophet PBUH declined. When he realised it wasn't going to happen, he gave

his henchman Arbad the secret signal. But Arbad did not do anything. The conversation continues but again Arbad does not do anything. The third time when Arbad dosen't do anything, ibn Tufayl realises it won't happen. So to conclude the discussion he tells the prophet PBUH "I give you three options: if you want, you take charge of the people of the cities and I will take charge of the bedouins" i.e. he wants to split leadership. "If not, then the second option, you make me the leader after you. If you don't do this, there will be an army against you from my side". Look at the arrogance of this man.

And so the prophet PBUH refused to accept any of the conditions and he said "Allah will stop me. 'Oh Allah I put you in charge of being sufficient from against Amr ibn Tufayl' and guide his people". This was the prophetic methodalogy that even though the prophet PBUH is asking Allah to take care of this man, he still wants guidance for his people. After they felt Amr became furious with Arbad. He said "what is wrong with you, you are considered to be the strongest amongst all the people". Arbad said "don't get angry, when I entered upon the prophet PBUH it was my intention. But I could only see you and not him. Every time you are giving me the signal I could only see you!" So Allah directly protected the prophet PBUH as He has done multiple times. Both of them suffered a very evil demise eventually. As for Amr ibn Tufayl, its said on the way back to his tribe, he stopped at the house of a prostitute and spent the night there. In the middle of the night he was inflicted with a disease which spread through his body. When he realised he's about to die he says "Amr ibn Tufayl will die on this house?!" So he mounted his horse and fled away in the darkness because he didn't want to die in such a location. So he literally fled and died at a random place. As for Arbad, he returns to his tribe and says something bad about Allah. Lo and behold the next day he went out on his camel, and in front of his community lightening came from the heavans and destroyed both him and his camel. It's said he is the reference for Surah Ra'ad verse 12, 13:

12. It is He who shows you lightening, [causing] fear and aspiration, and generates the heavy clouds.

13. And the thunder exalts [Allah] with praise of Him - and the angels [as well] from fear of Him - and He sends thunderbolts and strikes therewith whom He wills while they dispute about Allah ; and He is severe in assault.

Another delegation is that of Tamim ad Dari, who was a christian from a northen tribe. He came as a delegate embracing Islam. His story is narrated by Fatimah bint Kays, who was one of the sahabiat who immigrated to both Abyssinia and Madinah, so she completed both hijrahs. Fatimah narrates she was in her idaat when she heard a voice saying "come to the prayer". And so she went to the masjid of the prohpet PBUH and she said "I was in the womens row closes to the men". When the prohpet PBUH finished the prayer he went onto the mimbar and his face was beaming. He said "let every person stay in his place. Do you know I've called you? By Allah I haven't called you for a lecture, rather I have called you to hear the story of Tamim ad Dari. He was a christian and he has become a muslim, and he has said something that agrees with what I've been telling you about dajjal." So the hadith we will go into now is all about dajjal. This entire story occurs in the 9th year. So the prohpet PBUH

is telling the story that "Tamim said he sailed in a ship with 30 men and they were tossed by the waves of the sea and were lost for a month. Until they crashed onto an island at sunset and they were in a small boat. They met a beast with a great deal of hair. And they became scared and said 'what are you?' He said 'I am the jasalsa (this is the name given to the creature of dajjal)'. Tamim said 'what is the jasalsa?' The creature said 'come to the place where the man is waiting to meet you'. Tamim said 'when we heard there is a man with this creature as his messenger we became more terrified'." Then the hadith said "we found the hugest man we had ever seen, bound strongly in chains. With his hands tied to his neck; his legs bound from the knees to the ankles with iron shackles. And we said 'who are you?' So he said 'tell me who are you'. They said 'we are people of Arabia who are stranded on this Island of yours and we took our smaller boats looking for food and water. We met this creature who brought us to you, and we are wondering are you a devil or a man?' So the man said 'tell me about the date palms of the trees of Baysan. I am asking you whether they are fruitful. They said 'yes'. He said 'its only a matter of time they will go barren and dry'.

Then he said 'tell me about the lake of Thabariya - is there still water in the lake?' They said 'yes alot of water'. He said 'soon it will dry up'. Then he said 'tell me the spring of Zubur is there still water there and do the people go crops?' They said 'yes'. Then he said 'tell me about the unlettered prophet and what he has done'. Tamim replied 'he's left Mecca and settled in Yathrib'. So this entity said 'have the Arabs fought against him?' They said 'yes'. He said 'what was the verdict?' They said 'we are told he prevailed over the Arabs and they've all shown obediance to him'. So this entity said 'has it really happened?' They said 'yes'. Then the entity said 'if it is so, then it is better for them to show obediance to him. Now I will tell you about myself. I am the dajjal. And soon Allah will give me permission to emerge. I will come travelling in the lands, I won't spare any town. I'll stay in every town for 40 nights except for Mecca and Thayba (Madinah). On every road into these cities there will be angels guarding it". This is the story of Tamim. The prophet PBUH then goes on. Fatimah says the prophet PBUH was standing on the mimbar with his staff and he began hitting the pulpit saying "this is Thayba, this is Thayba, this is Thayba. Didn't I tell you about this before?" The people said "yes". The prophet PBUH said "this is why I like this story about Tamim because it proves what I told you about Mecca, Madinah and dajjal. But he (dajjal) is in the east, east and east". Fatimah narrates she memorised this hadith from the prophet PBUH.

Now this hadith is narrated in Sahih Muslim, and this is why it's caused many issues. The fact is this hadith is unique in its narration of a number of things. Firstly the jasalsa, secondly the dajjal is alive right now chained to some wall in some island. Frankly, no one has really resolved this with other traditions that seem to suggest dajjal will be born at a future date. This is why some scholars have cast doubts on his hadith even if it is in Sahih Muslim. One such scholar is ibn Uthaymeen. Ibn Uthaymeen says his hadith seems to contradict others, for example, one hadith it is narrated the prophet PBUH came out one night and said "every single person on this Earth will be dead in 100 years". The sheikh says "how then can the dajjal be one an island somewhere?" Further there are other issues, that the dajjal is reported to be a short, stocky man. Whereas this hadith mentions he is a giant. It's also mentioned the dajjal will be born to a couple who was waiting for a child for a long time but it didn't happen.

Also dajjal has kafir written on the forehead but Tamim dosen't mention this. And the single most characterisitic of dajjal is his one eye, but Tamim has nothing on this. Based on this, some scholars have said something dosen't seem right about this hadith.

The students of ibn Uthaymeen weren't happy about this because it is in Sahih Muslim. By the way, note that Bhukari is a whole another level above Sahih Muslim. The fact that Bhukari dosen't have this hadith means Bhukari himself didn't like the hadith to his standards. Another very interesting thing that dosen't make sense is the very famous contraversy of ibn Sayad. He was a magician from a jewish tribe from Madinah. At one point even the prophet PBUH was unsure whether this person was the dajjal or not, to the extent the prophet PBUH went to quiz and test him. Umar RA until his death would swore ibn Sayad is the dajjal. Yet if the hadith of Fatimah is true, why is Umar worried about this man? The point is this one hadith gives us details that seem to conflict with the entire narrative of dajjal. Thus some scholars have rejected the hadith. Note though hadiths are not judged based on out intellect or feelings. If it dosen't make sense to us, that is not a legitimate reason to reject it. However, with this hadith, it appears the Quran and Sunnahs narrative of the dajjal is clearly constructed but this one hadith throws a spanner in the entire narrative. The chain of the hadith is As-Sha'bi from Fatimah. And As-Sha'bi was a tabioon who was known to take alot from storytellers, so there is a weakness in the chain. If however the hadith is authentic then we believe it. In the opinion of sheikh yasir qadhi, something dosen't seem right about it.

Seerah of Prophet Muhammad 95 - The Year of Delegations - Part 2 ~ Dr. Yasir Qadhi 5th Nov 2014

We were doing the year of delegations. And we said all the delegations happened between Hijrah 5 and 9. But, when the delegations came from the 5th to the 9th year, why do we call the year of delegations ('Aam Al-Wufood) only the 9th year? Because, most of them came in the 9th year. And as we mentioned we will continue this topic for maybe two more episodes because again we skipped over alot of the delegations throughout the seerah in favour of discussing the main events and battles. Even ibn Ishaaq and others mention alot of delegations that came in the 7th/8th year, but they compiled them and put them in the 9th because its convinient. We too have to go back and forth chronologically, but thematic wise discussing them all now makes sense.

We now go back to the 7th year of the Hijrah and discuss the delegation of the tribe of Daws. The tribe of Daws is a yemeni tribe, and the cheifton is Tufayl ibn Amr ad-Dawsi. His story we breifly mentioned in the Meccan era - Tufayl ibn Amr is the leader of Daws, and he came to perform umrah in Mecca when the prophet PBUH was being persecuted. This was roughly the 7th year of the daw'ah. Towards the end when the persecution hadn't reached the level of assassination, but it was very uncomfortable and untenable. When the Quraysh made it a policy that hujjaj that came would be warned against the prophet PBUH. So when Tufayl arrived, the Quraysh were very happy. They welcomed him, and then said "careful, one of our sons has become a magician. And he's able to break the bonds between father and son, and brother and brother simply by listening to his speech." And Tufayl said "they kept on telling me until I became terrified. So much so when I would go to the ka'bah to present in front of the idols I would stuff my ears with cotton so I don't hear anything from the prophet PBUH". One day he did this, and lo and behold the prophet PBUH was praying salah. And reciting Qur'an. So Tufayl said "besides the cotton I could still hear the prophet PBUH" and he has never heard anything like it. "So I began reprimanding myself 'Why can't you listen to him? Whats the big deal? If theres good accept it, if not reject it'". So he took the cotton off and said "Ya Muhammad your people have warned me against you, so for a few days I haven't come to you. But I heard you recite and I want to hear what you have to say if it's good or bad". So the prophet PBUH sat him down, invited him to Islam, recited the Qur'an and after all this Tufayl embraced Islam on the spot. In fact its said the prophet PBUH only recited Surah Ikhals, Falaq and Naas (last three surahs). And Tufayl was so mesmerised and impressed he accepted immediately. He said to the prophet PBUH "I'll go back to my tribe and invite them to Islam, make dua for me". So the prophet PBUH made dua for him and his tribe (in Bhukari). Note some say this dua was made in Madinah; others say Mecca. In any case he told Tufayl to be gentle with his people.

So Tufayl went back to his people, and its said on the same day he returned his father, wife, brother etc all embraced Islam. He was beloved to his people so his entire family, and slowly but surely more and more embraced Islam until it's said over 80 families had embraced Islam at his hands from the tribe of Daws. And Tufayl made an offer to the prophet PBUH that "come to my protective fortress" i.e. emigrate to Yemen. But it's clear Allah did not give him that

permission because the prophet PBUH was looking to emigrate to somewhere. So here was an offer but the prophet PBUH did not take it - clearly Allah did not give him permission. And of course Allah didn't because He willed the prophet PBUH to go to Yathrib i.e. Madinah. So he didn't go to Daws but still it is significant that Tufayl offered his protection i.e. this is the status of Tufayl ibn Amr. Later on Tufayl decided to immigrate to Madinah. So he came to Madinah to just as a delegate but actually as an immigrate i.e. he wants to reside in MAdinah permenantly. And he decided to give up being chiefton to leave his tribe and become a muhajir. Imagine this: here is Tufayl, he's not being persecuted from his land, he is the cheifton of his tribe, he has the status, honour, lineage and land etc. But to decide to give all this up shows his imaan. So he arrived in Madinah according to some reports at the battle of Khaybar (other reports say after).

One of the reasons why this story is so interesting is that here is Tufayl from whom one person converted at his hand from his tribe, who is to become one of the greatest legacies of our ummah. From the tribe of Daws: and that is Abu Hurairah. Abdur Rehman ibn Sakhr ad Dawsi. When Tufayl immigrated to Madinah, with him came Abu Hurairah. So Abu Hurairah is apart of this batch who immigrate near the end - in fact most likely it was mid-8th year of the Hijrah. So he only stayed with the prophet PBUH for literally 2 years. But as we know he is called the preserver of the sunnah. Nobody narrated the quantity of ahadith like him. Why? He himself explained: "I had given up everything, marriage, food, sustenance etc, and stayed in the masjid just to be with the prophet PBUH". He would say that "sometimes I was so hungrey I would ask a sahabi a question walking outside the masjid having no need of the question/answer as I know better than him, but just hoping the answer would take me all the way to his house. Then when I'm at the door he will offer me something". And its said Abu Hurairah narrated more than 5500 hadith. A few come close i.e. A'isha RA, Jaabir who come to 4000+, but Abu Hurairah is number one on the list. And subhanAllah its amazing that all of the blessings of Abu Hurairah, he will get the reward but also Tufayl ibn Amr. And that's why we should never trivialise any good deed we do because we don't know what may come of it.

Another interesting delegation is the delegation of Wa'il ibn Hujr. This is happening in the 9th year. He is from the town of Hadra Mawt, in Yemen - as we said before, Yemen had mini kingdoms in Arabia. Lots of little kingdoms. Yemen was not as tribal; Wa'il ibn Hujr's great grandfather was one of those kings. So he is of royal blood. In the 9th year, before he came to Madinah, the prophet PBUH announced to the sahabah that "there shall come to you Wa'il ibn Hujr, one of the 'princes of Yemen'. And he is coming wanting to embrace Islam without pressure". So when Wa'il ibn Hujr came, three days before the prophet PBUH predicted he would be coming. And when Wa'il came the prophet PBUH honoured him like really none before. Its narrated he did something that he did for no one else. He actually brought him up to the mimbar with him; this is a huge honour that alongside the prophet PBUH is Wa'il on the mimbar. And he made his sit on his cloak which was an honour of the arabs at the time. And the prophet PBUH made dua for Wa'il and the children of Wa'il. And Wa'il complained that his family had taken away his right to the throne (as is always the case). What did the prophet PBUH say? "I will promise you better than that" i.e. Jannah through Islam. So literally we can say, Islam will give you more than being a king. We know this from the explicit hadith

of the prophet PBUH: the lowest person of Jannah, Allah will say to him 'go ahead and wish and wish and wish' and as much as he wishes Allah will say 'you have all the riches of this world and 10x like it'. No king of this world has even 1/10th of the riches. So this is a beautiful hadith, the prophet PBUH is saying "don't worry I'll give you something better than a kingdom".

There's an interesting tidbit mentioned: Wa'il embraced Islam, and the prophet PBUH gave him the governership of a small area in Yemen. And the prophet PBUH sent with him Muawiya ibn Abu Suffyan as an escort. So Muawiya, whom we all know will be the khalifah after 45 years; right now he's barely 18 years old. So Muawiya is sent with Wa'il, and Wa'il is on his camel and Muawiya is walking. So he asks "can I ride with you?" And Wa'il is just a brand new convert still on his own ways, he says: "it's not befitting someone like you rides with kings". So then Muawiya who at the time was dirt poor, said "at least let me wear your shoes because the stones are hot". But Wa'il says "it's not befitting the shoes of the king are given to you". So Muawiya complains "but the pebbles are hot!" So Wa'il says "take comfort from the shadow of my camel". So he's a muslim but he dosen't have the akhlak right now. Now, who does Muawiya become? The king, the first king of Islam - he starts a dynasty. And by the kudr of Allah, Wa'il also lives a long life. And Wa'il is sent as a delegate to Muawiya; so he enters into Muawiya and now Muawiya is on the throne. See how Allah changes things around. This is the wisdom Allah knows. Muawiya now is a 60 year old man, and he reminds Wa'il of that day, that "do you remember on that day when you didn't even give me your shoes?" And Wa'il says "how I wish I did that". So this again shows us, we should never be selfish. Who could have ever imagined that at that point in time, it was inconcievable that the family of Abu Suffyan would somehow; remember Abu Suffyan was a late convert at the last minute after the conquest. No one would imagine Muawiya would become the king at the end of the day. So Wa'il ibn Hujur eventually decided to join the side of Ali ibn Abi Talib during the civil war. Also generally speaking the people of Yemen sided with Ali.

The big story of the day which is the most significant in the 9th year is the delegation of Ta'if. The battle and seige of Hunayn was fought against; this is the same tribe that rejected and rebelled. Out of the entire province the only tribe still on paganism is Taqeef. So remember when the prophet PBUH left them and said "let them be they'll come to us". The sahaba said "no let's fight" but they kept on losing so they left them to be. One of the incidents made the tribe of Ta'if very scared to negotiate. This took place in the 8th year. When the prophet PBUH encircled them in the 8th year and put a seige on them, a certain member of the tribe embraced Islam. In fact it was one of their most respected leaders, Urwah ibn Mas'ud a Thaqif'i. He has a central story in the seerah. What did he say that was SO famous? Urwah ibn Mas'ud was one of the most senior member of the tribe of Taqeef. When Hudaybiyyah took place, he happened to be in Mecca for umrah or business. And when he saw the anger and the back and forth, he felt hurt. So he said to the Quraysh "don't you trust me, aren't I a son for you, didn't I do such and such..." Then he said "if you do this, let me go and bring some reconciliation". The big guys, Safwan ibn Ummayah, Abu Suffyan etc allowed him to go represent the Quraysh in the negotiations. So the Quraysh are allowing a thaqaf'i to represent them. So the final person from the non-quraysh was Urwah ibn Mas'ud - and he told the

prophet PBUH "you have two choices: either you win and you kill them all and I don't know of any person who has destroyed his own people. Or they come and fight you, and I don't see anyone here worthy of a fight". From his perspective what is he seeing? Poor people, slaves, different tribal people. THe main thing is "whats combining these people?! Nothing". He said "as soon as they see their enemy, they will abandon you" - of course in his mind the only banner is jaheleya and tribalism. This is when Abu Bukr RA gave an extremely vulgar curse (which the sheikh didn't even translate).

What else happened at Hudaybiyyah? He stroked the beard of the prophet PBUH, and his own nephew Mughira ibn Shu'ba smacked him on the hand and said "get your hand away". And Urwah said "who is that?" And the prophet PBUH said "don't you know, its your own nephew". Recall Mughira did a crime and murdered before Islam, and he brought this money to the prophet PBUH. And the prophet PBUH said "as for your Islam I accept, but as for your money I reject". So his uncle said "oh traiter we are still cleansing the problems you've left behind". Then he said the famous paragraph that is the height of eloquence: "I've visted the kings of Caesar and Khisra and Najashi etc" - note it shows how senior he is, he's been on delegations to these kings - "and I've not seen anyone more respected by his people than the people of Muhammad. Walahi he never spat except that they caught it. He never did wudu except that they caught his water remnants. They say as if they have birds on their heads (meaning complete respect). When he says something they would race to see who was the first to fulfull it". This is VERY interesting. Why? The sahaba never described themselves like this. It's from an external persepctive. Of course the sahaba would never praise themselves. So this is that Urwah ibn Mas'ud.

Further, Urwah is referenced in the Qur'an directly. And that is in the Qur'an "they said why isn't this Qur'an revealed to one of the two great men in the two great cities?" That is, Mecca and Ta'if. And the two men are Waleed ibn Mughira, and Urwah ibn Mas'ud. So Waleed ibn Mughira from the Banu Makhzoom was the one who said this. So Allah quoted him in the Qur'an. And then He said "Are they the ones to decide where Allahs mercy goes down?" The point is it shows the level and status of Urwah ibn Mas'ud. He's also mentioned in the hadith of Bhukari and Muslim. The prophet PBUH said he saw all the prophets "and Musa AS looks like a person from the tribe of Shanu'a". They are known for their sharp features (i.e. pointed noises) and their skin colour is brownish. And he said "I saw Isa AS and the one who resembles him the most is Urwah ibn Mas'ud a-Thaqafi. And I saw Ibrahim and the one who resembles him the most is me". So... what does Urwah look like?! Of course the sahaba could see Urwah and then deduce what Isa AS looked like. But we can't of course. The prophet PBUH described Isa AS as having broad shoulders with glistening hair, as if he's come out of a shower, and he is on the lighter complexion. Of course in the movies they portray Isa AS as a white man which is ridiculous. Isa AS is a middle eastern, he is Bani Israel, even they know this. In the same hadith he said "I saw Jibreel AS and he looks like Dihyah al Kalbi". And Dihya was considered to be the most handsome man in Madinah.

In any case, after the seige of Hunayn, in Dhul Qa'da of the 8th year, Urwah ibn Mas'ud left the city and caught up with him. And he embraced Islam en route. And the prophet PBUH told

him to immigrate to Madinah but he said "Oh messenger of Allah, let me go back to Ta'if and call them to Islam". The prophet PBUH said "I am scared they may kill you". Urwah said "they love me more than their own daughters; if they found me asleep they wouldn't even wake me up". Walahi this was true before Islam - he is their leader. So he arrived back at magrib time. His people did not know he embraced Islam. When he came they all greeted him and so he tells them "I have embraced Islam and I encourage you to also follow me". This was right after the seige. So what happened? They flipped immediately. And they cursed him and so on. He was distressed and distraught; he got on the roof of his house at Fajr time. And he gave the azaan on the roof of his house. When he reached 'ashaduAllah...' an arrow came from the dark and struck him. So his own people executed/killed him. And he fell down and injured himself, and he was fatally wounded. His immediate family said "what do we do about revenge and blood money?" He said "Nothing, this is a gift Allah has gifted me. Allah has chosen me to be a shaheed which Allah has honoured me with. And you'll burry me with the shuhada of Hunayn". SubhanAllah. He's not burried with the family plot or locals; he is being burried with the shuhada. When the news reached the prophet PBUH he said the famous phrase "this was a man who with his people as like the person of Ya-Sin with his people". And we all know the person in surah Ya-Sin was the one who was rejected by his people for calling them to Allah.

Now we need to understand this is something extremely vulgar that they did. It's not just any murder. It goes against everything they stand for. They didn't just kill one of their own - they killed THE Urwah ibn Mas'ud, who is, one of the most respected leaders. Also isn't it amazing the prophet PBUH knew better than Urwah about his own people? Of course this is because the prophet PBUH is the prophet PBUH. But also - when you're involved in a situation, you are blinded by it. You don't see clearly; Urwah, because its his people and nation. He thought "there's no way they would do this". The prophet PBUH who is a third party can exmaine it in an objective and fair manner. So he told Urwah "I'm scared your people will kill you". But Urwah thought "no way" but subhanAllah he was wrong. So the people of Ta'if were in fact terrified. This blood is on their hands, their guilty conscious is eating them up anyway, and in this state of mind they go to the prophet PBUH. Ibn Ishaaq mentions a long conversation between various people. Each one says "I'm not going to go to Madinah" i.e. they are terrified to go as a delegation of Taqeef because they might be called to task for the death of Urwah. Until they decided that ALL the leaders went togther. It wasn't just one leader, it was 6 or 7 of the leaders of the Ta'if along with their entourage.

So this delegation came to Madinah and this took place in Ramadan of the 9th year of the Hijrah. When they reached Madinah, either they contacted their relative Mughira ibn Shu'ba, or he just happened to see them - Mughira begins rejoicing that his tribe is coming to embrace Islam. And they tell him "we will only embrace with conditions. We will make sure we're satisfied". And he literally runs back to the masjid. On the way Abu Bukr sees him and says "whats going on?" Mughira says "the tribe of Taqeef has come and I want to give the bashara (good news) to the prophet PBUH". And Abu Bukr says "I ask you by Allah let me give it". And so Mughira allowed. This shows us how eager the sahaba were to gain the favour of the prophet PBUH. Because when you give someone good news you bring happiness to the

person. So every sahaba wanted to be that person who brought happiness to the prophet PBUH. Abu Bukr rushed back and said "the tribe of Taqeef is here to embrace Islam". The prophet PBUH is overjoyed and asked the tribe to enter.

Mughira rushed to his tribe and taught them the protocol: "this is what you do, this is how you say salaam, you address him by...". This shows us aswell, the sahaba taught the delegations. But the tribe of Taqeef completely ignored this. Basically you can tell they did not come with the submission of other delegates. They greeted him by the greeting of jaheleya, they addressed him by his first name etc. This demonstrates imaan is not in their heart. And the prophet PBUH ignored all of this; even though it is the height of disrespect. They ignored all the proper islamic protocols and did what they liked. But the prophet PBUH literally ignored everything; rather, he treated them as if they were honourable guests. And he in fact ordered that a special guest tent be built inside the masjid just for them. So it was double shelter and then began a series of negotiations that lasted at least 10 days. Obviously we don't have all the details.

Of what we do have: one of the senior members of the Quraysh, a distant cousin of the prophet PBUH, was chosen to be the emmisary. The way the jaheleya arabs did it was that there was a lower level dialogue through an emmisary. So Khalid ibn Sa'eed was the middle man; its said the tribe of Taqeef was so worried about their status they thought the food was poisoned so they didn't eat until Khalid ate. So they are paranoid because they have such a guilty conscious. Yet the prophet PBUH treated them so generously. So the negotiatons began by them asking "can we have a treaty or not?" The prophet PBUH said "yes if you embrace Islam". So they HAD to embrace Islam, otherwise there is no treaty. The ultimatum is given. So back and forth. They ask the prophet PBUH "we have heard interest (riba) is not allowed." The prophet PBUH said "Allah has forbidden riba" and he quoted the Qur'an. The prophet PBUH said "you get back your principle (orginal amount)". Then they asked "how about zina? We have to travel alot and we are merchants etc and we need to do zina." So the response comes back that "Allah has forbidden it". So they talk and discuss. Then the third question: "what about alcohol (kamr)?" They said "you HAVE TO let us drink kamr. We can't give that up!" Because firstly Ta'if was known for its grapes i.e. its wine. So they said "our culture is to drink. And it's a cool climate". So they were saying "you have to at least make an exception for kamr". So the prophet PBUH sends back the Qur'anic verse which forbids kamr. So they conferred with one another and one of them said "walahi, we will not go back and tell our people riba, zina and kamr has been prohibited. There's no way they will accept it". And indeed when there is no imaan how can you give up these things? So one of their leaders said "our people won't accept this". Another said "but what is the alternative? For walahi if he goes back and he sends an army we will be finished in a month". So the tribe of Taqeef didn't embrace willingly: they effectively had NO option other than to leave Arabia. To console them he said "look at his companions didn't they give this all up?" This shows us the psychology of having a good strong ummah. He is saying "if they can do it so can we". So they negotiate and agree to give these three up.

However, they forget to ask about the single biggest matter: shirk. Idol worship. Who was their idol? Al-Lat. So after all the negotiations, then they ask "how about our idol?" And the prophet PBUH said "It shall be destroyed". There's just no question about this. So they said "ok... give us three years". Three years! The prophet PBUH said "No. You don't get anything". So they said "ok two years". The prophet PBUH said no. So they said "ok one year". The prophet PBUH said "no!" And they said 12 months, 11 months... all the way down to a single month. They negotiate that "we want some time". Why is this a big deal? Because to them Al-Lat was the most presitigous God, and it was the second most prestigious God of Arabia. And it's a source of pride for them. So the emissary is going back and forth - until they say "fine but we cannot destroy it". The prophet PBUH said "fine, you don't have to do, we'll do it". So they agreed - and later on the prophet PBUH sent Mughira ibn Shu'ba, their nephew to destroy it.

Then they were told to pray and fast etc i.e. the pillars of Islam. And they began negotiating with that. And they said "we cannot bow our backs down because of the cold weather; and so can you forgive us for the salah?" And the prophet PBUH said "There is no good in any religion without salah". SubhanAllah. And with regards to the aqeedah issue of what is the ruling of the status of salah? This hadith shows there is no religion without salah. Prayer is the essence of being a muslim. So then they said "ok forgive us from wudu because Ta'if gets very cold". But once again the prophet PBUH did not allow this and indeed he cannot. Here is where an interesting bit comes and it's a huge fiqh issue. They then said "ok forgive us from zakat and jihad". What did the prophet PBUH say? He said "ok you are forgiven from these". But when they left a few days later the prophet PBUH said "they SHALL give zakat and do jihad". Now, this is a huge discussion. What exactly has happened here? We know there is NO comprimise on tawheed or salah. But what is the understanding of saying "ok no jihad or zakat" and then later the prophet PBUH says "they shall give zakat and jihad". Two interpretations:

1) The prophet PBUH said this knowing that when imaan enters their heart, they will automatically pay zakat and do jihad. Thus what the prophet PBUH is doing is only special to him. Because he KNOWS they will eventually do these two things. So maybe this was a prediction of the future. That at that time the prophet PBUH gave an exception but its a one-off, he knew they will pay zakat and do jihad.

2) However the second interpretation is that the imam or the leader has the right to accept incorrect conditions for new muslims for a temporary period of time, and then LATER ON enforce the correct Islam. Do we understand this paticular incident as being something theological or legal? If it's the former, Allah told the prophet PBUH so its a one off. If its legal i.e. if it's a precedent, then suppose in a legit Islamic state a group comes and says 'we shall embrace but with a condition'. And that condition goes against Islam - does then the leader have the right to accept this condition? This is a fiqh issue. The scholars differ on this. Some scholars say its okay because at the end of the day, eventually everyone who embraces Islam will live a true Islamic lifestyle from the heart. In other words because Islam is the truth it's okay to bribe people with incentives becuause eventually true imaan will come into their

heart. Practically in the west when a non muslim comes and expresses and interest in Islam, and he or she says or does things un-islamic, we should be ULTRA leniant. And emphasise that which is most important, and overlook anything haram or bad. Why? Because imaan is very weak. You want to let imaan grow in the heart. By being harsh and strict you will turn the person away. We have to bring them into the religion, and then when imaan grows, they themselves will leave all the haram or sin. Even if they don't leave all their sinning, for them to be a muslim while sinning is infinitely better than to be a kaafir while sinning. There is even a position that if a non muslim lady converts to Islam, the marriage is still halal because she didn't begin the nikah as a muslim. Or another issue might be people don't have completely the correct theology. He might believe the story of Adam and Howa AS is a fable. Let his believe it - let him first embrace Islam properly and then come back to the issue. In other words a little bit of comprimise is fine, inshaAllah when imaan comes they will do it.

Ibn Ishaaq mentions they stayed in Madinah for 15 days. Probably the 10th day they embraced Islam. Recall its Ramadan, and so they actually fasted with the prophet PBUH for the remaining 5 days. And they had iftar and suhoor with the muslims; Bilal RA would bring them suhoor and they said "we can't eat the sun has risen". But Bilal said "I've just come and the prophet PBUH is eating". And when they brought the iftar they said "no not yet the sun hasn't set". And Bilal said "I have come to you only after the prophet PBUH has broke his fast". Meaning what? The prophet PBUH would delay his suhoor and rapidly break his fast. These new muslims are trying to be extra cautious; an interesting first day fast. It's also known the youngest member of the congregation was Uthmaan ibn Aas - and he would spend most of his time outside the tent; the seniors were in the tent but he would sit with the prophet PBUH memorising Qur'an, sat with Abu Bukr studying Islam and he was the most eager. When they were about to leave, Abu Bukr suggested "why don't you make Uthmaan their leader?" and the prophet PBUH accepted. SubhanAllah it shows us just because he knew some Qur'an and fiqh he was raised in ranks to become the leader.

Final point: the tribe returns and tell their people "we have to embrace Islam". The prophet PBUH sends Mughira to destory Al-Lat. This story is not in Ibn Ishaaq, but al Mughira seems to be a bit of joker. So he says to Abu Suffyan "shall we play a joke on them?" Abu Suffyan says "yeah sure". So, now imagine, he is going to destory the idol. What are the people thinking? Something bad will happen. So all the people are gathered around and they are tense. Of course they know it has to happen but they are still tense and upset. So Mughira takes his axe, tries to smack the idol but as soon as he does this he yells and falls down on his face. And the tribe goes WILD with happiness. "Look what happened didn't we tell you Al-Lat is the best?!" And he jumps up and says "you fools I did this to show you how foolish you are". And he told them "I just wanted to mock you" and he destroyed it in front of their eyes one hit after the other. And the guy in charge of the idol got so angry he said "when you get to the base of the idol, you'll see the Earth will swallow you up". Realise these people genuinely believe in the idol. So he goes "just to show you, I won't stop until I destroy down to the ground". And Mughira continued to destroy down to the dust of idol. And the prophet PBUH told him to build a masjid where Al-Lat stood. And all of the treasures of the sanctuary was taken and given to the Baytal Maal and the prophet PBUH distributed it to the weak and poor.

And eventually the tribe of Taqeed accepted Islam wholeheartedly with no conditions; and they also paid zakat and engaged in jihad.

Seerah of Prophet Muhammad 96 - The Year of Delegations - Part 3 ~ Dr. Yasir Qadhi - 12th Nov 2014

Today is the third and final instalment on the delegations. We could have done one more section but as we can see these are all small stories put together and each one might have one or two benefits; but if were to do another episode on this, it would just be a list of tribal names. So today we'll mention the most important delegations and finish it off. But be aware the books of seerah have mentioned a list of over 110 delegations by name; the bulk of them we don't know any of them other than just their name. The more interesting ones we've mentioned.

We begin with one of the more bizzare one - the delegation from the tribe of Banu Hanifah. The leader was Musaylimah al Khadhab. His name is actually Musaylimah al Habib. He was relatively old; maybe late 60s or early 70s. He was a christian, and his tribe was a chritian tribe. In his younger years he had gone to Jeresulem to study christianity and he knew latin. So his people gave him a lot of respect until when Islam came he was someone who had the respect of his entire tribe; and also the region of Yamama (north Arabia). His arrogance got the better of him - after being respected for so long, he couldn't imagine giving that up and becoming a servant to another person. So when the delegation arrived; and recall the purpose of a delegation was to negotiate. The Banu Hanifah didn't plan to submit - also note the Banu Hanifah was the largest, worst and most problematic tribe in the time of Abu Bukr RA during the battle of Riddah.

so Musaylimah saw his tribe split due to Islam. One of the nobleman of his tribe converted along with his followers; Thumama ibn Athal. The one who was tied to the masjid for three days. When the prophet PBUH asked him "what will you do?" And he said "if you will kill me, you will kill someone whose blood is weighty. If you let me go, you'll forgive someone who is good. And if you want money, you are asking the one who has plenty". So three options: kill me, free me or randsom me. After the three days the prophet PBUH just let him go - but during those days he saw Islam, salah, Qur'an so he embraced Islam. And he went to Mecca and said "I'll never allow wheat to the Quraysh unless the prophet PBUH allows me". Thumama is from the same tribe as Musaylimah. Therefore, the tribe of the Banu Hanifah, some of them are converting; others remained on their religion. So Musaylimah said to his people "If the prophet PBUH gives me power after his death, then I'll follow him. And he shares with me in prophethood like Musa AS shared with his brother Harun". The books of seerah mentioned his followers brought him into the masjid and they were sheilding him with fancy clothes i.e. they are decorating him like a king. So already Musaylimah is being treated with such reverence; clearly it's gone to his head. And he thought he was much more than he was. Because of this he could never imagine giving up this power. So even before he declared himself to be a false prophet he thought this in his mind. So he had the audacity to claim prophethood, and the prophet PBUH predicted that "after my death you shall see 30 dajjals that are liars". The first was Musaylimah who said to the face of the prophet PBUH "make me in charge after you and share with me in your prophethood".

The prophet PBUH was amongst the sahaba and he had in his hand a tree branch. And he said to Musaylimah "walahi if you asked me for this stick I wouldn't even give this to you, and Allah will deal with you and humiliate you. And you are the fulfillment of what Allah warned me". Ibn Abbas asked Abu Hurairah several years later "what was that dream the prophet PBUH talked about?" Note ibn Abbas is just 12 years old. His knowledge came after the death of the prophet PBUH. So Abu Hurairah said (hadith in Bhukari): I heard the prophet PBUH say "once when I was sleeping, I saw myself wearing two bracelets of gold (which is haraam). And I felt disturbed at this. So it was inspired to me to blow on them. And they broke off and departed. So I interpreted them to be two false liars after me. And the first of them will be from the tribe of Anas (Talha) and the second will be Musaylimah from al Yamama".

And Musaylimah's story is well known. He wrote a letter to the prophet PBUH. And look at the arrogance. He said "From Musaylimah, the prophet of God to Muhammad. Peace be on you. Know I have been placed in this matter alongside you. And the Quraysh have half, and I have the other half. But the Quraysh are a people who go beyond trangression". Look at the ridiculousness. Two people came to deliver this letter to the prophet and he asked them "what do you think about Musaylimah?" They said "we are upon the letter". So the prophet PBUH said "were it not for the fact that envoys are not harmed, I would have executed you". This is pure kufr. There are two types of kufr: normal kufr of being a kaafir, then the kufr of riddah i.e. kufr going beyond the line such as claiming to be a false prophet. So the prophet PBUH said "were it not for the fact you are envoys I would have killed you". SubhanAllah. To this day everyone gives 'diplomatic immunity' i.e. you can't kill a messenger. Musaylimah was the first human ever not only to declare prophethood but to attempt to imitate the Qur'anic style. That's a whole different topic altogether. He had ridiculous statements that he considered to be the Qur'an. And everything he narrates, he tried to copy the language the Qur'an. One such example is he tried to copy surah Kauther by changing certain words. One of his most famous ones narrated in all seerah books is: "Oh toad, daughter of two toads". Talking about a frog. "Continue to purify..." This was a myth that they believed toads purified the water. And so on. He called it 'the chapter of the frog'. He also had the most bizzare surah, the surah of the Fil. It goes on and on in a frankly silly manner. It's narrated that one of the arabs passing by asked Musaylimah "are you too a prophet? Do you have anything the other prophet has?" So Musaylimah said yes "I have the Qur'an listen to this". And he recited his own surah Fil. So this arab said "walahi you know that I know you are a liar". This is a testimony of someone not even a muslim. In any case Musaylimah was eventually killed by none other than Wahshi because he wanted to atone for killing Humza RA. So he took the same javelin and executed Musaylimah al Kadhab, Musaylimah the liar.

Notice up until the coming of the prophet PBUH the entire Arab world had never heard of someone being a prophet. It was completely unknown to the arabs; only the Judao-christian tradition had this. Remember when Heraclius was questioning Abu Suffyan one of the questions he asked out of the list of 20+ was "is this a common thing of someone claiming to be a prophet?" And Abu Suffyan said "no". And the Qur'an says "they ask you what is a prophet?" So the concept of a prophet was not known; however with the coming of the prophet PBUH and his success, all of the copycats came.

There was another interesting story: from the tribe of Azd. And this was a miracle that happened. The tribe of Azd was one of the large tribes of Yemen; and its reported a delegate came to accept Islam, so the prophet PBUH put in charge of them a sahabi called as-Surad ibn Abd'Allah al Azdi. And he gave him the task of conquering a neighbouring tribe that was still pagan called the tribe of Jurash. It so happened the tribe of Jurash (the pagan tribe) sent two envoys to Madinah to guage the pulse of the prophet PBUH and see whether he would accept a truce or not. In the meantime when the envoys are on the way, the prophet PBUH has already told the tribe of Azd to attack the tribe of Jurash. So when the two envoys arrive, it so happened the day they arrived, Surad, the muslim commander had attacked the tribe of Jurash. Of course the envoys do not know this [note Surad had put the tribe under seige first, and the seige broke etc so he was winning over the tribe of Jurash]. The prophet PBUH asked these two envoys "which tribe are you from?" as every day different delegations were coming. They said "from the tribe of Jurash". So the prophet PBUH said "verily Allahs camel is being sacrificed at Jurash as we speak" - they didn't understand this reference. So Abu Bukr and Uthmaan told them "don't you realise he is saying your tribe is being massacared; your only hope is to beg him to ask Allah to save the tribe of Jurash". So they asked the prophet PBUH to save the tribe and the prophet PBUH made dua to guide the people of Jurash.

The two messengers were in confusion; they eventually realised the same day they were in Madinah, the tribe of Azd had overcome the tribe of Jurash. And there was about to be a massacare/winning over but Surad decided to forgive. And so there was no bloodshed in the end. When the two envoys told their tribe what happened, they all took it as a miracle and embraced Islam.

We also learn a number of tribes came very eager to learn Islam. Spending time to memorise Islam, learn fiqh and ask some very interesting questions. Perhaps the most interesting question that was ever asked was asked from the tribe of the Himyar, from Yemen. It's a very famous hadith narrated in Bhukari and Muslim that's generated alot of commentary in the books of theology. THis is the hadith of Imran ibn Hussain who said "when I was sitting in the masjid a delegation came, firstly from Najd which is up north (Banu Tamim), and they came announcing Islam, so the prophet PBUH said 'I give you good news oh people of Tamim' (meaning Jannah)". The people from up north were considered to be crude and harsh bedouins. The people within the hijaaz were more cultivated and civilised; but the people up north were more bedouins (this is where most of the Ahzaab army came from and other problems). So when the prophet PBUH said "good news rejoice!" they understood 'good news means you are giving us something good i.e. money'. So they said to the prophet PBUH "you are giving us good news so give us money". Their limited minds only understood good news to be money. So the prophet PBUH was silent which shows us his adhab - when someone misunderstands you just ignore them. Then the himyarites arrived and they also announced their Islam. So the prophet PBUH said "oh people of Himyar, accept the good news since the people of Banu Tamim did not". So they said "we accept the good news and we've come all the way from Yemen asking you about this creation, and how did Allah create it and how did it all begin?"

SubhanAllah this is a very deep theological question. They want to ask the greatest questions imaginable: the creation of time itself. Imran ibn Hussain is narrating this hadith, and he said the prophet PBUH said "there was Allah and there was nothing before Him. And He then created the heavans and the Earth while his throne was on the water". This shows us heavans and Earth are not the only creations of Allah. There are things before the creation of this world i.e. his throne. And this is the point ibn Tammiyah and others have made. This hadith is one of the main evidences use. Then Imran ibn Hussain says "as I was sitting there, someone yelled out 'oh Imran your camel has fled'". So Imran rushed out and said "I saw my camel fleeing so I ran after it. Neither did I get the camel, nor did I catch the hadith. How I wish I let the camel go and finish the hadith". SubhanAllah how we wish aswell he let the camel go and got the full hadith about the creation. Imran is a madani and ansari so he was the only one to finish the hadith; the delegation from Himyar went back to Yemen and didn't narrate it.

Other delegations came from Yemen, and so many hadith praise the people of Yemen. In sahih Muslim the prophet PBUH said "the people of Yemen have come to you; they have the best of souls and softest of hearts." Then he said the famous hadith that "faith is yemeni and wisdom is yemeni". Also in Bhukari the prophet PBUH said "oh Allah bless us in our sham and yemen". When he said this neither sham nor Yemen was under muslim control. The fact that he says 'OUR' means that these are the places of Islam. A man said "how about najd oh messenger of Allah?" The scholars differ if this is northen Arabia or Iraq (stronger opinion). And the prophet PBUH repeated sham and yemen. The man asked again. So the prophet PBUH repeated sham and yemen. For the third time this happened. And then the prophet PBUH pointed to najd and said from there comes fitnah and problems, trials and tribulations will come from there. Of course 'sham' includes Syria and Palestine and so we see these lands are blessed by Allah. The prophet PBUH also said "I'll be the one in charge of my fountain, and I'll be the one to make sure people make space for the people of Yemen, and I'll beat with my stick until space is made from them". This means the people of Yemen will be the first to drink from the prophet PBUHs fountain. The number of hadith about the people of Yemen is indeed many. Yemen also includes not the ansar. Where did they come from? The Aws and Khazraj go back to Yemen - so all the praise of Yemen is the praise of Ansar, along with anyone who converted from Yemen. Ibn Tammiyah said the people of Yemen were the ones who were at the forefront fighting in the battle of Riddat, and they opened so many lands. Through them Allah brought about much good for the believers.

Note Yemen was seperate from Arabia in many ways. Firstly it was a majority of christian and jews were there. Some of the largest concentration of jews in the world was in Yemen up until 1947. Many isralies are descendants of yemeni jews. So much so they still speak arabic and they consider themselves to be PURE jews - they don't think european jews are as pure as them. THe point is, Yemen typically had more christian and jews, not paganism. This was different to all of Arabia. Also, Yemen was divided into small mini kingdoms which was also very different. So there was more stability and civilisation in Yemen. One of the main kings of Yemen from Himyar accepted Islam, and so the prophet PBUH sent Mu'adh ibn Jabal to be the deputy and judge. This is the famous incident when the prophet PBUH is walking with

Mu'adh ibn Jabal and he accompanied him all the way. Mu'adh was on the animal and the prophet PBUH is the one walking. This is a great honour for Mu'adh. And he gives him alot of advice, and tells him "you will go to a group; they are people of the book, make sure you call them to tawheed. If they listen tell them to pray, if they pray tell them to give zakat etc". Also in the end he said "ya Mu'adh it is possible I won't see you after this". And this was the farewell to Mu'adh ibn Jabal. Note this took place after the hajj of Abu Bukr in the 9th year of the Hijrah, so not now but a few months from now. After Abu Bukr returns a few months later the prophet PBUH sends Mu'adh to Yemen. And the prophet PBUH also sent Abu Musa al Ashaari to another province in Yemen. So Yemen is embracing Islam en masse. And subhanAllah the ease with which the yemeni people accepted Islam did not happen anywhere else in central/northen Arabia. That's one of the reasons why the prophet PBUH said "they have the best of hearts and softest of hearts".

As he sent Mu'adh ibn Jabal, the last peice of advice he gave him is "make things easy and don't make things difficult. And give people glad tidings and don't turn people away. And cause people to come together and don't cause people to disunite". Walahi this is a beauitful peice of advice. That we shouldn't make Islam difficult. Look at the level of the people and then do what is right for them. Don't make it difficult and turn them away. It's sad to say so many ulama make Islam so difficult; even if they speak the truth it's without wisdom and the appropiate context. Or talking to people not ready for it. Here is Mu'adh ibn Jabal being sent yet the prophet PBUH told him to take it easy.

One of the very interesting things about all these small delegations, we see so many things about fiqh and aqeedah narrated from people who are not famous sahabi at all. Rather they are one time sahabi i.e. the delegates. Some of the standard hadith about fiqh and theology are from these people, which shows they came to study Islam. So when they go back and narrate to their own people, their hadith become the hadith of fiqh we use today. One of the famous hadith is narrated by someone from Yemen by the name of Muawiyah ibn Haidha, that he asked the prophet PBUH "what is allowed to show of our awra?" This is the famous hadith of awra and there's only one hadith explicit about the awra. It's narrated by someone who only saw the prophet PBUH once his whole life, which shows us the delegates wanted to study fiqh and aqeedah. The prophet PBUH said "cover your awra from everyone other than your spouse". Muawiyah said "what if I am alone?" The prophet PBUH said "There is more right upon Allah that you be shy of him". SubhanAllah.

We also learn that many of them came just to get the dua of the prophet PBUH. So we have delegates who were murtads such as Musaylama. We have delegates who were non muslims who just want peace treaties. We have delegates who are hypocrites; and we have delegates whose imaan is weak. Then we have delegates whose imaan is so strong the only reason they came is because they want dua from the prophet PBUH, which is a beautiful reason. In this we have one narration from the tribe of the Banu Kuld, that al Hakam al Hazam, a one-time sahabi who just saw the prophet PBUH once, narrated "we were around 9 people who came to the prophet PBUH. We entered in upon him and said 'we've come to you so that you may pray for us'. So the prophet PBUH made dua for us, and he took care of us, and he was

hospitable to us and he fed us. And we stayed in Madinah for a few days, and we pray Juma'a aswell. I saw him giving Juma'a holding up a stick. And I remember one phrase in the khutbah that 'Oh people..." Remember this is the year of delegations - every Juma'a has total strangers, new to Islam. So the sahabi said he remembered one phrase that the prophet PBUH said "Oh people do what you can, and know that you will never be able to do everything you've been commanded to do." This original hadith is in Bhukari. THat the prophet PBUH said "you will never be able to do everything commanded". Meaning, you won't be perfect. You will make mistakes and sin. The prophet PBUH continued "but rather cover up and come closer". That is, fill in the gaps. And he said "come as close as you can to what you're supposed to do". This is a beautiful hadith narrated by many sahaba.

The final incident is probably one of the more interesting ones. The delegation of the christians of Najran. Now Najran is of course a very famous province. The people there were almost entirely christian and had a strong relationship with the Roman emporer. The prophet PBUH sent them a letter a few months before addressing them in "the name of the God of Abraham, Ishaaq and Ya'qub". And he invited them to Islam and said "if you accept it's better for you, otherwise pay the jizya, and if you refuse then we must fight". So they gathered together (the najrans) and made shura. One of them said "we know that there is a prophet predicted in the Bani Isreal, how do we know its not him?" This shows us they were expecting a prophet. And frankly there are clear indications to this day in the old testemant that there shall come a prophet from the children of Ismail. The people of Najran are attesting to this. And the person said "we should send a delegation to find out". Another said "even if he isn't a prophet, we should know his strength". So all of them agreed to send a delegation directly to Madinah and judge for themselves. So they decided to send a large delegation. Ibn Ishaaq mentions 60 people came. That is a huge number, typically delegations would be 1, 2, 5 or 10 people. This is a delegation of 60. The purpose of this was twofold: firstly to impress the prophet PBUH and the muslims, and second to gauge the reality of the situation.

So Ibn Ishaaq and others mention when they entered in upon the prophet PBUH they were all dressed in a unique garment. These are not the pagans of Arabia; they have a civilisation similar to the Romans. So they are dressed accordingly. When they came in the sahaba said "we've never seen any delegation like theirs, and they arrived at the time of Asr, and it was time for their salah, so they asked permission to pray their salah, and the sahaba wanted to say no, but the prophet PBUH allowed them to pray, so they turned towards the east". Facing east means they are facing not the qiblah, but the left. So they all turned towards one of the wall and said their prayer in the masjid of the prophet PBUH. This is of course a very interesting point. And the sahaba said when they had finished their prayer, discussions and dialogue began for 3-4 days. On the first day they asked many questions about Isa bin Maryam. Eventually they asked the prophet PBUH a question that "if you agree with us that Isa was born of a virgin, then who is his father?" And our prophet PBUH said "I don't have an answer. Let Allah answer you". So the next day they came and Allah revealed the first 60 verses of Al-Imraan. Note the middle of Al-Imraan was revealed at Uhud, but the beginning was revealed right now in the 9th year. In it, Allah says "you are asking about the father of Jesus. How about Adam AS? The simultude of Isa in the eyes of Allah is like Adam. He created

Adam from dust, and said 'QUN' and he was." Meaning Allah simply says 'Be' and he became. Isa AS does not need a father. Further, they asked if Ibrahim AS was a christian or a jew. And of course they said he was a christian. Allah revealed "Not was Ibrahim a Jew and not a Christian and but he was a true Muslim, and not he was from the polytheists". And in this surah are the famous verses called 'the verse of mutual cursing'. Allah says:

(3:61) "Then whoever argues with you about it after [this] knowledge has come to you - say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allah upon the liars [among us]."

This was the 'verse of Mubahala' - this was a very big deal, and this shows us Mubahala is allowed in rare occasions, only once you get to the end of legitimate argumentation. There's no problem in saying "ok khalas if you are that sincere, let's do mubahala". And Mubahala literally means 'may Allah curse be upon the party that is lying between the two of us'. This is not how you begin da'wah, its how you end it. And why do you call your children and wives, and then ourselves? Because it's much more painful so Allahs punishment on them, then on ourself.

The nex day the prophet PBUH readied his family, his daughters, Hassan and Husayn and others - yes this is ahlul Bayt. The shias make this a big deal, but what's the problem? This is his family. It dosen't mean Ali RA was entitled to be the next khalifah. Yes its ahlul bayt, of course it is. So the prophet PBUH got them ready for Mubahala; in the meantime the christians of Najran discussed amongst themselves and they said "you know if he is a prohpet and we do this curse, we shall be obliterated". So the next day they said "we decline the Mubahala and accept the jizya unconditionally". So the prophet PBUH put upon them a jizya which was reasonable; a certain amount of cloth and silver each year. Cloth was a very expensive commodity for the Arabs. And he said "for as long as Allah wills" i.e. the prophet PBUH could stop the treaty whenever he wanted. Umar RA of course during his reign to stop paying the jizya and leave the Arabia entirely. And because of that there are no indigenous non muslims in the entire Arabian lands. Indeed there were small pockets of pagans after the 9th year but Umar RA wanted to rid them aswell.

And the people of Najran said "can you give us a judge to resolve our internal affairs because we see you to be honest people?" So the prophet PBUH sent Abu Ubaid Allah Amr as a judge. Note out of the 60 its mentioned 24 of them were from the elite and noble. Of them were three who were bishops. Of them was one who was a patriot. Meaning there were some very senior officials. Al Bayhaqee mentions on the way back, one of the most senior members said something derogetory about the prophet PBUH. The patriot (most senior member) said "dont curse him; because he is the prophet". So he is admitting the prophet PBUH is the prophet. So the brother said "why didn't you accept him then?!" The patriot said "do you wish to give up all of the wealth and ties the (Roman) emporer has given us?" And so when the younger brother heard this, he was so shocked he defected, became a muslim and came back to Madinah. Thus the point is the senior among them recognised that indeed this was the

prophet they were waiting for. This shows us the bulk of mankind simply follows certain people. That's why the prophet PBUH emphasises reaching out to the higher ranked people. If they convert everyone below them convert. This is the sunnah of Allah amongst his creation.

Some of these delegations were wondering "should we convert or not?" There's a beautiful hadith - this is the delegation led by Abdur Rehman ibn Aqil, one of the sahaba and again the only thing we know about him is this one delegation. If you're apart of the delegates it means you only saw the prophet PBUH once; so they're not of the level of the badriyoon, or sahaba at Hudaybiyyah etc. The delegates are still sahabi and are still respected, but can't be compared to the elite sahaba that fought in battles and lived with the prophet PBUH. One such sahaba is Abdur Rehman ibn Aqil. He says "I was one of those who went as a delegate to the prophet PBUH. And when we asked permission to enter in upon him, there was no one in the world whom we despised more than the one we were forced to go and see." Meaning they hated the prophet PBUH but their tribe forced them to meet and negotiate. And he continues: "But when we ended up leaving, there was no one in the world more beloved to us than the one we were departing from". So subhanAllah look at how it flipped. This is understandable: some people are coming thinking they will be humiliated that their tribe has to give up their freedom, religion and accept a new faith. They're angry and hurt and are treating the prophet PBUH as a conquerer. But then when they see and speak with him, he becomes the most beloved to them.

Then he said "one of our youngsters asked the prophet PBUH 'oh messenger of Allah why don't you ask your Lord to give you a kingdom like that of Sulayman AS?'" So the prophet PBUH laughed and said "maybe your companion has been given a kingdom better than the king of Sulayman". And "Allah has never said any prohpet accept he has given him one request. Some of those prophets asked of something from this world. Some asked for punishments against their people. As for me, Allah has given me a request that I've kept with myself between me and my Lord. It shall be my shifa'a for my ummah on the day of Judgement". So he has the better kingdom because his ummah will enter Jannah, inshaAllah.

Note we mentioned all the important delegations over the past three episodes. However we will also breifly mention bizzare, fabricated and weak narrations. We do this when such narrations are used to embarrass muslims, or they are used by the unorthodox sects of Islam. These come from the tertiary books of seerah: not the primary. Some of these books mention some very bizzare stories. We'll mention them now; they are NOT authentic. But we will mention them because sometimes they are mentioned in the extreme sufi books and so it's important to be aware these are fabricated and not authentic. One such story is that the great grandson of Iblees came to accept Islam. And he repented and what not etc. This is of course not true. In Al-Mustadrak alaa al-Sahihain (the Mustadrak of Al Haakim) which is a famous book of hadeeth but has many fabrications, it's reported that Ilyaas AS the prophet came as a delegate and a table from heaven came down, and he had dinner with the prophet PBUH. And then when the dinner was finished Ilyaas AS when back up to heaven. This is walahi bizzare, strange and clearly fabricated. We also find such narrations in Thabarani's kitaab al-Awsat, which is a book wherein Thabarani intended to compile the most bizzare hadith, not

the most authentic. Rather the most obscure and strange hadith. Also they appear in the Kamil of ibn Adi'. This is a book in which ibn Adi' purposefully compiled all the weak ahadith. Therefore if you read a book relating hadith from the kamil of ibn Adi' you wonder what the person is doing when he's narrating a hadith from a book whose known to collect fabricated hadith. That is, the purpose of ibn Adi's book was to collect fabricated hadith to make us aware of them. But then when authors quote from it as if its from Bhukari, there are clearly problems. In one narration its said a stranger came to the masjid of the prophet PBUH and made a sufi-stic dua. So the prophet PBUH smiled and said "why don't you add this to the dua". And there's a back and forth until finally it's discovered this person is apparently Kidhr. Clearly all of this is fabrication. No Ilyaas, Kidhr, Shaytaan, ibn ibn Iblees.

To conclude, what we see especially in the 9th year, how quickly Islam spread amongst the tribes of Arabia. We have delegations coming from the north, from the south and from the east. So from Yemen, Najran, Oman, Najd etc. Thus this was the year that, without military campaigns, these are small independant tribes who realise they can't remain as they are. They too either embrace or enact a treaty to pay the jizia. Thus an Islamic State is consolidated; this is the first time in human history the Arabian world was united by one political entity. Never before all the arab tribes consolidated under one rule. This shows us the fruits of patience are always sweet. And Allah fulfilled his promise to the prophet PBUH. In surah Nasr Allah said:

1. When the victory of Allah has come and the conquest,
2. And you see the people entering into the religion of Allah in multitudes,
3. Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.

It also shows us, even in the time of the prophet PBUH, people had different levels of imaan. We have this naive assumption everyone was like Abu Bukr or Umar. Rather, we see hypocrites, pagans, people of weak imaan, people of strongest imaan who came all the way just for a dua. We see people wanting to study Islam, asking fiqh and theology questions. So the entire spectrum is there. Of the most amazing things, many of us assume Islam is so simple, clear and easy that all we have to do is speak and people will embrace. However, we forget that peoples natures are stubborn. Here we have the prophet PBUH conversing with the christians of Najran yet many still thought Christianity is correct. The point is accepting a new religion is not an easy matter. If the prophet PBUH, and people are talking and seeing him directly; if they are not convinced immediately that he is a messenger of Allah, then do you think me and you will be able to do a better job when we give daw'ah? Of course not. There's always people who are 'deaf and blind'. This demonstrates that truth might indeed be clear, but only for those who want to see it. If you cover your own eyes and you don't want to change your culture and religion, then even having the prophet PBUH in front of you won't make you change.

Also we learn that the masjid can be used as a place of hospitality for non muslims. The tribe of Taqeef stayed inside the masjid, and can be used as a place of worship for people that are

not muslim as an occasional thing. People who are ultra strict about this is completely wrong and bizzare. Throughout the seerah non muslims walk into the masjid. Here we have christians praying in the holiest masjids in Madinah. The sahaba want to stop them, the prophet PBUH says "let them pray". Thus no doubt you don't make a regular prayer time for them, but if they are guests then it's fine. This shows us the true spirit of Islam, that we are tolerant: we don't believe any other religion to be true, but we won't force Islam and will let you pray even in our own masjids. This is walahi the height of realistic pluralism. To say "everyone is okay" is nonsensical because each group believes the other is wrong. Christians say "the only way to God is through Jesus"; thus anyone who dosen't follow this can't get to God. We aswell say the only way to Allah is through Islam. Yet what does that mean? It's up to everyone else. And we dialogue; that dialouge must be firm and can even reach the maximum level of Mubahala. But we don't get physical with them. The tribe of Najran in the end after everything refused to accept Islam. What was done to them? Nothing. They went back with their treaty in peace. This is the height of tolerance; no other civilisation in the world was this tolerant, up until 'secularism' which rejected religion as a whole. Of course Europe was extremely intolerant at that time. In any case we learn from the prophet PBUH we must tolerate other faiths.

We also see when delegates come, its the responsibility of the muslim community to host them, because the prophet PBUH took charge of feeding them. In fact the books of seerah mention certain houses were used to house them. And these are pagans, jews, christians etc. All of them were taken care of by the prophet PBUH. Thus guests are treated with upmost honour and hospitality. Even in Mecca and Madinah non muslims can come for a temporary period in time. This is the majority position; some say its haraam for any non muslim to come completely. No - it's haraam for them to live in Mecca and Madinah. But not haraam to come for a period of time for a greater community good. For example, when the masjid of the prophet PBUH was being built, there were germans building the masjid. Why? Because they were experts in that field. You need the technology. What did you expect other than the technicians to come and build it themselves. The point is that, nothing is wrong with this. So here we have the permissability even in Mecca and Madinah of non muslims entering for a small period of time.

Seerah of Prophet Muhammad 97 - Maria the Copt & Death of Ibrahim - Dr. Yasir Qadhi - 19th Nov 2014

Today and the next lesson we'll catch up with issues in the life of the prophet PBUH we previously overlooked. We discussed the battle of Tabuk and then the delegations which spanned 4 years. There are things happening in the life of the prophet PBUH during this time we've missed out. In order to discuss we once again go non-chronologically. As we noticed if we did the delegations chronologically it would have been too much i.e. mentioning a delegation every episode. Rather if you lump them together it makes sense. Similarly we'll discuss one issue which spans the course of around 2.5 years. And it is the 8th, 9th and 10th year of the Hijrah which we are discussing in. We begin by discussing the death of the son of the prophet PBUH. And in order to talk about Ibrahim we need to discuss Maria, and of course this topic is very sensitive. Nonetheless its better to discuss it here and now, frankly in the confines of an Islamic ethos rather than here it from someone who misinterpretated it and does not believe in Allah and His messenger. The fact is these topics are often glossed over, but this does not make sense. We should not hide information anymore, nor distort what happened.

Maria's name was Maria bint Sham'un. She was gifted to the prophet PBUH by Juraih ibn Mina, who was the muqawqis of Egypt. The 'muqawqis' is a title just like the ceaser. The books of seerah say this is the 'ruler' of Egypt but this is incorrect because even Egypt at the time was not independant. It was under the Roman empire. So Juraih was not a king, rather he was a governer appointed by Rome. Of course back then they appointed religious people, so they appointed Juraih who was a patriart. And it looks like Juraih was 'Siris of Alexandria'. So Siris was his latin name. This Siris was a melokyte christian, who become roman catholics. To this day the greek orthodox chruch admires this person Siris. So the prophet PBUH sent him a letter to Islam. This letter is probably around the 8th year of Islam. We have no reports from Egypt about him recieving the latter and what his reponse was unlike the ceaser of Rome. However it's not too far fetched to assume he recognised the prophet PBUH as being true and this is why he was so polite. Neither did he tear the letter up or reject it. Rather he gifted a mini fortune with highly expensive gifts, and wrote back a very polite letter to the prophet PBUH. Therefore it's not too much of a stretch to make an assumption that he recognises the prophet PBUH is a true prophet. Note he's well known as being an aalim in Christianity so he is knowledgeable. However as is typical he dosen't want to convert.

So what does he do? He sends a mini fortune: 1000 satchels of gold, and many fine garments. And he sends a donkey called Dhul Dhul. And he sent a servant by the name of Ma'boor; he sent honey, and among those gifts he send two sister slave girls by the name of Maria and Sireen. These two girls were of course Christians. Some later books mention that these girls were gifted to the church by their fathers. So these two girls are daughters of a noble family, and the patriart gifts them to the prophet PBUH. And the books of seerah mention that these two young ladies were exceedingly beautiful. Because they were sisters, the prophet PBUH gifted Sireen to Hassan ibn Thabit, the poet; and they had a child by the name of Abdur Rehman ibn Hassan ibn Thabit. Ibn Sa'ad mentions when the prophet PBUH recieved the

letter from Siris, it was a polite leter with all these gifts. So the prophet PBUH said "this evil person has managed to preserve his kingdom by being polite to me, but his kingdom won't last". Meaning he will be the last of his dynasty, but because he was polite he won't be harmed himself. And of course this is what happened, Siris died a natural death and Amr ibn Al As' conquered Egypt years later.

The difficult topic today is that of Maria. The fact of the matter is this is a topic that is simply impossible to talk about without some bias. We are bias in one direction, and that is the prophet PBUH is a prophet. Therefore we'll automatically view everything that has done as permissable and sanctioned by Allah at least for the time and place. Even if not in our times back then it was fine. So we accept that these things were morally possible at the time. The fact is, no matter of sugar coating removes this reality. That Maria and her sister were not wives, but they were concubines. It does appear Maria later on converted to Islam, but she was not a muslim when she came. And in our shariah one cannot take a non-muslim as a concubine. So she comes as a christian, she converts later on and she very much becomes a concubine. The basic ruling is that the biblical prophets had multiple wives and also concubines. Soloman had over 1000 ladies according to the bible. So how can you compare the prophet PBUH marrying 9 later on in his life to 900 plus? So we point this out and it's a valid point. But the problem is, there are few faithful christian and jews. More and more people are turning agnostic, and they have no problem criticising biblical figures aswell. To that person, all we can say is that, that was a different world in a different time, place, custom and land. People across the globe had different views.

In a jewish website, a questioner asked a rabbi "how can Soloman have used 1000s of slaves to build the temple? Isn't this against humanism etc? How can I be a jew after this?" So this rabbi responds "the thing about history is that it does tend to be brutal, and it strips us of our most cherished illusions. We have to approach it cautiously; Soloman was a great builder and as such he needed builders through slaves. This was not an uncommon practice for the time. Shall we read it as slavery? Or as employment? Did he enslave the masses or provided them jobs? We tend to think of slavery as an ultimate evil, but the fact is this was an accepted form of labour for thousands of years, and our disillusion with it is only 300 years old." Of course we only have one Maria thats treated very nicely, been given her own house etc. But at the end of the day its not something humans find palatable. So the rabbi says "this is not a defence of slavery. I, like you, am a child of the anti slavery movement of modern times. And to read what goes on in ancient times through our contempary eyes and then judge it is not fair to our ancestors". Also the way that slavery existed in America in the 1800s was perhaps the most brutal manifestation of slavery in the history of humanity. Realistically speaking the way that America used slaves, imported them, caught free people and enslaved them worse than animals - even the ancient greeks were better. One of the byproducts of being so harsh to slaves was the antislavery movement that came out of it. The point is that, slavery did not exist in Islamic lands the way it existed in America. It is very true historically speaking the first europeans that visited muslim lands were amazed at how the slaves were treated. One of them remarks "the slave speaks back to the master". And we know that some slaves even became kings. The mamlook dynsasty (the great grandson of Genghis Khan) which fought

against the mongols was a dynsasty of slaves that eventually rose to power and ruled the muslim world for 500 years. Note the shariah uncategorically forbids taking a free person and making them into a slave. There's a channel to be a slave: prisoners of war not randsomed. There's no comparison at all with whats happening in modern times.

Further, scholars in our era have agreed slavery is a thing of the past. No scholar or aalim is calling to a return of slavery. Things have moved on. Sheikh ibn Uthaymeen, when the Bosnian war was taking place, he was very much involved with giving advice to the people. And that was a legitimate war. Everyone acknowledged the serbs were massacaring the muslims. There was so much bloodshed; the UN has since done a tribunal and crimes court against the serbian leaders. The point is it was a legitimate jihad, and sheikh ibn Uthaymeen was asked by those on the ground "we have prisoners of war, we can't randsom them off - can we take them as milkyameen (concubines)?" And the sheikh said "no not allowed in our times". This is a sheikh that is considered to be ultra-conservative. This is a faqhi - he understands you can't do this and resurrect it from the books of fiqh. It was permissable at that time, but not now. The point is: the prophet PBUH was indeed gifted Maria, she was not our mother so we don't view her as being a mother of the believers. She remained a concubine and we know Maria gave birth to the son of the prophet PBUH, that is Ibrahim.

There is one story mentioned about Maria. In a different time and place not everything needs to be mentioned. However, in these days, we need to talk about these matters frankly. We don't want our youth being misunderstood because of something they hear from someone else. The sheikh (yasir qadhi) references to a young boy who called him and said he is a murtad because he heard about things in the seerah. And these are legitimate things in the book. But the question is where did he hear these things from? Not from a scholar or aalim, but rather islamaphobes and people that have a certain agenda. And these people put ALL the narrations together and ignore everything else that forms the true character of the prophet PBUH. And they concentrate on these two, three events which aren't lies - often quoted directly from the source i.e. Thabarani, ibn Ishaaq etc. So the point is its better to talk about these things, clarify them and understand properly. Whoever wants to have a different position on the matter that's their right and we leave them to be.

So its reported Maria, who isn't a muslim at the time and is coming to a strange land all alone, rumours began to spread the servant gifted along with Maria, Ma'boor, was "visiting" Maria. Some reports also mention this servant Ma'boor was a distant relative of Maria. The following hadith is reported in Sahih Muslim, that the prophet PBUH commanded Ali RA to take his sword and deal with Ma'boor. And of course Ali RA is assigned these tasks because anything to do with the personal family of the prophet PBUH, it was Ali RA who was the man. Because he is ahlul bayt. So Ali RA took the sword and asked "should I go as a silent person who obeys the command, or shall I hear and see what the person absent will not hear and see?" Meaning, he is asking the prophet PBUH "do you want me to investigate the rumours, or shall I just kill him?" The prophet PBUH said "No go as someone who hears and sees". So Ali RA was told to indeed investigate. Note, because of this phrase, ibn al Qiyyam and others say the prophet PBUH was NOT sending Ali RA to execute him. He was sending him to find out. The other

position is that, he was indeed sent to execute him. This is a bit of a contraversy because there are fiqh ramifications: the main one is, Ma'boor was not given a trail. Evidence was not presented, but Ali RA here is being told "take your sword and do it". So:

1. One opinion says the prophet PBUH sent Ali RA to kill him and he has the right to do this.

2. The other opinion, by ibn al Qiyyama and others, is that NO this was not judge, jury and execution. The prophet PBUH did not send Ali RA to kill him. Rather to investigate and frighten him to find out what is happening.

So Ali RA finds Ma'boor, according to one report he was in a date grove collecting dates or getting water. When Ma'boor saw Ali RA he became terrified. There are multiple reports here. One says he tried to climb a tree but fell down. Another mentions he intentionally exposed his awra. In either case, his awra was exposed and lo and behold, it was obvious that he had been mutilated i.e. he did not have the mans organ. It was then clear to Ali RA that the rumours simply can't be true. He returned to the prophet PBUH and informed him of this.

In any case, in dhul hijjah of the 8th year, Maria gives birth to a son, Ibrahim, and of course the prophet PBUH was especially happy. We don't know when Maria embraced Islam. Was it before this or after? We don't know. One can assume living with the prophet PBUH, obviously you will embrace Islam. So one can assume by the time Ibrahim is born, Maria is a different person with imaan. In Sahih Muslim its reported the prophet PBUH came to the masjid beaming with joy. And he said "last night a baby boy was born to me, and I shall call him the name of my father, Ibrahim". And he said about Maria "her child has freed her" meaning, this is a ruling our religion has: and again this shows slavery in Islam was completely different to other civilisations. In our shairah, if a concubine gives birth, the child is fully legitimate and exactly the same as all other children in inheritance, taking the name of the father etc. Most of our khalifah of the Ummayads and Abaasids, almost all of them were sons of slaves. So being sons of slaves didn't have a negative smear or effect at all. So when a slave women has a child, she automatically gets a free upgrade, and is known as "Umm-al-walad" meaning she's no longer a concubine. She cannot be sold, transferred and she'll become free as soon as her husband passes away. So you simply cannot get rid of the lady who gives birth to your child. So our prophet PBUH gave this fiqh ruling through Maria.

One of ladies of the ansar voluntered to become a foster mother. In fact its mentioned there was a competition to be the foster mother of the prophet PBUHs son. This also shows that is was very common for ladies to volunteer to help out and be a foster child. Every mother knows its difficult to raise a new born alone, so this is what was done: women would offer to help each other out. So one of the ladies of the ansar became the 'wet nurse' of Ibrahim, and the prophet PBUH gave her a stipend because of this. Now, Ibrahim lived for a year and four months; other reports say a year and six months. There is no hadith mentioning any incident within this year and a half regarding Ibrahim. The reality is we only have what the sahaba told us about. What we do know, in the first quater of the 10th year of the hijrah, his son passed way. We all know, not only is the passing of a child the most painful thing, but that the age of

around 1.5 years, is the most tender and cute, adorable age. It is at that age where the child is walking, laughing, recognises you etc. That is the cutest age; yet Allah willed at the most beautiful age Ibrahim pass away. There are many reports in the seerah about his death. There was nothing to really report about Ibrahims life: he was just a baby whom the prophet PBUH must have been with.

However, the death of Ibrahim is reported in every book of hadith, Bhukari, Muslim etc. Some of the books mention that the news came that Ibrahim has fallen sick and was about to die. So the information is conveyed to the prophet PBUH. The prophet PBUH visited Maria, and she lived in a place in Madinah called Awari. Some of the sahaba went with him to see Ibrahim, and he held Ibrahim in his hand. And Ibrahim was weasing and coughing, and at this the tears of the prophet PBUH began to fall. This was when a sahaba asked "you also cry oh messenger of Allah?" This shows us the prophet PBUH rarely cried in public. And that, to see him cry was a shock to some sahaba. And the prophet PBUH responded with the famous phrase "the eyes cry, and the heart is sad, but we only say that which pleases our Lord. Were it not for the decree of Allah to pass, and that the latter amongst us shall meet the earlier, we would be much more grieved at your departure". Thus there are two things to console us when someone dies:

1. Kudr Allah i.e. Allah has decreed it to happen.

2. Insha'Allah its only a matter of time all of us are together in Jannah. Death isn't something that is permenant; you will also die. When your loved one dies, its only a matter of time until you die. And then you will both be together. This is what the prophet PBUH is saying.

And the prophet PBUH said "we only say that which pleases our Lord". This shows us 'what does sabr really mean?' It means you control your tongue and actions. Nothing to do with emotions. You can feel sad, cry etc. But you control what you say and do. This is sabr. You don't start wailing and saying things that go beyond what is permissable. We control our tongue and limbs. The books of hadith mention salaatul janazah was prayed for Ibrahim, thus we learn we can pray janazah for a young boy. And the prophet PBUH used four takbeerats, as per normal. And he was buried in Baqhee in a graveyeard still known to this day. SubhanAllah look at how many deaths of the family of the prophet PBUH he had to suffer. From the beginning right to the end. Ibrahim died less than one year before our prophet PBUH died. Literally at 62 years old he goes through this tragedy. His mother died when he was at a young age, his grandfather, his wife of 25 years Khadija RA, his uncle Abu Talib, all three of his daughters. Literally everyone is dead besides Fatimah RA. So he is extra happy at the birth of Ibrahim, but Allah tested him once more with the death of Ibrahim. And all of this of course is to raise his ranks in Jannah.

What is perhaps even more amazing is that, as we know, on the day of the death of Ibrahim, there was a solar eclipse. Within a few hours of Ibrahims death who died in the morning, there is a solar eclipse. Note the solar eclipse is reported in Bhukari and Muslim, but Ibrahims death is not mentioned. Other books of hadith mentioned that took place on the day Ibrahim

died. And the people began to say "the sun is greiving at the sorrow of the prophet PBUH. Even the sun is sad, and sheilding itself because its crying". So the news spread in Madinah that the sun is crying because of the death of Ibrahim. At this, the prophet PBUH gathered all of the people and he gave a khutbah. This khutbah is reported in Bhukari and Muslim. And he said: "The sun and the moon are among Allah's (SWT) signs that don't eclipse for the death or the life of someone. So when you see an eclipse, hasten to do zikr of Allah and perform the salah." The khutbah is in Bhukari; Ibrahims death isn't mentioned. But the khutbah is very clear, that the prophet PBUH is saying the sun dosen't eclipse because of the death of anyone. Why would he say that unless there is a death taking place? Clearly it must be for Ibrahims death.

And walahi incidents like these prove without doubt the prophet PBUH was a sincere prophet. He didn't even have to repel against the rumours. He could have just been quiet. What does it lose him? Let the world know the sun is crying because of the death of Ibrahim. But subhanAllah he cannot do this because he is a true messenger. And so he called the people and literally says "the moon and sun never eclipse for the death or birth of anyone. That is just a miracle of Allah". This is one of million of evidences that show he is a true prophet. How else do you explain this? The miracle of the eclipse is taking place, and he says "no no its not for Ibrahim, its just a coincidence".

Of course, the fact that Ibrahim could not be a young man is something that has already been decreed explicitly in the Quran. Allah revealed this verse before the birth of Ibrahim. That surah Ahzab Allah says:

(33:40) Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing.

If Ibrahim had become a young man, this would have contradicted the verse. Notice the precision of Allah: He didn't say 'the father of a young boy'. Rather Allah said Muhammad is not the father of any MAN. If the Qur'an had said he isn't the father to a boy/child/offspring, this could be a contradiction. And subhanAllah Ibrahim was never a man. He was always a baby. And therefore one could say theologically it was impossible Ibrahim could live beyond early childhood. In another report from Anas ibn Malik the prophet PBUH said "Allah has given Ibrahim a wet nurse in Jannah. If Ibrahim had lived, he would have been a righteous prophet". This is reported in ibn Majah. The majority of the scholars say this is in fact a statement of Anas ibn Malik, not the prophet PBUH himself. This is proven in other narrations that in the Musnan Imam Ahmed they mention it as a statement upon Anas. That Anas said if Ibrahim had lived, he would have been a prophet. That's just a ijtihad he is making. Also, one can add, there's a political wisdom in not having male lineage of the prophet PBUH. There's no doubt immediately he would have been the next khalifah and so on; as it is, look at the contraversies that erupted from the descendants of the prophet PBUH. Look at how groups exalted the ahlul bayt to beyond what is human. We respect and admire ahlul bayt however there's a big difference between us and the shi'a. We say the ahlul bayt are special and blessed if they are holy. Whereas shi'a say there are special and blessed because they are holy. Whereas we say

you being a descendant of the prophet PBUH does not make you righteous. Your good deeds make you righteous; your blood cannot save you. Walahi lineage does not matter. And its a hadith of course in Tirmidhi "whosever goods deed hold him back, his lineage won't push him forward".

There's a final incident about Maria. The books of tafseer mention it more than the books of seerah because Qur'an was revealed for it. Again its a problematic story and its in the Qur'an so you can't 'sweep it under the carpet'. Its narrated one day Hafsah went away so the prophet PBUH called Maria to the house of Hafsa. And it so happened she returned earlier than she was supposed to, and she saw Maria leaving her house. So she became enraged and irritated with the prophet PBUH and said "ya RasulAllah is that how much respect you have for me? In my house and on my day?" And so the prophet PBUH continued to calm her down, until eventually she made the prophet PBUH promise to never ever see Maria again. So the prophet PBUH said "I swear by Allah I won't see her again". And he made Hafsa keep this between the two of them. And he said "do not tell A'isha". The issue is, some people think the prophet PBUH is super human. So when they hear these incidences the image they have formed in their minds of the prophet PBUH crumbles. The problem is this image should not have been in their minds in the first place. The prophet PBUH was a human, the best and most perfect human, but he was just a human. And in this incident there is nothing haraam that has been done.

Hafsa goes and tell A'isha. Why? To make A'isha jealous of her that 'I caused the prophet PBUH to give up Maria'. Note Hafsa and A'isha had an interesting relationship: at times they were the best of friends, at other times enemies. So Hafsa is boasting that she got rid of Maria. And both of them were jealous of Maria since she had her beauty. In fact it was because of this the prophet PBUH moved her away to Awari i.e. far away from the masjid. So the prophet PBUH told Hafsa not to tell, but Hafsa spills the beans and tells A'isha. Then what happens? Allah reveals in the Qur'an:

1. O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgiving and Merciful.

2. Allah has already ordained for you [Muslims] the dissolution of your oaths. And Allah is your protector, and He is the Knowing, the Wise.

3. And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allah showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, "Who told you this?" He said, "I was informed by the Knowing, the Acquainted."

4. If you two [wives] repent to Allah , [it is best], for your hearts have deviated. But if you cooperate against him - then indeed Allah is his protector, and Gabriel and the righteous of the believers and the angels, moreover, are [his] assistants.

5. Perhaps his Lord, if he divorced you [all], would substitute for him wives better than you - submitting [to Allah], believing, devoutly obedient, repentant, worshipping, and traveling - [ones] previously married and virgins.

Note here after Hafsa told A'isha, when the prophet PBUH asked her "why did you tell A'isha?" she replied "who told you I told her?". What is Hafsa thinking? A'isha told the prophet PBUH. Rather the prophet PBUH said "Allah told me" (verse 3). And verse 4 is meant to bring some fear in the wives of the prophet PBUH. That don't conspire against him or go behind his back. There is no denying that Allah is showing the status of our prophet PBUH even to his wives. So Allah revealed the command to break the oath; the prophet PBUH gave the kafara and Maria returned to him. The opinion that these verses relate to Maria is the stronger opinion. Some sahaba said these verses relate to some honey given by Sauda, and A'isha and Hafsa conspired against the prophet PBUH. But that dosen't fit the events of these verses; also it dosen't seem that big of a deal that the prophet PBUH says "I'll never eat honey again" vs the issue of never seeing Maria again. Why would the wives get so jealous that the prophet PBUH had honey at the house of Sauda? It dosen't make sense.

Note some scholars say the private issues of the prophet PBUH are private so they shouldn't be discussed. In response we say, if Allah willed they would be private. But he revealed surah Tahreem for it. Also this isn't the custom of the sahaba. Ibn Abass said "I was waiting for the opportunity for years to ask Umar about surah Tahreem, until I found him by myself and I asked him". And Umar RA says "A'isha and Hafsa" - subhanAllah its his own daughter but Umar RA answered so even he didn't keep it private. If we look at the story of Maria, we see that even the wives of the prophet PBUH were regular humans. They had jealousy; the point is, if we portray the prophet PBUH the way he is, everything fits into place. But if we make an imaginary perspective and formulate someone who never existed then when we read the books of seerah, it completely shakes our understanding. This is the problem. We should not make the prophet PBUH into something he isn't. He didn't do anything wrong - he has halal access to Maria; yes, Hafsa has the right to get irritated but technically the prophet PBUH did not do anything haraam. Rather than make the prophet PBUH a superhuman, if we see the whole picture we understand and appreciate the perfection of the prophet PBUH even more. Maria lived for only 4-5 years after the death of the prophet PBUH. Umar RA prayed janazah for her and buried her in Baqhee, thus there's no doubt she converted to Islam. When? We assume before the birth of Ibrahim but Allah knows best.

Seerah of Prophet Muhammad 98 - Marital dispute with the Wives - Dr. Yasir Qadhi - 3rd December 2014

We will resume from where we left off. We discussed the entire story of the mother of Ibrahim, Maria. Today we'll mention another incident involving the wives of the prophet PBUH. The issue is we don't know when this occured. There are a number of opinions when it occured. Ibn Sayad says in the 9th year of the Hijrah. If so it's perfect timing with where we are. Others scholars say in 4th, 5th, 6th of the Hijrah. Again this is one of the big problems of the seerah, that we know many incidences, but don't know precisely when they occured. The same can be said for most of the ahadith, whenever the prophet PBUH said something, we don't know when he said it, it's just reported he did.

What is the incident today? It is the incident of the prophet PBUH abstaining from his wives for one month. The famous marital dispute that took place, and Allah revealed Qur'an because of it. We have a number of internal evidences of the event. Some of these evidences are somewhat contradictory as is typically the case. We know when this incident took place he was married to all 9 of his wives. They were: Sauda, A'isha, Umme Salama, Juwayriyya bint al-Harith, Zainab bint Jash, Umme Habiba, Saifya bint Huyay, Ramla bint Abi Sufyan, Maymunah bint al-Harith. So he had all nine of his wives which means this incident took place somewhat later. Yet we have other evidences which seem to suggest this took place before the verses of hijaab were revealed. This is somewhat problematic because he might not have been married to all 9 before these verses. Also, the verse Allah revealed is in surah Ahzab - and this was revealed during the 5th year of the Hijrah. Thus this seems to indicate this incident took place in the 5th year. But we can easily dismiss this - just because it's found in Ahzab dosen't mean it was revealed then. Simply because the Qur'an was put together at different times.

Nonetheless, to understand this incident we need to understand the lifestyle of the prophet PBUH. And as we know, he never lived a luxurious life. From his birth until his death. He had very humble beginnings, he was orphaned with no father; our prophet PBUH tells us his first job was a shepard, and he would walk for "karareeq" meaning literally pennies. He would live in the cracked house of Abu Talib with the other children. He had a small break with the marriage of Khadija RA; that's when a little bit of wealth came to him but it still was no way near the rich people of Mecca. He didn't even have transport i.e. a camel until the Hijrah. But slowly and surely the wealth began to come in, not to him but to the ummah. And in the battle of Badr with the randsoming of over 70 qurayshi pagans, each one brought in thousands of silver coins, slowly the tide began to change. The first huge break came at Khaybar, that the entire fields of Khaybar were handed over. And then Fadak was gifted to the prophet PBUH. That was his main personal income, remember Khaybar happened in the 7th year of the Hijrah - the narrations tell us that land of Fadak was the main income source for feeding his family. Remembe this was after the battle of Khaybar when he was gifted Fadak (a special gift to the prophet PBUH). After this the largest gift the ummah got was the battle of Hunayn - it was the largest wealth ever accumulated. How much did the prophet PBUH keep? Not a single penny even though the sharia allows the leader to take a share (1/5 of 1/5th).

It is authentically narrated that the prophet PBUH did this by choice. In Musnan Ahmed its narrated the prophet PBUH was sitting with Jibreel AS. And an angel comes down from the heavens. Jibreel says "this angel, Allah has allowed him to come down for the first time since the beginning of creation". So the angel said "Ya Muhammad as-salaam-u-alaika your Lord has sent me to ask you a question. Do you want to be a malikun nabi or an abdun rasul?" Meaning, a king-prophet or a slave-messenger. SubhanAllah the highest position in this world is a king, the lowest is a slave. If the prophet PBUH chooses to be a king, he'll be a nabi (prophet) which is lower than rasul. Or he can humble himself and be a slave, but be a messenger which has a higher status in the court of Allah. Jibreel AS made a motion that "go low". In one version he said "humble yourself". And so the prophet PBUH said "I choose to be a slave and a messenger". The narrator of the hadith says after this incident, he was never seen even eating with his back resting on a wall. Meaning what? The most simplest sign of luxury is sitting back and enjoying your food. Yet, after this incident, the prophet PBUH lived a life even more humble. Why? Because he chose to be a slave before Allah. Another variant of this hadith which is slightly weak is the same incident where the prophet PBUH himself is telling A'isha what happened. And he says to A'isha "Oh A'isha if I desired that all of these mountains be turned to gold for me, an angel came to me, his buckle (fastener) was bigger than the ka'bah itself. And the angel asked me 'do you want to be a malk-nabi or abd-rasul' and I chose to be an abd-rasul". So this was his lifestyle.

At some point of his life, we don't know when, most likely 8th, 9th year of the Hijrah, the prophet PBUHs wives would not have asked for a higher standard of living until they saw other peoples standards rising. When everyone is living at a similar level, then there's no need to ask for more. When did the increase in living happen? After the conquest, after Khaybar etc. So slowly but surely the economic level is rising. Of course it was rise rapidly and exponentially during the time of the khalifah. By the time of the Ummayads, the Islamic civiliation is ruling the world. It is the most prestigious civilisation in the entire world. Allah knows best, but it makes most sense this incident happened later on. And this incident was that the wives of the prophet PBUH began asking for more and more. Now the details of what they asked is not in any book, and it is appropiate that such details are not mentioned. Whatever they said to the prophet PBUH is in the privacy of their homes; what appears to have happened is that, there was a cooperative effort, a group pressure applied to the prophet PBUH, led by two of his wives. Note we should never diminish their status; they are our mothers and what they asked is halal.

In any case two of the wives coordinated a group effort. Why a group effort? It's more convincing and a stronger case if all of them are demanding a better lifestyle. This incident is reported in a lot of detail in the first person by Umar ibn al Khattab in Sahih Muslim. And of course Umar is deeply involved because Hafsa and A'isha led the cooperative effort. Ibn Abass narrates: "I was always anxious to ask Umar for over a year about the two ladies Allah mentions in the Qur'an". Look at his patience, eagerness and respect for the time of Umar RA. Ibn Abass eventually found him alone and asked him the question, to which Umar gives the story of Maria which we've already discussed. But then, Umar RA goes on: "we were a people

from the Quraysh who would dominate women. Yet when we came to Madinah, we found that the people of Madinah were a group whose women dominated them. When we moved our women learnt from the women of the Ansar (to dominate men). I had a house situated in Awari, one of my wives lived there. One day I became angry at my wife and I said something, AND she responded back. So I rebuked her, but she said to me 'you are rebuking me for responding back, don't you know the wives of the prophet PBUH respond back to him?' So much so sometimes they abandon him in anger, even for a whole day". SubhanAllah this shows us so many things, that the prophet PBUHs wives had learnt the customs of Madinah. It also shows us the prophet PBUH is tolerating this; and further the women of Madinah knew how the prophet PBUHs wives treated him.

So Umar RA is shocked. He said "I went to Hafsa immediately and asked her 'do you ever reply back to the prophet PBUH?' She said 'yes'. I asked 'do you ever leave him for a day?' She said 'yes'." Note one of the beautiful things of the story is that it shows us the humanity of everyone involved. We see here that just like every couple has its back and forth, the wives of the prophet PBUH responded back to him and in irritation not even speaking to him for a day. This is kufr if anyone else were to do this. But things are allowed for his wives. So Umar RA rebuked Hafsa and told her "are you a fool? Whoever does this has lost everything." He is angry at Hafsa, and says to her "are you not scared of the anger of Allah upon you if the messenger is angry with you?" So he's acting like every muslim other than the wife of th prophet PBUH should act. Then he commands her "never reply back to the prophet PBUH, and never ask him for any of your needs. Come to me - don't irritate him for anything. Let not the status of your companion decieve you about your own status". Meaning he is hinting at A'isha. And he says "don't make qiyaas upon A'isha and what she does, for indeed she is more graceful and dear to the prophet PBUH than you are". Meaning 'she will get away with things you won't'. This shows us again, its human nature, the one whom you love will be able to do more than the one we don't. For a parent, a child can do anything but they'll still be forgiven. So Umar RA is effectively saying to Hafsa 'you are not A'isha so you won't get away with everything she does'. Recall Hafsa had been divorced before but Allah sent Jibreel down to tell the prophet PBUH to take her back because she is a lady who "prays and fasts and will be your companion in Jannah" (in the Qur'an).

Umar continues: "I used to have a companion from the Ansar and we would take turns accompanying the prophet PBUH". Meaning Umar and all the sahaba had their lives to live aswell. They have to toil, work and struggle to earn a living. So Umar is busy in his life but he also wants to benefit from the company of the prophet PBUH. So he used to alternate with an ansari; one day Umar did the chores, his companion went to the prophet PBUH. The other day Umar went and the ansari did the chores. Look at how much eagerness they have to be with the prophet PBUH. Further he said "during this time we were discussing the gasaanids and how they might attack us". This is why some scholars say this incident occured before Tabuk because after Tabuk the gasaanids were not a threat.

He said "One day after Isha when I went to sleep, my neighbour came knocking on my door." Umar rushes out and said "what is the matter, have the gasaanids attacked?" His neighbour

says "No, something worse has happened. The prophet PBUH has divorced his wives". This is amazing. Why? The gasaanids attacking is war. Yet for the ansari, the wives being divorced is worse than war. Because it's a personal loss for the prophet PBUH which is worse than war. Therefore Umar RA said as soon as Fajr was prayed, he dressed himself and rushed to the house of the prophet PBUH. Of course he was not there. Then Umar RA went to Hafsa and she was crying. Umar RA asked her "has the prophet PBUH divorced you all?" Hafsa said "I don't know, however he has left us and gone to an attic room". In another version also in sahih Muslim Umar says "I rushed after Fajr and I found all of the people gathered in the masjid" meaning they are concerned about what is going on. Rumours had spread the prophet PBUH has divorced all of his wives. So Umar says "I went to A'isha" - note this is the evidence used by some to say this happened before the verse of hijaab because he would not have gone to A'isha otherwise. Others say he visited her and she was behind the curtain. Nonetheless, he asked her "Oh daughter of Abu Bukr, have you gone to the extreme of troubling the prophet PBUH?" So he is rebuking her. So A'isha replied with a sharp tounge "Oh son of Khattab, go and take care of your own vessel" i.e. Hafsa. So Umar RA realises Hafsa is also guilty. Then according to this version he goes to Hafsa and finds her crying.

So Umar is rebuking Hafsa. And says to her "Didn't I tell you this would happen? Didn't I tell not to answer back to him?" He says harshly "you know that Allahs messenger does not love you, and were it not for the fact I am your father, he would have divorced you before." Of course at this she breaks down crying more. Then he asks her "Where is the prophet PBUH?" And she says he is the anti-room or attic room. It appears in the masjid of the prophet PBUH, there is a small chamber you had to climb a ladder to reach where he would sit for privacy or sleep. So Umar RA says he went to that room and there was one of the servants of the prophet PBUH. So he said "ask permission from the prophet PBUH if I can enter". In one version the servant goes in to ask, and says to Umar "I mentioned you are outside but the prophet PBUH did not respond". So he goes to the mimbar in the masjid, waits, then goes back. Second time the servant comes back "he didn't say anything". Then the third time he comes and permission is given. In another version he asked permission three times, and then the third time he says it loudly so the prophet PBUH can hear: "go ask permission for I think the prophet PBUH is thinking I am coming for the sake of Hafsa. No walahi that isn't the case, for if Allahs messenger told me to execute Hafsa I would follow that command". So according to this version when he says this he is given permssion to enter the room.

Of course this is the famous incident of the seerah that we've all heard. That Umar RA looks in the small room and says "I only found in it some barely (wheat), a chamber pot and I began to cry looking at this sparce room. And the prophet PBUH was reclining on a fibre mat (made out of the branches of the date palm), so when he turned around to see me, I could see the marks of the fibre on his back". So Umar RA asked him "Ya RasulAllah have you divorced your wives?" The prophet PBUH said "NO I have not". Umar RA said "Allahu akbar". This is the sunnah of hearing good news. Here is where also Umar realised he needs to aleviate the tension. So he tried to have a conversation: "ya RasulAllah don't you remember the people of Quraysh how we would dominate the women, but then we came to Madinah and we found the oppisite, and our women have learnt from their women. One day I became angry at my

wife, lo and behold she replied back to me which I didn't approve. But she told me 'who are you to not approve when the wives of the prophet PBUH reply back to him'. I went to Hafsa and I told her 'be careful don't reply back to the prophet PBUH'." He even told the prophet PBUH that he told Hafsa 'don't be concieved by the status of A'isha'. So Umar RA told the entire story to the prophet PBUH. At this the prophet PBUH smiled. This shows us that, the common thing of human society is that husbands come together and crack jokes at their wives. Similarly wives come together and put their husbands down. This is the reality that we find comfort in numbers. Here we have Umar RA and the prophet PBUH talking about women and their wives. We also learn when someone is in pain, we should bring some lightheartedness into the mood and situation.

When Umar RA saw the prophet PBUH smile, this made him encouraged and continued talking to the prophet PBUH to which the prophet PBUH smiled again. At this Umar asked "may I sit down and have a conversation?" meaning he hasn't even sat down yet. Then the prophet PBUH gave him permssion. SubhanAllah this shows us the gentleness and wisdom of Umar RA. This is when he says "I sat down and lifted my head to see what else is in the room, but by Allah I couldn't see anything in that room other than some animal hides. I said 'oh messenger of Allah why don't you make dua to Allah that we have wealth as He has given wealth to Persia and Rome, Kisra and the Ceaser even though they don't worship Him?" At this Umar RA began to cry. SO the prophet PBUH said "why are you crying?" Then Umar RA said "why should I not when this mat has left its mark on your back, and you are Allahs messenger, and compare this to Ceaser". When he said this, our prophet PBUH got up from the mat and he said "Oh son of Khattab, are you in doubt? Are you not content that Allah has chosen us over them for the next world and given them this world?" In another version the prophet PBUH said "they've been given the good in this world so they have nothing in the next life". So Umar RA said "Ask Allah to forgive me". We see here that to judge the success of a person based upon his wealth or material possessions is wrong. True success is the akhira gained by living a moral and virtious life. This is very true in our times. The prophet PBUH is asking Umar "do you doubt?" This very doubt is the problem in the ummah today. Why do we have low GDP, why is technology japanese etc? This is a question with deep theological responses. The simplest is right here: Islam isn't telling you to NOT be scientific or technological. But that isn't true success. It's possible Allah will bless others with more in this world. But we have the correct theology and religion which is far more precious. Also perhaps these people are blessed because their good deeds are being returned to them in this world. That is extra money, extra prosperity, better life etc. So these are responses to the question 'why do unbelievers live materially better lives?'.

Back to the story: the prophet PBUH had taken an oath to Allah that he would not come close to his wives for one month. At the end of the one month, on the 29th day, Uruwa says that A'isha says "Oh messenger of Allah you've taken an oath to stay away for one month but its only been 29 days". The prophet PBUH said "The month may be 29 days aswell". Note we see here that A'isha is counting every single day. She is under tension and distress so when the prophet PBUH comes back on the 29th day, she is worried the prophet PBUH might be commiting a sin. So she attempts to correct the prophet PBUH and tell him "this is the 29th

day" but the prophet PBUH said "No a month could be 29 days". So what happened after these 29 days? Another version tells us. And that is that, after staying away for one month, the first house he went to was A'ishas. And he said to her: "Oh A'isha, I'm going to talk to you about a matter and don't be hasty in this decision. And go and consult your parents before you come back to me." She said "what is the matter ya RasulAllah?" And then the prophet PBUH recited Surah Ahzab verses 28-29:

28. O Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release.

29. But if you should desire Allah and His Messenger and the home of the Hereafter - then indeed, Allah has prepared for the doers of good among you a great reward."

What does this mean? Remember the prophet PBUH had access to wealth. That's the key point. He had plenty of access and his wives wanted some of that wealth. So they aren't asking for things beyond what he had. They were asking for a fair share. So Allah revealed in surah Ahzab, that "if you want this world and its beauty, come I will give you a good amount and then let you go a gentle letting go". Meaning: a simple divorce. "But if you want Allah and His messenger and the next life, then Allah has promised the righteous amongst you a very good reward". A beautiful and simple choice. Notice what the wives were asking for is not a sin, makrooh or haraam. Its allowed. So Allah says "if you want it, take it but you won't live with the prophet PBUH after that".

Allah also followed on in a beautiful passage directly solely to the wives of the prophet PBUH:

30. O wives of the Prophet, whoever of you should commit a clear immorality - for her the punishment would be doubled two fold, and ever is that, for Allah , easy.
And whoever of you devoutly obeys Allah and His Messenger and does righteousness - We will give her her reward twice; and We have prepared for her a noble provision.

31. O wives of the Prophet, you are not like anyone among women. If you fear Allah then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech.

32. And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakah and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.

33. And remember what is recited in your houses of the verses of Allah and wisdom. Indeed, Allah is ever Subtle and Acquainted [with all things].

Now of course the whole point of the topic today is that, our prophet PBUH wanted to live that lifestyle to be the ultimate role model. What the wives wanted was halal, and nothing is

diminishing in their character if they want to live a better life. Knowing they access to this money; but you see, our prophet PBUH could not have lived that lifestyle. And its not appropiate for him to do so. So anybody who wanted him must choose a lifestyle of humbleness and servitude. This is what Qur'an came down to say. That if you choose Allah and His messenger, you'll get your reward in the next life. So this was the choice put to every one of his wives, beginning with A'isha. The prophet PBUH said to her "don't be hasty, think about it, go ask your mother and father". A'isha narrates in the first person (in another hadith) that "He told me to consult my parents because he knew my parents would never tell me to leave." Meaning she felt the prophet PBUH maybe assumed she might want to leave. And of course the prophet PBUH did not want her to leave. But he might have been worried this young girl wants to leave. At this A'isha seems to be a little bit irritated and says back "What is there to consult ya RasulAllah is this something to ask about? I have chosen Allah and His messenger and the akhira". This shows us the maturity of A'isha - she fully understood there is no choice here. This also shows us when the choices are clear, you don't pray istikhara or ask people. It's crystal clear what needs to be done. It also shows us A'ishas imaan and taqwah. She then says "don't tell your other wives I've chosen you" meaning she wants the others to choose something else.

Our prophet PBUH said "Allah has sent me as a conveyer, not as someone who cuts off". Meaning its not her right to ask this of him. This shows us no doubt he loved A'isha more than his other wives, but his extra love never caused him to not be fair with his other wives. And so obviously every single wife chose to stay with the prophet PBUH. None of them even considered leaving the prophet PBUH. This is exactly what we expect. Umar RA, in another version, adds a detail that he says to the prophet PBUH "Oh messenger of Allah, if you have any trouble with any of your wives, know that Allah, his angels, Jibreel, Mik'aeel, and I, and Abu Bukr and all the believers are with you". Umar RA said "I would always hope Allah would back me up in what I would say". Three times that happened, this is one of those times. That what Umar RA said, Allah revealed to back him up. Indeed Surah Tahreem verse 4, Allah says:

If you two [wives] repent to Allah , [it is best], for your hearts have deviated. But if you cooperate against him - then indeed Allah is his protector, and Gabriel and the righteous of the believers and the angels, moreover, are [his] assistants.

And Umar RA said something similar to this phrase, so Allah backed him up. Ibn Abbas in Bhukari says "one day we woke up and the rumours spread that all the wives had been divorced. And they were all crying. And all of their families were with them. So I went to the masjid, and it was full of people. And Umar came when the prophet PBUH was in his private room. He asked permission to enter three times (same as Umar narrated) and then he entered, and asked the prophet PBUH if he had divorced his wives. The prophet PBUH said 'no, but I have done ilaa for one month from them'. So he remained for 29 days away from his wives, and then he entered upon them after this".

So this is the famous story of the prophet PBUHs 'ilaa'. What is ilaa? It's to make an oath to Allah, that you will not come close to your wife for a period of time. This is permissable if the

period of time is less than 4 months. And it is used when marital disputes are going out of hand, and the husband wants some time to be away, think and cool down. So this is what ilaa is. And our prophet PBUH did this. And he did it for one month (which can be 29 days). This is the famous story, and many benefits can be derived. Of these benefits:

1. Social customs and gender roles vary from society to society. And Islam does not dictate a particular, specific gender role as long as the overall guidelines of the sharia are met. This is very clear: how women interacted with men in Mecca was very different to how they interacted with men in Madinah. Islam did not come to say the Meccan interaction is right. Rather Islam allowed them both. This is something we see in every culture in Islamic society; the women of one land might be more bold etc. The sharia does not have a particular stance; as long as the laws of the sharia are met, there's no harm in us adopting our own culture. This is very relevant to us in the western world. Our gender interactions and roles are very different to the bulk of the muslim world. We have extremes on both side, but the sharia allows a spectrum, and beyond that spectrum is haraam. There is no doubt modern western society is far more progressive.

2. The humanity of the prophet PBUHs wives, and the prophet PBUH himself. If Allah had willed our prophet PBUH could have had a fairytale marriage. Also if He willed we would not have heard of any of these things. But these incidents bring to home, that even our prophet PBUH was having marital disputes. The wife might say something, the husband might say something: this is life. Why would Allah give this to our prophet PBUH? And not give him a fairytale marriage? The response is, how else would we learn how to cope with our own marital issues. Our prophet PBUH was a human, and his wives were human. Thus their problems were resolved in the best of manners and we learn from how they resolve their problems. Of the most important thing, in this society women were mistreated and abused. It was the norm to physically discipline ones wives. Yet our prophet PBUH never once lifted his finger against a wife, in a society where it was the norm. Yet as A'isha herself said "walahi never was the hand of the prophet PBUH lifted up against any women or servant". So this demonstrates the perfect role model in the treatment of women. However disciplinary action is sometimes required. What is that? First ask, talk and demand what you want. After that, leave for a while and let things calm down. Allah says in the Qur'an "leave and abandon them in their houses". Notice if the man tells his wife to leave, this is unislamic and wrong. The man must leave, not the women. This again shows us the mannerisms of Islam, you never kick a women out of her own house.

3. The news of the marital problem of the prophet PBUH spread to the entire city. Not just this, Allah revealed in the Qur'an verses. This shows us that, to have a marital problem, is not in and of itself so embarassing that its taboo no-one can talk about it. We have extremes in our society where it becomes complete taboo to mention marital problems. And thats an issue, because by discussing it to other people, solutions can be found. As usual Islam is in the middle. You don't go and tell every minor little thing to everyone. On the flip side nor should you think it is taboo to tell major problems. In this incident the whole city of Madinah knows and they are in the masjid crying because they love the prophet PBUH. But the prophet PBUH

is not embarassed. The good marriage is not one without problems; its one where problems are trivial and resolved swiftly. How often did this incident happen in the lifetime of the prophet PBUH? Once. This is the ideal marriage. One time it got so bad, he demonstrated to us how to deal with it. And subhanAllah one of the best ways to solve an issue is to just seperate and let both parties to cool off. As for our prophet PBUH he didn't do anything wrong, but he gave his wives the opportunity to think and calm down.

4. The in-laws can and should get involved. Umar RA comes and talks to Hafsa: "don't do this, do that. If you need anything come to me" etc.

5. Fiqh benefit: the husband has the right to give his wife the option of divorce. If fiqh its called 'ikthiyar' i.e. choose. This is what the prophet PBUH did. So a husband can tell the wife "look you have a day, think about it, if you want a divorce you may divorce". So he gives her the power of divorce. Usually the man has the power, but its halal and wise to give that power to the women. In this case, the prophet PBUH did not want divorce, so he tells his wives "if you want it is your choice". Most of the fuqaha allow it and say a time period should be given. Others say it can be unlimited in time (in accordance to the hanafi madhab). The other madhab says there should be a time clause so Allahs statement of the power of divorce for the man still applies. Nonetheless you can give your wife a choice of divorce for a time period. If she chooses it, the divorce takes place at HER saying it. This is never the case except in 'ikthiyar'.

6. The main point is the simplicity of the lifestyle of the prophet PBUH. Truly its a sign of his prophethood. It's one thing to sacrifice for yourself, but to sacrifice for your loved ones. That is setting a standard for society. Allah did not want our prophet PBUH to live like a king. So he chose a very simple lifestyle for the prophet PBUH, and all of his wives were given this option. None of them chose money over the prophet PBUH and akhira, and of course this shows the status of the mothers of the believers and their imaan.

Seerah of Prophet Muhammad 99 - Verse of Sword & Hajj of Abu Bakr - Dr. Yasir Qadhi - 10th Dec 2014

We are winding up with the seerah now; maybe two or three more lessons after this and we will be finished alhamdhulillah. Today we'll do the very final incidents in the 9th and 10th years. Again what we went through in the last few weeks was primarily delegations and family incidents. We had to break our chronology and we explained why: the delegations occured from the 6th year all the way to the 10th year. And it's better to mix them all together. Of course the most signficant delegations was the tribe of Taqeef accepting Islam in the 9th year, and the christians of Najran in the 9th year also. Perhaps the most melodramatic was that of Musaylama the liar. Some of the delegations we discussed occured in the 10th year aswell, but for the sake of discussing them all together we jumped forward to the 10th year. Now however we go back chronologically and talk about the next big incident that occured in the 9th year of the Hijrah, and that is the hajj of Abu Bukr as-Siddique RA.

Now, when was the conquest of Mecca? Ramadan of the 8th year of the Hijrah. In the 8th year, could the prophet PBUH and muslims have performed hajj? Yes. Of course. Because they conquered Mecca in Ramadan, yet there was no concerted effort to do so. Why? If we say the prophet PBUH was too busy with delegations then we say a fard is being delayed so that is non-sensical. The battle of Hunayn was Shawwal 8th year, so they could have come back for hajj in the 8th year if they wanted to. So why didn't they? Mecca is not yet fully safe. Najran, Taqeef, Tabuk etc. In other words, even hijaaz - Ta'if is literally the next neighbouring city with a huge population that is very hostile. Therefore the reason why the prophet PBUH did not make an effort to do Hajj in the 8th year was because it simply was not feasible. There were too many security threats. Thus, in the 8th year of the Hijrah there was no special Hajj delegation coming from Madinah. Rather, a few muslims performed Hajj for the first time. This of course had not happened since the beginning ever. The books of seerah mention the prophet PBUH placed one of the members of the Abd Shams, Ataab ibn Aseed, as the governer of Mecca. He converted at the conquest of Mecca, so he's a late convert. Why then didn't the prophet PBUH appoint one of the elites as the governer? Umar, Uthman etc? Why did all the sahaba go back? They have to go back. The muhajiroon are also obliged to go back. One of the points of the hijrah because of which they were honoured by Allah, is that the muhajir cannot go back to where he came from, or else his hijrah is nullified. So none of the muhajiroon were able to go back to Mecca, including the prophet PBUH. This is only special for the actual muhajiroon - as for us, if we do hijrah from a dangerous land we can go back if it becomes safe in the future. But that group of muhajiroon had to promise to give up everything and never return. So there was no permission for the muhajir to go back to Mecca. Thus who was allowed to stay in Mecca? Those who never left.

Thus Ataab ibn Aseed was the governer in Mecca. And for the first time a small group of muslims led by Ataab performed Hajj in the 8th year. As for the prophet PBUH and the sahaba in Madinah, they did not. In the 9th year, what happens? Tabuk takes place and that is taken care off. Najran is also taken care off at the end of the 9th year / beginning of 10th. The main threat was Taqeef, and as we know that is also taken care of in Madinah. We discussed their

delegation, how they didn't want to pray, they wanted to keep kamr, zina, riba etc. So, the tribe of Ta'if accepts Islam, so now in the 9th year of the hijrah, the prophet PBUH decides to send Abu Bukr with an official delegation from Madinah to Mecca. The prophet PBUH himself does not perform the Hajj. Why? He explicitly says to Abu Bukr "verily the mushrikoon performed tawaf naked in front of the ka'bah, and I do not wish to perform the Hajj until that is eliminated". So he gave the ultimate reason: it is not befitting for the prophet of Allah to participate in the Hajj where you have mushriks acting in this manner.

Now, this concept of doing hajj without your clothes is mentioned in the Qur'an in Surah A'raf verse 28. Note right before this verse Allah mentions how Howa and Adam AS were persuaded by Iblees to get rid of their clothes. And Allah then says "oh children of Adam let not Shaytan seduce you to take off your clothes. We have sent down clothes from the heavans." What does that mean? Clothes are not natural. We are the only creation in this world that wears something on our bodies. So Allah is saying, He sent clothes down to us. The very next verse, in the context of clothes and covering oneself up, Allah says "when the quraysh do something evil..." and word for evil is 'fahisha'. Note 'fahisha' is a sin of a sexual, lude or preverse nature. So Allah says when they do a 'fahisha', "they say as an excuse, 'our forefathers did it' and 'Allah commanded us to do it'". Then Allah negates this and says "tell them Allah does not command that which is a 'fahsha'".

26. O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness - that is best. That is from the signs of Allah that perhaps they will remember.

27. O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts. Indeed, he sees you, he and his tribe, from where you do not see them. Indeed, We have made the devils allies to those who do not believe.

28. And when they commit an immorality, they say, "We found our fathers doing it, and Allah has ordered us to do it." Say, "Indeed, Allah does not order immorality. Do you say about Allah that which you do not know?"

The sahaba and tab'ioon interpreted this verse and said "the 'fahisha' was to perform tawaaf without clothes on". Clearly the context before verse 28 is about clothes, and then Allah mentions the fahisha. Note they gave two reasons. Allah let go the first reason because it was factual. Not because it was valid, but it was true. However Allah responded to the second accusation; the first one was technically true, but obviously not legitimate. However the second reason they gave was 'Allah told us to do it' and then Allah immediately said "No". Ibn Kathir and others mention two justifications for doing what they did.

1. They said that "We should do tawaaf the same way our mothers gave birth to us". Meaning they are saying 'we should return to our original state that Allah created us in'. Now, this is intruging because this is exactly the same excuse we find the modern practitioners use of the

same jaheleya practice. There is this nudest movement, and they implement the exact same logic. That "God created us this way, why should we preverte nature?" SubhanAllah its exactly the same pathetic excuse as the people of jaheleya in the time of the prophet PBUH. However, Allah says in the Quran 'No' for He send down clothes for us.

2. The second excuse they give is "how can we do tawaaf in the exact same clothes we disobey Allah in? Isn't it shameful that in these garments we've disobeyed Allah we do tawaaf in them?" This really shows us how easy it is to find any logic for anything. Without any divine guidance and sharia, anyone can justify anything. SubhanAllah this notion of our intellect being all powerful, our intellect can justify anything. You want to toture innocent people, your 'intellect' will give you reasons to do so. Whatever it is, you will find your justification. That's why you need a sharia from Allah to tell you right from wrong. Otherwise left to our own whims and devices, anyone can justify anything as we have indeed seen. Here we have people justifying doing tawaaf, the greatest of deeds around the greatest of houses, fully naked. They too believe the ka'bah is sacred like us. But somehow they say 'let us be natural how Allah created us'.

Note not everyone did tawaaf naked. It was something, believe it or not, was a sign of piety amongst the jahaleya arabs. And therefore not everyone did it, but it was something that wasn't uncommon. The people of Mecca by the way did not follow this practice. Why? They view themselves as being elitist. They literally thought they were elite, and so they reasoned "these rules don't apply to us because we are people of the haram, people of the holy place". So this was a custom of the non-qurayshis. And that is why in Hajj season this act increased because that's when the non-qurayshis came. And there were ways out of this too. Even those who wanted to do it had ways out of it. They would either purchase brand new clothes, or they would get a qurayshi to lend one of his garments because his clothes for some reason are 'holy' since they are being used in Mecca. The sheikh says such a theory must have been invented by a merchant seller; of course they will benefit alot from such a thing. The books of seerah mention even the women would sometimes do this. Can you imagine the vulgarity? For the women however there was a license to wear a garment to cover their private parts; the rest of their body would be covered with their hands, and they would versify a poem, that "today my body is apparent, but whatever is apparent I don't allow anyone to stare at it". Allegedly when she says this no body will be able to look at her (of course this is ridiculous in and of itself). Also the books mention it was common for women to do this during the night i.e. not during the day in public.

The point is this was the custom that existed, and so the prophet PBUH explicity said he did not want to do Hajj in this environment. It's very interesting to note the prophet PBUH made a very firm stand to not go for Hajj because of this. This is definately the appropiate thing for him to do. BUT, he sends Abu Bukr and 300 other people. And, for the first 53 years of his life, without a doubt this must have been taking place in Mecca. Obviously this must have been happening during his life and of course he was lowering his gaze. But the point is that, merely being in an environment of 'fahisha' is not in and of itself haraam. The prophet PBUH did not leave Mecca for 53 years of his life even though women were doing tawaaf of this nature.

And it is clear that it's public. We do have a lot of people who think everything is haraam, living in the west is haraam etc. Why? Because there is fahsha everywhere. In response, the east has probably the same if not even more fahsha. Especially with the internet, there is no place on Earth where there is no fahsha; there is no more utopiah. Secondly, this incident clearly shows our prophet PBUH when he is the minority and oppressed, what will you do? You lower your gaze and fight your own battle. Just because it's happening outside dosen't mean your presence there is haraam. This is especially true when there is no place to go especially in our times. As long as we protect ourselves, there is no sin for us to be in the west.

So the prophet PBUH sent Abu Bukr to lay the foundations for the final year of his own life, and his first and last Hajj, Hajj a tul-Wada'a. There are no idols in Mecca, but there are still going to be pagans coming from all over Arabia with their weird and bizzare customs. So he sends Abu Bukr RA to make sure that there are no rituals, and further no pagans from henceforth. As soon as Abu Bukr RA left the city of Madinah, Allah revealed the first 3 pages of Surah Tawbah. And these verses are directed at the pagans of Arabia. Why did Allah delay it? Allah knows best, but maybe it was because of exactly what happened: when someone said to the prophet PBUH "why don't you send these verses to Abu Bukr as-Siddique?" The prophet PBUH said "No one shall convey these verses on my behalf other than someone from my own household". So he chose Ali ibn Abu Talib, who wasn't part of the initial congregation to Mecca. There was a group of 300 chosen to go, along with 25 sacrificial animals. At the head of Abu Bukr, Ali stayed in Madinah. However within in a few hours, surah Tawbah comes down, so the prophet PBUH tells Ali ibn Abu Talib to catch up to Abu Bukr, take these verses and announce them to the people during Hajj.

What are these verses of surah Tawbah? Of course this surah was one of the very final surahs to be revealed. Some scholars say it was the final large surah to be revealed, others say it was surah Maida. And at-Tawbah of course we all know does not start with Bismillah. There are a number of opinions why this is:

1. Narrated from Ali ibn Abi Talib, he was asked why there is no Bismillah; and he says, which makes sense from todays lecture: "Bismillah-hirahmaa-niraheem is what your write at the beginning of a contract of protection. Of mercy. Surah Tawbah is about cutting off and dissaciation. Thus you will not start this surah by saying 'in the name of Allah, the merciful'." Because Allah is saying He has "nothing to do" with the pagans. So Ali is saying its not befitting such a surah starts with Bismillah.

2. There is a hadith in Tirmidhi which says Uthmaan ibn Affan was asked by one of his students why he didn't put Bismillah at the beginning of Tawbah. And also why did he combine Anfal and Tawbah even though the former is early Madinah, while the latter is late Madinah. Recall Anfal is Badr yet Tawbah is Tabuk and post Tabuk (all 9th year). So the student is asking why Uthmaan combined these two surah? Uthmaan replied that "the content of the two are similar, and Tawbah was revealed very late, and we didn't know whether it was a seperate surah or not, so we just put it with Anfal. And because we did this we didn't write a Bismillah".

So let us go over a few verses of Tawbah:

1. [This is a declaration of] disassociation, from Allah and His Messenger, to those with whom you had made a treaty among the polytheists.

It's a very powerful begining from Allah. That He begins by cutting off all ties. There is no such word in english like 'Baraa-a' in Arabic. So Allah is saying he is cutting off all the treaties with any pagan. Note you cannot suprise break off a treaty. Before you break a treaty off, you have to tell the other party. It's against Islam and ettiquite that there is a notice. This is why our sharia also operates; if you have a peace treaty with someone you cannot break a treaty as you attack someone. So this is what is happening: Allah is revealing this surah to break any and all treaties.

2. So travel freely, [O disbelievers], throughout the land [during] four months but know that you cannot cause failure to Allah and that Allah will disgrace the disbelievers.

Then Allah gives the conditions and time period, and that is 4 months. All treaties will come to an end within 4 months. So for these 4 months they are completely safe and free to go anywhere they want. And this is not because Allah is weak, la howla wa la quita, rather its a generous gift to the pagans.

3. And [it is] an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah is disassociated from the disbelievers, and [so is] His Messenger. So if you repent, that is best for you; but if you turn away - then know that you will not cause failure to Allah. And give tidings to those who disbelieve of a painful punishment.

So Allah is saying this will be announced after the day of Arafat, the day of sacrifce, that Allah and His messenger has cut of all relationships with the pagans.

4. Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allah loves the righteous [who fear Him].

However Allah gives an exception. Here Allah is saying if there is a pre-set specific time clause already in place and they have not broken their promise at all, then in that case Allah is telling the prophet PBUH to fulfill that treaty to the end of the agreed time. For some tribes the prophet PBUH put a time clause; being fair Allah puts an exception to these treaties.

5. And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful.

THEN, the 5th verse comes. This is the the MOST misinterpretated verse by Islamaphobes. It is called 'the verse of the sword'. And you have to understand this verse in the context of the entirety of the seerah, and hijrah. After the conquest of Mecca, paganism is being eliminated etc. Now what is the 'sacred months' being referred to? Some say the famous sacred months of the Hijri calender. Others say, Allah called the four months in verse 2 the 'sacred months' because those are the four months you cannot fight for this particular year. So basically, when those months finish, then what? Then there is an open license to attack, kill, take them prisoner etc. Here's the point, this verse was revealed for the haram and the Arabian world. To ensure there is no paganism and idol worship in that sacred land anymore. You cannot worship an idol in the lands of the haram. So they were given four months, and two options: either get rid of paganism and accept Islam which is exactly what Allah says in verse 5 (if they repent and start praying then they are your brethern and allow them to be whatever they want), OR pack your bags and leave; otherwise face war. Because it is not allowed in our sharia for idoletry to be practiced in the Arabian Peninsula.

Historically speaking, all the muslim rulers tolerated idol worshipping outside the Arabian Peninsula. By unanimous concensus jews and christians can live in an Islamic state if they pay the jizya. The ikhtilaf comes over non-jews, christians and zorostians. Umar RA was the first to conquer a non-pagan, non-jew or non-christian. When he conquered Persia there were zorostrians, so the sahaba differed what to do. But Umar RA said "treat them like you treat the people of the book except you cannot marry their women or eat their meat". Based on this, all of the madhab agree jews, christians and zorostrians can live in Darul Islam if they pay the jizia. There is no ikhtilaf at all - they can practice their faith, have their churches etc as long as they pay jizia they are protected by the state. Of course there are conditions, we aren't painting a post-liberal, post-modernist society. You are allowed to be a jew, christian, zorostrian, but you cannot convert others. The ikhtilaf came "what if you're not one of these?" Some say only these are allowed. Others say "no it's okay, what Umar said of the zorostrian applies to every other religion". And we have to understand fiqh is one thing, history and reality is another. The khulafa basically allowed every single religious group to be who they are as long they didn't cross the line. Classic example: the yazidis have existed under the abbasids for hundreds of years. They have bizzare beliefs which go back to ancient times. They are called 'satan worshippers' but the point is they were tolerated. Another example is the muguls who were the largest indian empire, but the muslim states had no problems with these indians being there.

The point is, this verse cannot be taken as a point blank execution order of all non muslims. One simple historical fact: not a single person lost his or her life over this. This verse is a threat, they have four months to leave or else they will die. IT's a threat and it was meant to be a threat to scare the people. And indeed because of it paganism dissapeared from Arabia. So to take this verse "kill the infidels wherever you find them" and to ignore the entire context, or even moreso the very next verse, is just plain wrong. Allah says in verse 6:

6. And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah . Then deliver him to his place of safety. That is because they are a people who do not know.

SubhanAllah, verse 6 clearly says, if anyone wants protection, give him protection, explain Islam to him, accompany him to the borders and let him go. He goes his own way safely. Not one person was killed or executed as a result of this verse. It was meant to threatan the pagans. Either accept Islam or pack your bags and leave. And that's exactly what happened. Paganism was wiped out of Arabia, and that was the goal of the prophet PBUH. We do not want idoletry to take place in the Arabian Peninsula.

Another major contraversy is the issue of Ali ibn Abi Talib being chosen to convey this message to the pagans of the Hajj of the 9th year. Note, 9th year is the only year ever where muslims and pagans performed tawaaf and hajj simultaneously. Never before did an official delegation of muslims and pagans perform tawaaf together. That there were pagans from far north, south etc that came to do Hajj. So, Ali ibn Abu Talib is sent to announce "go back to your people and tell them, either leave or convert to Islam, you have four months. If you don't we will attack you". The question is why was Ali RA chosen? As we know Ali RA was given the first two pages of surah Tawbah, he rushes to catch up to Abu Bukr, he sees Ali who had the personal camel of the prophet PBUH to be a representative. When Abu Bukr saw Ali riding on the camel immediately he asked "are you being sent to be a commander over me? Or am I still the commander?" Ali RA said "No you are still the commander but I've come to recite Surah Tawbah". Of course this causes huge tension between sunni and shia groups.

The shia interpret this and say this is explicit evidence that Ali RA should have been the khalifah. Of course their main evidence is Gadhir Khumm which we'll discuss later on. But here, they say that the prophet PBUH clearly said "no one shall represent me other than my family" and he chose Ali RA. This is very easy for us to understand in the proper way. Al Baghwee and other mufasiroon mention that it was the custom of pre-Islam, that when a ruler wants to make a treaty or break a treaty, you have to send someone from his family to do so. Because the prophet PBUH is dealing with the jaheleya arabs, he wants there to be no excuse that someone can say "Oh you sent the wrong person". Don't forget these people are still pagans; to them lineage and family is everything. So the prophet PBUH wanted to provide no excuse, so he sends Ali RA to break the treaty he himself enacted. The simplest correct understanding is that Abu Bukr and Ali are both in the same convey of Hajj. Ali RA literally says to Abu Bukr "no you are still the ameer, and I am still the ma'moor". In this incident you have two of the greatest sahaba together, and the prophet PBUH sends the both of them but Ali RA is not sent as the ameer, leader. He is sent for a task which is to break the treaties; Abu Bukr is the overall ameer. For us this clearly demonstrates what is true. For us we love Ali RA the way he should be loved. We are more rightful to be shia-tul-Ali i.e. we are the ones who support him, and believe him the way he deserves it. We have no problems giving every blessing that is given to him; this is indeed a great honour to be chosen by the prophet PBUH to break the treaties. And we have no stinginess is saying is he ahlul bayt and he represents

the prophet PBUH etc. But that dosen't mean he should have been the khalifah over Abu Bukr RA.

So as we said it was the only Hajj performed by both pagans and muslims. It was also the only Hajj wherein the rights of Hajj were performed according to the old ways. The prophet PBUH did not show the correct way of Hajj; so Abu Bukr does it in the old way. How many Hajj did the prophet PBUH do? Was Hajj an institution? They had their own Hajj, and much of it was taken from Ibrahim AS. Doing tawaaf, sa'ee etc. Did the prophet PBUH do it? The books of seerah don't mention it, but it was understood he must have done Hajj after the prophethood. The average makhawi living in Mecca obviously must be doing Hajj. How could the prophet PBUH not have done Hajj? Yes after being a prophet too. There was nothing wrong with the Hajj of those times. Arafat, tawaaf, sa'ee etc. And of course back then he couldn't enforce law since he was being persecuted.

So Abu Bukr RA performed the Hajj, Ali RA along with Abu Hurairah make four major announcements. They first recite Surah Tawbah. Then they announce:

1. No one shall enter Jannah other than a muslim.

2. No one shall perform tawaaf naked.

3. No mushrik shall ever perform tawaaf ever given.

4. Any contract with any tribe shall exist for four more months, after this there is no treaty (unless there's a pre-set time clause).

So these were the four major announcements in the Hajj of Abu Bukr RA. The first point is very interesting. Why mention this? This is now perhaps the final da'wah being given to groups of people that might decide to leave Arabia forever. They know they have two options: convert or leave. It's never ever convert or die. So they are being told the most important thing, which is that there is no way to Jannah other than Islam. This is a very important time in modern times, because this principal is being watered down, and many youth find it difficult to swallow. The fact it is the first announcement in the final hajj of the pagans really demonstrates Qura'nic wise and logic wise, that if you believe in a religion it better be one that saves you. If other religion also saves you, why believe in a specific one? The purpose of Islam is to guide us to Jannah and the pleasure of Allah. If we say many religions do it, why even follow one religion? Religion by its nature, logically, should be exclusive. In terms of this world, the fiqh is clear: we have our way and they have theirs. No issues in this world. But in the akhira not all religions can be valid. SO the prophet PBUH is telling the mushrikoon you only have one way to get to Jannah.

As for the issue of doing tawaaf naked, it was enforced even during the hajj of Abu Bukr RA. So even in the 9th year, no one did tawaaf naked. Because that was immediately enforced. As for the pagans not doing tawaaf that was not enforced then and there since they were

already there. That started from the 10th year onwards. Last, they are told they have four months left. Therefore this was a clear signal that Islam had triumphed over idoletry. This was the final nail in the coffin for idoletry. And as we've said many times, its one of the most amazing U-turns in human history. That in just 20 years, an entire civilisation gives up its heritage of over 3000 years, and accepts a new religion. There are no pagans that are arabs. There are still arab-christians. There used to be arab-jews up until 1948, Islam tolerated this. But nowhere were there arab-pagans. Why? Because of these verses. And subhanAllah its one of the most interesting miracles of Islam, that it eliminated idoletry completely amongst an entire civilisation and our prophet PBUH saw the culmination of his efforts.

Also towards the end of the 9th year, our prophet PBUH sent many sahaba as either governers or teachers of Islam to various places around the kingdom. Especially in the north and south; Mua'dh ibn Jabal was sent and we know the story how the prophet PBUH walked with him. Others were also sent down south, and it seems people there accepted Islam very quickly and easily. One final incident of accepting Islam also took place in the 9th year in the province of Najran. And Najran is a little above Yemen, south of Arabia. So south of hijaaz but above Yemen. It's the southern most province of modern Saudi Arabia. This province, our prophet PBUH sent Khalid ibn Waleed in the beginning of the 10th year. And he told Khalid "do not attack them until you give them three days and tell them they have the option of accepting Islam, or if they're christian/jew pay jizia, or they have to leave". So three days: this shows us again the mercy of the sharia that the prophet PBUH gave three days. So Khalid ibn Waleed sent criers to inform the people of Najran, and lo and behold the entire province of Najran accepted Islam. And so Khalid ibn Waleed was really confused since he brought an army but there's no fighting. So he sent a letter to the prophet PBUH to tell him the people have all accepted Islam and asking what he should do next. The prophet PBUH said "send a delegation up to me" i.e. he wants to test them.

So a delegation comes from Najran and ibn Ishaaq mentions an interesting conversation. The group enters in and the prophet PBUH did not recognise them, so he asks them the equivalent off "who do I have the pleasure of welcoming?" And its reported he said "you look like the people of Hind (i.e. indians)". Why would the prophet PBUH say this? We don't know of any indians (hind) the prophet PBUH ever met so this is interesting. The people of Najran; the complexion is different to other arabs so perhaps this is what led him to say that. Also it's known the people of Najran had a different hairstyle (round and curly) so maybe this. Allah knows best. When the group said "we are from Najran" the prophet PBUH had some back and forth with them; a little bit is harsh, but he is testing their imaan. He wants to see if they are genuinely muslim. In the end they pass the test with flying colours, so the prophet PBUH asks "tell me what is the secret you are always the victors against anyone who attacks you?" They say two things: "first, we are always united prophet PBUH, second we've never done wrong to other people". SubhanAllah this shows us, if you want to be successful, ensure teamwork and don't take advantage of other people.

So the prophet PBUH then sent Amr ibn Hazam al ansari to be their religious leader and governer. And he sent a letter to Amr one month before he passed away instructing him how

to be a religious leader. Maybe we'll discuss the letter itself next time. But it is one of the most famous letters in the seerah, why? Because it was the last letter our prophet PBUH dictated in his life. And it's over a page long and is directed to Amr ibn Hazam, and its basically a whole bunch of commandments (waseeas') telling him how to teach the people. So it is one of the very last things he did; note the people of Najran accepted Islam four months before he past away which was one month before the prophet PBUHs hajj. So it's the last major province under hijaaz; it converts to Islam, and then he sends this letter to Amr ibn Hazam. It's therefore very famous, and there is one phrase in it which most of the fuqaha discuss so much about. And that is "No one should touch the Qur'an except if he is 'taahir'". From this the majority of the madhahib all say to touch the Qur'an you need to have wudu. This is the number one evidence, the hadith of Amr ibn Hazam.

Final interesting tidbit: these days Najran has an interesting twist. Theologically, Najran is the only place that has Ismaili arabs. Saudi Arabia has places where there are twelver shia. Other places have fiver shia. Najran is predominantly, ismaili-shia. In the Faatimad reign, al-Azhar university was founded by the Faatimads. And they were also the one to coin the term 'da'wah' which we now all use. That a caller to Islam is called 'da'ee'. So they were first group to give it a technical term, to say 'we are going to send people out to teach people Islam, called da'ees'. So they sent out 'da'ees' across the globe to give 'da'wah' to ismali Islam. And so groups of people converted in India and in Yemen, and across the places. The group that converted in Yemen remained loyal to the Faatimad empire. Slowly and surely this empire disintegrated; their was civil war between two strands: the musta'li and the nizaari. The nizaari strand became agakhanis. So the agakhani imam claims biological descent from Nizar, the Faatimad khalifa. And Nizars brother, Musta'li, his chain eventually disappears which became 'buhrar ismaili shiaism'. So buhrar and agakhanis are blood brothers in terms of shiaism. Musta'li, slowly but surely his line dissapeared, there was a baby by the name of Tayyib. And so they say he is in hiding, as all shia groups say their imam is in hiding. The agakhanis is the only shia group who say their imam is clear.

The twelvers say their imam is in hiding. The fivers (zaydis) say anyone can be imam. The ismailis split it many groups. The buhri, musta'li, tayyibi ismailis (buhri from the gujrati term 'buhrar' meaning businessman) - they split into two branches. You have dawudi buhrar and sulaymani buhrar. Why dawudi? Because there is a split with sulaymani, and the split is over: who is in charge of running the ismailis? Not whose the imam, because he is in hiding. The dawudi buhrar and sulaymani buhrar had a split between two people named Dawud and Sulayman. So the dawudi buhrars went with Dawud, the sulaymani buhrars went with Sulayman. And the dawudi buhrars eventually primarily ended up in Gujrat, India. The split occured in the 1500s. Sulayman was denied leadership, so the yemeni community accepted him as the leader so they called him from India to come to Yemen. So he started the 'sulaymani buhrar musta'li tayyibi ismaili' branch. From that time on, they call 'daeee al mutlak' i.e. the big da'ee. That is the title given to the big guy by both the sulaymani and dawudi shia.

So the da'ee al mutlak is the representative of the imam. And because of this he gets a large share of money from the people (each person gives 10%) and they live a good lifestyle etc. The point is, the da'ee al mutlak of the sulaymani branch lives in Najran to this day. And the saudi political establishment has a very tense relationship with this. Because Najran is of course in Saudi Arabia. So there is HUGE tension; and the human rights watch have lots of reports that these shias are persecuted, deprived of jobs, education etc. Because obviously they are viewed to be of a heretical branch of Islam. So the da'ee al mutlak is a Saudi, living in Najran, and at least maybe half a million people are following that version of Islam. They are all najrani. The majority of that region, especially two/three of the prominent tribes are ismaili. And its something that is very interesting. In any case that is Najran who converted back in the day.

Q. Did the sahaba have the ihraam before Islam? There is no evidence which suggests this. Rather our prophet PBUH explicitly commanded the muslims to wear ihraam and therefore the ihraam is something that the prophet PBUH himself came with. Because he clearly says "don't wear this, don't wear that, but instead wear this i.e. the ihraam".

Seerah of Prophet Muhammad 100 - The Farewell Hajj - Dr. Yasir Qadhi - 21st January 2015

Today we discuss the incident of the Farewell Hajj, the last and only Hajj of the prophet PBUH. There is a lot of material to discuss in the particular section.

When did Allah reveal the obligation for Hajj? This is actually a very difficult question and it has a fiqh analagous scenario. And that is, can a person delay Hajj for a few years once they are qualified to go? There are two opinions:

1. If you say you can, of the evidence that group uses is that Hajj was revealed a few years before the prophet PBUH went for Hajj.

2. The other opinion is that no, Hajj was revealed (the ayat of Hajj) in the 9th year of the Hijrah so the prophet PBUH only went as soon as Allah revealed the relevation for Hajj.

This contraversy lingers on to the four madhahib. Must you go for Hajj as soon as you are financially capable? Or are you allowed to wait for a future year of your life thinking 'insha Allah I will be alive in a few years and I can go then'. This is the classic contraversy from the beginning of time. And it goes back to, among other things, when did Allah actually reveal the obligation for Hajj? Ibn al Qiyyam and many scholars follow the opinion that, it is not allowed to delay the Hajj once you are able (financially) to do so. They also then say the ayat of Hajj came down in the beginning of the 10th year. So as soon as the ayat came down, the prophet PBUH went for Hajj in the same year, according to them. However the fact is we don't know for sure when the ayat really came down. Historically speaking, the bulk of the muslim world has not gone for Hajj the same year they get the means to do so. So insha Allah, as long as you have a reasonable intention that 'I am going Hajj soon' and you don't delay it forever and ever, then it is permissable to delay, even though it is better not to delay it. Nonetheless there is an ikthilaf over when Allah revealed the verse of Hajj. And what is this verse? Surah al-Imran verse 97.

97. In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds.

So some ulama say this ayat came down in the 10th year of the Hijrah, even though it is apart of surah al-Imran. When was this revealed? At the time of Uhud. Jaabir RA narrates that "the prophet PBUH spent 9 years after hijrah not performing Hajj. And then in the 10th year he announced he will be going for Hajj, so multitudes of people came to Madinah, all of them wanting to do Hajj with the prophet PBUH, and follow his actions. Therefore the prophet PBUH announced a few months before or maybe even a month and a half before that he is going for Hajj, so let the people who want to come, come to do Hajj with him. So from across the lands people flocked to Madinah and the city swelled up, 10s of thousands of people continued to come. And even along with way throughtout the entire journey, 10s of

thousands of people continued to flock. A number of ahadith report that the sahaba said "as far as the eye could see, we could see flocks of humanity. We looked in front, behind, left and right and all we could see is men". Never in the seerah did the prophet PBUH have a larger audience and group of people following him. And the prophet PBUH told them "take your rights of Hajj from me". Of course the prophet PBUH only did one Hajj, therefore all of the fiqh of Hajj comes from this one Hajj. All of the contraversies and madhahibs discuss what did the prophet PBUH do, how did he do it, is it obligatory, sunnah, wajib etc. All of the contraversy is over one Hajj of the prophet PBUH.

Ibn Ishaaq and others say the prophet PBUH left for Hajj on the 25th Dhul Qa'da in the 10th year of the Hijrah. Of course he passes away on the 12th Rabbi al-Awwal in the 11th year of the Hijrah. So just a few months before he passes away. And he prayed Zuhr in the masjid, and he left Madinah on the 25th. And he made his way to Dhul Hulayfa, right outside Madinah, prayed two raka'at and entered the state of ihraam. From the time of the prophet PBUH, the people called this Hajj, Hajj a tul wada'a. This name was given even in the lifetime of the prophet PBUH. Where did it come from? We learn in a hadith in Sahih Muslim, that ibn Umar says, the prophet PBUH stood on the day of sacrifice (10th Dhull Hijjah). And he said 'this is the day of the big Hajj'. And he kept on saying 'Oh Allah bare witness' and he was bidding farewell to the people, saying goodbye to the people. So the people began calling this Hajj the Farewell Hajj" and ibn Umar said "we did not understand the implication". That is, they are calling it the Farewell Hajj, yet this means the prophet PBUH is going to pass away. It didn't click in their minds - they didn't understand the prophet PBUH is literally bidding farewell.

So the term comes from the seerah, sunnah and the actions of the sahaba while the prophet PBUH was still alive. And of course the prophet PBUH had a preminition, he knew this was the end, that is why he is bidding farewell to the 10s of thousands of people. Our early scholars give a nice round number that 100,000 people were there at the Farewell Hajj. But this is a complete guess. No doubt this was the largest gathering of sahaba; the bulk of them we don't know their names. We have plenty of narrations from anonymous people that 'someone who heard the khutbah of the prophet PBUH said this'. Of course he is a sahabi because he heard and saw the prophet PBUH. So there are 10s of thousands of people performing the Hajj with the prophet PBUH. As we mentioned, the prophet PBUH left on the 25th Dhul Qa'da and he reached Mecca the 4th Dhul Hijjah. This is 10 days exactly - it would take 10 days on average for a large caravan that is going at an average speed. Not too slow, not too fast. So our prophet PBUH camped outside of Mecca since he arrived at night; it was not his sunnah to enter any city at night time. Also, for adhab for the ka'bah as he did not want to enter in a tired state. He rested, woke up in the morning, prayed Fajr and then took a ghusl in the state of ihraam. This is of course well known with no ikhtilaf that you can take a ghusl in the state of ihraam.

He then entered Mecca in the day time, early morning on a Sunday and he performed the tawaaf, the first three of them quickly and the rest of the four slowly. And then he announced a change in the plans and he said "If I had known then (in the beginning of my journey) what I now know, I would not have made the intention of combining the hajj and umrah, and I

would have made the intention of seperating the hajj and umrah, and I would not have brought my animals with me". In other words he's changed his mind but he can't act upon that change of mind. Fiqh: if you have animals with you, in the sharia, those animals are sacred in Hajj. This is very rare in our times of course, but anyway when you enter ihraam you will then decorate the animals and distribute them. So our prophet PBUH told Ali RA to bring 100 camels from Yemen. He when he got to Mecca said "if I knew then what I know now" which is an Arabic expression i.e. "if I knew better, I would have done something else". What is that something else? Do the umrah, get out of ihraam, remain in Mecca without ihraam until the 8th, re-enter ihraam and then do Hajj. So he announced to the people "everyone who came without animals, get out of your ihraam and become halal again". This was unique and new; this is not allowed in pre-Islam. So some sahaba asked how they can become halal again. And the prophet PBUH said "yes everything is halal" - getting out of ihraam in between umrah and Hajj was unimaginable for them.

A'isha narrates "therefore some people made the intention for both umrah and Hajj together (qiraan), others made the intention only for umrah and some people only for Hajj (ifraat)". From this we get the famous fiqh that there are three types of Hajj:

1. Hajj qiraan (joining umrah and Hajj with one ihraam - you stay in ihraam throughout).

2. Hajj ifraat (only doing Hajj)

3. Hajj tamatu (seperating umrah from Hajj with seperate ihraam for each).

All three types are jaaiz and there is a contraversy as to which one is better, but all three are permissable. Our prophet PBUH performed qiraan, but he clearly told the sahaba to do tamatu, and some of them also did ifraat. Ali RA was in Yemen to be a judge and dispute settler; the prophet PBUH sent word to Ali to bring 100 camels from Yemen and to meet in Mecca for the Hajj.

So Ali arrived with an entourage plus the 100 camels and he immediately entered into the tent of Fatimah RA because he had not been with her for a long time. Now Ali is in ihraam, so obviously everything is not allowed. But then he sees Fatimah and she is wearing perfume, and is out of ihraam, and is beautified. At this he gets angry and says "what are you doing? We are doing Hajj! How can you be dressed like this?" So she says "my father (the prophet PBUH) told me to do this". And this is of course news to him; so he marches to the prophet PBUH and says "ya RasulAllah Fatimah is dressed in such a way and she says you told her to do this." So the prophet PBUH said "yes she has spoken the truth; I commanded them to get out of ihraam, and you aswell can get out of it. Which intention did you come with?" Now if he came with the intention of only doing Hajj, this is okay because it can become tamatu. So Ali RA said "when I came from Yemen, I saw 'labayk' upon the intention of the prophet PBUH". Walahi this shows us the status of Ali ibn Abi Talib. He didn't know what to say, so rather he said 'whatever the prophet PBUHs intention is, that is mine'. So that meant qiraan, so he has to stay in ihraam. Thus the bulk of the sahaba ended up doing tamatu, some of them did ifraat

(those who came later), and a very small few i.e. those who brought their animals with them did qiraan, including the prophet PBUH.

So the prophet PBUH camped outside of Mecca on the Saturday and entered on the Sunday. And he did tawaaf sunday morning and he stayed in Mecca on Sunday, Monday, Tuesday, Wednesday. Four full days, and on the morning of Thursday which was the 8th of Dhul Hijjah, he prayed Fajr in the ka'bah and he then made his way forwards to Mina. From here the books of seerah and hadith all mention hundreds of narration of what he did. That analysis is more befitting in a fiqh class; every single hadith of fiqh pertaining to Hajj takes place now. We have literally hundreds; entire books dedicated to this topic, and there's one hadith considered to be the mother of all hadiths when it comes to the Hajj of the prophet PBUH. And that is the hadith of Jaabir. Why? Because it is the longest, around 3-4 pages long. We'll quickly discuss it to be thorough but note most of this is fiqh related. This is recorded in sahih Muslim, that its reported by Ja'far ibn Muhammad from the ahlul bayt, from his father, that "we went to Jaabir ibn Abd Allah, and he began asking about who all of us were. Until it was my turn." So this is Ja'far ibn Muhammad ibn Ali ibn Husayn ibn Ali ibn Abi Talib. Of course for the twelver shia these are their imams. From our perspective they are extremely righteous but they don't have the powers other groups give them.

So this is the great-great grandson of the prophet PBUH. Jaabir ibn Abd Allah was one of the last sahaba to die. At this point in time he was a blind old man. The narration continues: "when I said I am Muhammad ibn Ali ibn Husayn ibn Ali ibn Abi Talib, he stood up, placed his hand on my head and he opened up my shirt and he touched me". So he wanted to touch and feel the great great grandson of the prophet PBUH. "And he then said 'ask what you want you are welcome my nephew'" i.e. he is showing respect to the ahlul bayt, and this is a part of sunni Islam to do this. Eventually Muhammad ibn Ali ibn Husayn says "tell me about the Hajj of the prophet PBUH". So this is the great great grandson of the prophet PBUH asking Jaabir about the Hajj of the prophet PBUH, and Jaabir begins his long hadith. He took out his nine fingers and said "for nine years the prophet PBUH did not perform the Hajj. Then he made the announcement in the 10th year he will perform the Hajj, so large numbers of people came to Madinah, all of them eager to follow the prophet PBUH and be behind him. So we reached dhul hulayfa, and Asma bint Uwais gave birth to Muhammad ibn Abi Bukr". So Abu Bukr married Asma who gave birth to his final son, Muhammad ibn Abu Bukr. "And she sends a message to the prophet PBUH to ask 'what should I do'. The prophet PBUH said 'take a bath, put on ihraam'". So women can enter ihraam even though they can't pray or do tawaaf while they are bleeding.

The prophet PBUH prayed at dhul Hulayfa, mounted off Kaswa and stood with has back towards one of the valleys. And Jaabir says "as far as I could see in front of me, there was nothing but riders and pedestrians, and to my right, and to my left, and behind the same. And the prophet PBUH was prominent amongst us (meaning in the middle), and the Qur'an was still coming today". SubhanAllah this is 70 years afterwards and Jaabir is reminiscing. So he's saying the Qur'an was still being revealed at that time, so he himself is getting excited. "And he was the most knowledgeable of the Qur'an, and whatever he did, we followed him in all

that he did. And when he got off his camel he said 'the talbiyah'. We did not have any intention other than the Hajj". Here he is saying he didn't understand tamatu i.e. doing umrah and Hajj. "But when we came with him to the ka'bah, he touched the black stone and made seven tawaafs, three of them running and four of them walking. Then he prayed behind miqaam-e Ibrahim". Note this is where the fiqh of umrah and Hajj comes from, the hadith of Jaabir. So Jaabir said he prayed behind miqaam-e Ibhraim and recited the verse from the Qur'an. And Jaabir says "he recited surah Kafiroon and surah Ikhlas in the first and second rakat. Then he returned to the miqaam-e Ibrahim and kissed it.

He then went out of the gate to as-Safa, and when he reached it he recited the verse in the Qur'an: 'verily, Safa and Marwa are signs of Allah...'. Then the prophet PBUH said "I shall began with what Allah began with" i.e. Safa, and he climbed up Safa until he could see the ka'bah, he turned around, faced the ka'bah and said a dua (the famous sunnah dua when you are doing sa'ee). In this dua the prophet PBUH says that Allah has fulfilled His promise, and He has spoken the truth, and He has aided His servant, and He has destroyed all of the enemies of Islam by Himself, and what a beautiful thing to say when Mecca is returned to the prophet PBUH. Remember the prophet PBUH did not have to fight any battle for Mecca, the prophet PBUH took an army but there was no war. Allah averted the battle; so the prophet PBUH is now praising Allah for having given him Mecca and fulfilling His promise. The prophet PBUH spent a long time making dua, repeated these words three times, descended and walked towards Marwa, and when his feet came to the bottom of the valley he ran (in our times we run between the green lights). In the prophet PBUHs time it was still two mountains which you literally go under. The green lights are meant to indicate when you would dip under; our mother Haaja couldn't see Ismail which is why she ran under to get to the other side and see him. And the prophet PBUH did the same at Marawa.

When he finished he said "If I knew then what I know now I would not have brought my sacrificial animals, and would only have performed umrah. Whoever amongst you did not bring animals should only do umrah and get out of ihraam". Jaabir says at this Suraka ibn Malik stood up; this is that same Suraka who the prophet PBUH met during Hijrah. Now he has come back to Mecca just to do Hajj. Suraka said "ya RasulAllah is this rule only for this year? Or every year?" Meaning this is a new thing so is it for all the years? So the prophet PBUH intertwined the fingers of his hands and said "Hajj and umrah has been combined together until the day of Judgement" meaning this new law of being able to umrah and Hajj in one journey while getting out of ihraam (tamatu), this is until the day of Judgement. Ali RA came back from Yemen with the hadi of the prophet PBUH and found Fatimah RA to be there amongst those who had taken the ihraam off as we mentioned. She was wearing colourful clothing and had applied make up. Ali RA became irritated at her, but she said "my father told me to do so" as we discussed before.

Jaabir said "the total number of animals brought by Ali from Yemen was 100." This is a massive amount of money; a mini fortune which the prophet PBUH purchased from the people of Yemen. On the 8th dhul Hijjah, the rest of the sahaba clipped their nails, entered into ihraam and went to Mina. And the prophet PBUH led the way, prayed in Mina: Zuhr and Asr, Maghrib

and Isha, and then Fajr. So he's telling us what to do in Mina. Jaabir continues: "the prophet PBUH then waited until the sun rose a little". This is the 9th dhull Hijjah. "And commanded a tent be pitched for him at Namyura". Now, Namyura is the land right outside Arafat; its the one stop before. "So the prophet PBUH then set out, and the Quraysh did not doubt that he would stop at 'al-masharil haraam' (the sacred site)".

What is the sacred site? One needs to understand the Quraysh's rituals of Hajj. Muzdhalifah and Mina is inside the haram area of Mecca. That is where all the rules apply: you cannot hunt animals, pluck trees, carry weapons etc. That is the haram area defined by the sunnah and seerah. Now Mina and Muzdhalifah are both inside this area; however Arafat is not inside the haram. Arafat is sacred and holy because of Hajj, but it's not inside the haram area. So the Quraysh invented a new doctrine: they said "we are the people of the haram, how can we leave the haram in Hajj and stand at Arafat? That's for the rest of you guys. We will stay at the very boundary of the haram, which is Muzdhalifah, at a place called 'al-masharil haraam'". So they reinvented the rules of Hajj to make it elitest for themselves. So the Quraysh would not stand at Arafat, believe it or not. They would not go to the pillar of Hajj, thinking they are too holy to leave the haram. So when the prophet PBUH said "set my tent at Namyura", the Quraysh who are new muslims assumed "ok he will stick with out tradition" because Namyura is right outside Arafat; its not inside. So thought he would stop at al-masharil haram. The prophet PBUH however passed on that point, he continued going until he came to Arafat and he camped at Namyura. So as we said Namyura finishes and Arafat begins - there is literally a line to this day in the masjid of Arafat, called 'masjid Namyura' signifies where Arafat begins.

"So our prophet PBUH camped a stones throw away from the line i.e. right outside the planes of Arafat. Then he got down until the sun had passed the miredian, and then he commanded 'bring my camel to me' and continued going inside Arafat". In other words he waited until right at the beginning of Zuhr, and then he entered Arafat. He literally camped waiting for milisecond after Zuhr begins, then he enters Arafat which was new for the Quraysh. "And he made his way to 'batnul wadee'" which is a valley inside Arafat, "and he addressed the people over there". By the way a common misconception is that the prophet PBUH gave only one 'final' khutbah. In reality he gave at least three khutbahs: he gave a khutbah on the day of Arafat (i.e. right now) and this was the most important as it established the sunnah that every year the imam/kateeb gives a khutbah. He also gave khutbahs in Mina aswell, on the 10th and 11th (maybe even the 12th). Of course there is 100,000 plus people and he has multiple opportunities to speak to the masses so he takes advantage of conveying different information in each khutbah.

"Then the prophet PBUH asked Bilal to make the iqaamah, and the prophet PBUH led the people in Zuhr and Asr, and he did not pray anything in between". As we know in Hajj, when you get to Arafat you pray Zuhr and Asr together: two and two. "Then the prophet PBUH, after giving the khutbah, he then mounted his camel again, and made his way to wear the rocks are". That is, the place we now call 'jabaa al rahma'. So from the masjid (which is now the masjid of course it was built afterwards), he gives the khutbah, and then goes to what is now 'jabaa al rahma'. And in all liklihood he did not climb the mountain; if he climbed it, he

only did so a little. No narration says he climbed to the top. In any case, what he said there was "I happen to stand here, but all of Arafat is a place of standing". So he's literally saying 'there is nothing special coming to 'jabaa al rahma'". That's something very important to know because a lot of people go to extreme lengths to go to jabaa al rahma, but there's no need to do that. Anywhere in Arafat is the same. He said the same in Mina, that "I happen to camp here, but all of Mina is a place of camping". And the same in Muzdhalifah. Walahi this shows us the fiqh of the prophet PBUH and his care and concern: he fully understands that people might somehow think "only that area" - no, all of Arafat, all of Mina, all of Muzdhalifah is the same.

Back to the hadith of Jaabir: "And he continued to stand there from after Zuhr until sunset. And he continued to make dua". Walahi you read this and your mind boggles. Anyone who's been to Hajj knows: you cannot stand there for more than 20/30 minutes. It's physically impossible. The prophet PBUH stood non-stop from the time of Zuhr until Maghrib, he is standing there with his hands raised making dua upon dua. Hours go by and of course that is the essence of Hajj. The prophet PBUH said "the essence of Hajj is Arafat". And Jaabir says "Until the sun had set and the yellow light had dissapeared in the sky, and the disc of the sun had gone below, he then put Usama ibn Zaid (son of Zaid ibn Harith the prophet PBUHs 'adopted son') on the camel behind him and he pulled the nose-string of Kaswa (his camel) until it almost touched his saddle". Meaning the prophet PBUH is holding his camel back. He's not rushing it forward i.e. he's taking the camel very slowly. "And he continued to go to Muzdhalifah telling the people with his hands to slow down". All of us who have been to Hajj know this is the most chaotic time; our prophet PBUH even though no-one is going to block him, he wants to set the example for us. SubhanAllah. He wants to show us, so he's telling the people with hands 'slow down'. "And he proceeded this way until he reached Muzdhalifah. Someone asked him "ya RasulAllah, as-salah?!" And he pointed forward and said "the salah is in front of you"" meaning they will pray Maghrib and Isha together in Muzdhalifah.

"The prophet PBUH continued until he reached Muzdhalifah, and there he led them in Maghrib and Isha with one azaan and two ikhamas". Again its shortened, three raka'at and two. One azaan and two ikhamas. "The prophet PBUH then laid down and rested, until he offered the dawn prayer; he then made dua in Muzdhalifah until the sun had become bright". This is a sunnah most people don't do, to stay in Muzdhalifah and make dua. "And then he made his way to al masharil haram, faced the kiblah and glorified Allah. He then hastened before the sun rose up to go to Mina, and followed the middle road and there he threw his seven pebbles saying 'Allahu akbar'". So the prophet PBUH threw from the bottom of the valley but we can throw from anywhere. "Then he went to the place of sacrifice and sacrificed 63 camels with his own hands". 63 out of the 100 Ali RA had brought him. Jaabirs report does not mention this, but its reported when the prophet PBUH took the knife the 100 camels were rushing and racing to see who would the first to be slaughtered by the hands of the prophet PBUH. "He then gave the remaining to Ali to slaughter (37)". So the prophet PBUH slaughtered one camel for every year of his life (he's 63 years old now).

"He then commanded a peice of flesh be taken from each of those animals, put it in a pot to cook and when it was cooked he took some meat out, he ate and drank a bit of soup". So this is a sunnah to cook the meat, eat a bit ourselves and share with others. This is something we all do, the meat of the sacrificed animals is halal for us and we should distribuite it to the poor and fuqhara. "Then the prophet PBUH rode again to the ka'bah and prayed the Zuhr prayer in the haram. He then went to the banu Abdul Muttalib who were in charge of taking the zamzam water out. He asked them 'draw water out oh banu Abdul Muttalib, were it not for the fact that the people would take this right away if I were to do it, I would have helped along with you'". Meaning what? It's amazing the prophet PBUH understands if he were to draw water, everybody will try to draw water too because it will become a sunnah. So to save the ummah from that he did not do it. He understands people are so eager and extreme they will try to copy him in every way; because of this he didn't draw water; rather he drank from the water they gave him. This is the long hadith of Jaabir, and as we said there are hundreds of hadith about the Hajj of the prophet PBUH each one of which gives primarily fiqh rulings. Most important for us is the khutbahs of our prophet PBUH.

As we said the prophet PBUH gave multiple khutbahs, one in Arafat and two/three in Mina. One of the day of Arafat of that year it happened to be a Friday. So this is where the notion comes from that the prophet PBUH called that Hajj "al Hajj-akbar" meaning 'the great Hajj'. A number of points: 'al Hajj-akbar' is the 9th dhull Hijjah. Every Hajj we go to is a great Hajj. If there is anything called 'a smaller Hajj' it is umrah. But unfortunately what has happened is there's this cultral notion that if Arafat falls on a Friday, then it becomes 'hajje akbar'. This is a misunderstanding of what the prophet PBUH. However, if Arafat does fall on a Friday, no doubt there is some extra blessings and we thank Allah for that. But if it dosen't, the Hajj is no lesser of a Hajj. Every single Hajj is 'al hajj akbar' and in particular the 9th dhull Hijjah is the day of 'al hajj akbar'. However no doubt in the time of the prophet PBUH Arafat did fall on a Friday. It was on the 9th dhull Hijjah standing on the planes of Arafat that Allah revealed wahi to him. So the wahi of the Qur'an came down on this auspicious occasion, and what was revealed is the famous verse in the Qur'an:

(5:3) This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.

Note this wasn't the last verse revealed, but it is one of the last verses and what a beautiful verse. One of the jews came to Umar RA and said "you have a verse in the Qur'an, if we had its equivalent we would have taken that day as the day of Eid". Umar asked "what verse?" And the jew recited it to him. Umar said "I know exactly when this verse was revealed: the prophet PBUH was standing on Arafat on the day of hajj akbar and Allah revealed it so it's already a day of celebration for us". And walahi what a fitting ayat to come down when Islam it at its glorious peak. When 100000+ people are doing Hajj. When the entire Arabian Peninsula is upon Islam, when there isn't a single idol that is being worshipped, and when all the arabs have embraced Islam. So this verse came down and it was here the prophet PBUH stood up, some said he was on his camel, and he gave a sermon and told al Abbas and Ali to quiten the crowd, and he told Abbas to repeat after him. In the sunan of Abu Dawud its said

that one of the sahaba said "We listened to the prophet PBUH khutbah and we could hear it, even from our tents". So what appears to be the case, somehow the voice of the prophet PBUH was amplified i.e. it was a miracle. So from this we get a miracle that Allah blessed his voice so the people of Arafat could hear his voice directly. This is important khutbah of Arafat, and he said:

1. "Oh people, listen to me for I know not whether I shall meet you again after this year."

So he most likely had a preminition from Allah that he will die soon.

2. "Your blood, your money are haraam for you"

Meaning you cannot kill each other or steal each others money

3. "Just like this day has its sanctity in this month and in this land".

So here he abolishes the law of the jungle, which was rampant in Arabia. The 'survival of the fittest' is gone - nobody can steal, rape, plunder etc other people anymore. This law is gone. Note the arabs, all of them, despite their paganism they upheld the sanctity of the haram. They respected the haram, the ka'bah, the Hajj, they respected especially the 9th dhull Hijjah. No blood was ever shed on these days. So the prophet PBUH is saying "you understand how sacred this land is, how holy this place is and how blessed this day is, each one of your lives and properties is just as sacred as the ka'bah, as the 9th dhull Hijjah etc".

4. "Verily, everything from the time of jaheleya, it is under my foot".

Here the prophet PBUH uses a harsh term to say everything from jaheleya is now gone, obliterated forever. All of the ways of jaheleya: everything. Culture, rituals, idol worship etc. All of jaheleya is now gone. This is such a comprehensive and powerful statement. Islam has come with something new.

5. "All of the blood fueds from the days of jaheleya are gone".

All of the tribal warfares are gone, and this too was rampant in Arabia. Every single tribe had a long list of enemies, and a long list of allies written in blood. Every tribe had its fueds, its greviances, this was what was preventing the tribes from uniting. What did our prophet PBUH say? "All of these fueds are under my foot: obliterated".

6. "The first blood money that I obliterate is the blood money from my own family, the son of Rabiah ibn al-Harith ibn Abdul Muttalib".

Note al-Harith is the uncle of the prophet PBUH, Rabiah is his cousin. Breif story: one of the sons of Rabiah was killed in a war between two tribes, the Banu Sa'ad and the Hudhayl. And he was being raised by the Banu Sa'ad (like the prophet PBUH). This boy however was caught

in the battle and killed by the tribe of Hudhayl. So the Quraysh had a long fued against the Hudhayl because of this: they wanted blood money (100 camels) which hadn't been paid, and they were willing to go to war. So this is something owed to the Quraysh, what did the prophet PBUH say? "The first blood money I obliterate is my own family". He is being the role model here.

7. "Verily, the riba (interest) is under my foot. And the first I abolish is that of my uncle, al Abbas ibn Abdul Muttalib".

Abbas was a wealthy man, and he was well known for giving lots of loans on riba. And when Islam came riba was prohibited but this was old news, so he was due lots of interest. So the prophet PBUH said "the first money obliterated is the money of my uncle" meaning Abbas is paid back what he loaned out, not a penny more. SubhanAllah this is being the leader by example. His family will benefit from the blood money and riba, but no more. The prophet PBUH himself is showing the people he is serious about this.

8. "And fear Allah with regards to women and their rights. For you have taken them with the protection of Allah, and made them permissable with the name of Allah".

So in a society where women had no right whatsoever, and this is something so important. There was no reason for Islam to come and talk about women; there was no reason for our prophet PBUH to mention women in the farewell pilgrimage on the day of Arafat in the most important khutbah he ever gave. Yet he did. He has a paragraph about women. Why? Because no ummah can flourish if its women are mistreated. No ummah can rise if its women are not treated with dignity and respect. So he is saying Allah has given us the women; the nikah contract happens in the name of Allah, so they are with us under Allahs protection.

9. "And their right upon you is that they do not allow anyone to step on your bed, or that you would hate".

Meaning the women have to be faithful and loyal to their husband.

10. "And if they do something (disobey you), you have the right to discipline them in a manner that is not painful".

No doubt this phrase may be problematic in our time, this is a seperate tanget. The fact of the matter is that, in this society when it was the norm that men would beat their wives without any question. This was the normal rule. What did the prophet PBUH say? 'If they do something of a serious consequence, they you can discipline WITHOUT any pain'. Now, whether it should be done in our time is a seperate discussion. In our times any type of discipline will break a marriage rather than save it so we should be careful. The point is our prophet PBUH set guidelines but one needs to realise when this was said. Walahi its groundbreaking and its leaps and bounds beyond what was going on at the time.

11. "And they have a right over you, that you give them their risk (sustenance) in a manner suitable to you".

Meaning the men are obliged to take care of their women financially and in terms of all other needs in a manner that is in accordance to what men have. So the prophet PBUH is stressing the importance of family rights; and saying the money of the husband should be spent on his wife and children.

12. "And I have left among you something that as long as you hold it, you shall never go astray. The kitaab-Allah".

This was the khutbal tul wada'a in Arafat.

13. "You shall soon be asked about me so what shall you say?"

And the people replied "we will testify you have conveyed the message, done your duty and you were sincere". When they said this, the prophet PBUH raised his hands to the sky and said three times "OH Allah bear witness they have said they've heard me and understood me". Why? Allah says in the Qur'an "On that day every ummah will be asked about its messenger, and the messenger will be asked". SubhanAllah the messenger will be asked and the people will be asked. So our prophet PBUH wanted the ummah to respond that "Oh Allah our prophet PBUH has done the job" and they all indeed testify to this. On the next day, the 10th dhull Hijjah, the prophet PBUH gave another khutbah and said:

1. "Verily time has returned to its rightful place as it was on the day that Allah created the heavans and the Earth. A year is 12 months, four of which are sacred".

Now the Quraysh had a weird custom of changing the years around whenever they wanted. So if they wanted to go to war and it happened to be a sacred month, they would say 'lets just swap' and literally they will just swap a month. Obviously this will jumble all the months up, so this year in which the prophet PBUH did Hajj just so happened to perfectly alligned i.e. just as how it should be. The order of the months are the same as when Allah created the heavans and Earth. Meaning, 'keep the calender as it is this year'. Then he paused and asked "what month is this?" The people were shocked because its such an obvious question. He said |"isn't this the month of dhul Hijjah?" THey said "yes". Then he said "what day is this?" Again they were shocked because its an obvious answer. Then he said "what place is this?" Again the people were embarrased to answer because it's so obvious. The point is, he is saying the same message again by asking them these questions to make them realise how holy in Mecca and dhul Hijjah.

2. "Verily your lives, money and honour are haraam upon you just as sacred as this month, day and this place is upon you".

What is he doing in all of this? SubhanAllah he is uniting the ummah and making it one. He is saying 'forget everything you are one ummah under Allah'.

3. "Woe to you. Do not return being kuffar after me. Killing one another."

He is saying 'those were such ridiculous, pagan evil ways - don't go back to that'. Look at the ummah today, its exactly what the prophet PBUH warned us about. That 'don't kill each other'.

4. "Let the one who is present inform the one who is absent".

Meaning go and tell people about this khutbah. In one version in Tirmidhi he said "Shaytan has given up hope of being worshipped in this land. Arabia will not return to idoletry until the days of dajjal. BUT he is hopeful in you obeying him in matters you consider trivial". In another version he said "what he is hoping for is to make you fight one another" i.e. disunity. This is where he is optimistic. He won't trick the muslims in worshipping idols anymore. The ummah as a whole will not return to that.

5. "The muslim is the one from whose hands and tongue other muslims are safe from. And the mu'min is the one whom the people trust with their money and property. And the muhajir is the one who has left his sins. And the mujahid is the one striving in the path of Allah".

Note this is a famous hadith, but all of these narrations are different hadith which different sahabi heard and we peice them together.

6. "Fear Allah, pray your 5 prayers, fast Ramadan, give zakat and obey your rulers and you shall enter Jannah".

Meaning concentrate on the basic tenants of Islam and we will enter Jannah. This is the famous hadith in Tirmidhi.

7. "O people, your Lord is one and your father Adam is one. There is no favoritism of an Arab over a foreigner, nor a foreigner over an Arab, and neither red skin over black skin, nor black skin over red skin, except through taqwah (righteousness). Have I not conveyed the message?"

This is another famous hadith in Muslim. This is an authentic hadith, and is completely revolutionary. No philosopher, leader, intellectual in the history of humanity ever said 'all humans are equal'. Nobody. Every society thought 'we are better' whether it was race, ethnicity etc. The first people to say this was the prophet PBUH. Clearly this is from the divine. This is not something the son of Abdul Muttalib would say. The person who has the most noble lineage among all the Arabs. He is saying it dosen't matter if you are arab or not. White or black etc. Except taqwah. It's revolutionary for humanity. Even now we are struggling with this concept.

So as we said the prophet PBUH gave a khutbah in Arafat, on the 10th, 11th, 12th etc. All of them put together we get the big poster we usually see. But realise that poster is not one khutbah, it's a mixture of all of them.

We conclude and say the prophet PBUH spent three nights in Mina, typically we spend two and leave on the 12th. The prophet PBUH spent three and left on the 13th. At night he went to perform tawaaf a tul wada'a and returned on his journey to Madinah. A'isha RA narrates when they first arrived in Mecca (4th dhul Hijjah) the prophet PBUH entered in his tent and she was crying. The prophet PBUH said "what is the matter have you started your menses?" SubhanAllah this shows us the intuitive nature of the prophet PBUH; also, for the women who get their menses during the blessed times i.e. last 10 days of Ramadan etc, A'isha RA also experianced this! So she was crying because the menses has begun but she is literally right outside of Mecca. The prophet PBUH said "don't worry, this is something Allah has ordained for all of the daughters of Adam. Do everything the hujjaj do except for tawaaf". Before the 13th she finished her menses, so she asks "ya RasulAllah are all of your wives going to go back having performed umrah and Hajj and I only have Hajj?" So the prophet PBUH said "ya A'isha its sufficient". But A'isha said "your wives will have double and I have one? No". So the prophet PBUH then told Abdur Rehman ibn Abi Bukr to take her to Taneem, the closest place to Mecca outside of the haram. It's the smallest distance from the ka'bah to the circle of Mecca. So he took her to Taneem, put her in ihraam and let her do umrah. Abdur Rehman himself did not do umrah. From this and more we note its clear that its permissable but not the encouraged thing to do multiple umrahs.

The prophet PBUH already left so they meet him back on the journey and go home to Madinah. One final incident that is a very big source of contraversy betweent he sunni and shia schools of thought. It's very important for the shia; for us it's an innocent story with a very simple explination. But for the shia this story becomes the basis of Ali RA becoming the next khalifah. For us the story is so innocent that ibn Hishaam and others mention it almost in passing. There's a context which we understand and after that there's no big deal. But for the shia this story is so huge that from it they claim Ali RA should have been the next khalifah. And this story is in the books of hadith, its well known. The sunnis do not change history; there's a charge that we as sunnis hide the blessings of Ali RA. No walahi we say Ali RA is the best of the sahaba, and his blessings are countless, and he was the son in law, and the cousin and the ahlul bayt and his blessings go on and on. But Abu Bukr and Umar and Uthmaan are also blessed. And Abu Bukr deserved to be the khalifah before him, there's no doubt. He was deserved of it at a later a time. We don't compete between the sahaba. Ali deserved to be the khalifah and he became it when it was his time.

In any case, what is this incident? It is the incident of Gadhir Khum: the well of Khum. And it occured the next day outside of Mecca. And it's an innocent story from the sunni perspective. What happened? Recall that Ali RA came from Yemen to do Hajj. And as he's coming he obviously has his people with him. And he has the wealth of Yemen, the zakat and sadaqat etc, along with 100 camels for the prophet PBUH. He arrives in Mecca, he's very excited and

so he rushes to meet the prophet PBUH and leaves someone else in charge of the entourage. That person decides to distribute new clothes to the entire entourage from the treasury i.e. the sadaqat. Yemen was known for its good clothes and cloth, so this person made his own ijtihad that 'we deserve this and we're supposed to look good'. This of course is not allowed. Ali RA comes back and he is inscenced: he tells them to take the clothes off and put them back. How will they feel? Not too happy, they are grumbling, angry etc. As soon as Hajj finishes they complain to the prophet PBUH. So the prophet PBUH then gives that paragraph which is known as the sermon of Ghadir Khum.

And in this khutbah the prophet PBUH says "whoever is the mawla of Ali, I am the mawlwa of him, and Ali is to me like Harun and Musa were" so he praises Ali RA in a very high manner. And there is no denying this. And he rebukes those people for criticising Ali RA, and they deserve to be rebuked. Who are they to take the garments out of the treasury? That is not their right. And the prophet PBUH says Ali RA is indeed the mawla, and Allah loves him. And so he says "So stop complaining to me about Ali." And the prophet PBUH also says "I leave behind two things; as for the first of them hold onto it, it is the book of Allah. As for second fear Allah with regards to my family." Note the prophet PBUH didn't say "hold onto my family". Rather he said "fear Allah with regards to them" meaning 'make sure you treat them well'. The context is crystal clear, and that is why, a simple point: when the prophet PBUH passes away four months later and the sahaba are gathered together, none of them including the supporters of Ali mention Gadhir Khum. It wasn't in their minds that Gadhir Khum is about who will be the khalifah. It was simply in the context of what is going on "stop irritating me about Ali, he is my family and he's done the right decision" and that is absolutely valid. This is in the incident of Gadhir Khum: its all valid and it did happen, but we don't read in the politics as the shia do.

Final point, of the main benefits of the sermons of the prophet PBUH:

1. Obliterating all the old customs of jaheleya

2. Beginning with his own family to demonstrate the reality of what he is preaching

This is a new beginning for the ummah. All old laws are destoryed and the new laws of Islam are now in place.

3. Stressed the rights of muslims amongst each other

4. Strengthening the ties of the ummah - if the ummah was united, the persian empire and roman empire wouldn't be conquered

5. Obliterating jaheleya tribes and racism. These are the two things that destroy the ummah to this day. Skin colour, racism etc. All of these are just figments of the imagination.

6. He emphasised the rights of women

7. Most importantly he left them with the primary source of law: the book of Allah and told the people to hold firm to it.

Seerah of Prophet Muhammad 101 - The Death of Prophet Muhammad ~ Dr. Yasir Qadhi 24th Jan 2015

Alhamdhulillah we have reached the last episode of the seerah, the finale. We will begin from where we left off in the last seerah episode, and that is the return of the prophet PBUH to Madinah from the Hajj. Our prophet PBUH did not stay in Mecca, after he finished Hajj a tul Wada'a. Quite literally the very last day of Hajj, the 13th day, he performed the tawaaf a tul wada'a (the farewell tawaaf), and in the same evening he began the journey back to Madinah. So our prophet PBUH returned to Madinah, in the month of Hajj, dhul Hijjah, in the 10th year of the Hijrah. And this was his final journey. Once he entered Madinah, he would never leave it after this until he passed away.

He stayed in Madinah throughout dhul Hijjah, Muharram (11th year Hijri) and then in Safar towards the very end, he decided to send out an expidition, to the lands of the Romans. The Byzantine empire, and in particular as-Sham and in particular Palestine. So he decided to send a group of sahaba, including amongst them Abu Bukr and Umar RA, and many of the senior sahaba, in order to conquer Palestine. And he made this decision a few weeks before he passed away, and he announced to the sahaba to gather together their arms. He would not go, but he sent the other sahaba. And he chose to lead them, Usama ibn Zayd (ibn Harith). This is the same Zayd that once upon time he adopted, but Islam abolished that adoption. This is the same Zaid that we said that the sahabah said, the day the prophet PBUH passed away, "if Zayd had still been alive no one would have thought of anyone other than Zayd to take over after the prophet PBUH". Zayd was married to Zainab initially, and then Umme-Ayman. Who is she? She was one of the very very few people still alive who knew the mother and father of the prophet PBUH; she was the servant of Aminah. And she had taken care of the prophet PBUH as a baby. So Umme-Ayman is like a mother figure to the prophet PBUH. Note obviously when Zayd marries Umme-Ayman she is not elderly. So Umme-Ayman is close to the prophet PBUH, and Zayd is close to the prophet PBUH. And their child Usama is born in the house of the prophet PBUH, and raised in his house. So he was like a child but not obviously a child; because of this the prophet PBUH loved him so much that, Usama had a title: "the love of the messenger". SubhanAllah. This was Usama ibn Zayd.

Now when did Zayd pass away? The battle of Mu'tah when he became a shaheed. And his son Usama is now 17/18 years old and the prophet PBUH assigns him to become the leader of the expidition to as-Sham. In that group are the senior most sahaba, Abu Bukr and Umar and others. Yet he chooses Usama to be the leader of the expidition. Rumours began to spread, people began to mumble "why should this boy be in charge of us?" And they criticised that "he's not a qurayshi". Now, no doubt Islam came to abolish this, but our prophet PBUH himself said "four things from jaheleya shall remain in my ummah until the day of Judgement in my ummah: the first among them is racism". So there was still racism; no doubt they weren't public about this but murmors spread. They were saying "he is not a qurayshi, his father was a mawla (freed slave)". So there is this notion among the people - of course not among the senior sahaba, but there was this general talk in the city. And they said, which was a legitimate challenge, that simply "he is too young to lead us: he is only 17/18 years old". At this the

prophet PBUH called all the sahaba, and he criticised them and said "if you dislike his leadership, then remember you also criticise the leadership of his father before him." He's reminding them of the conquest of Zayd; what he did and how be paved the way for the muslims. They criticised Zayd back then, but look at the legand Zayd became. The prophet PBUH said "by Allah he is worthy of being a leader, and this man Usama is the most beloved of people to me after his father (Zayd)". It was indeed a very wise choice for many reasons. Of them, Usama's father had been killed by the Romans. Thus who better to choose than someone who wants to extract his vengance. In one version in fact he told Usama "go to where your father was killed" even though Usama wasn't going to go to Mu'tah: he was going beyond to Syria.

So Usama left on the very last day of Shawwal. When they were one/two days outside the city, a messenger came running saying "wait the prophet PBUH has fallen ill, so just wait until he is feeling better". The prophet PBUH did not send the messenger; the people became concerned so they sent a messenger to Usama. At this, Usama camped outside of Madinah for a few days and eventually came back to Madinah and visited the prophet PBUH on the day of his death. So after the prophet PBUHs death, they had to decide what to do with the army of Usama. Eventually this force became the very first muslim army to win against the Roman empire, and it paved the way for the conquest for Syria and Palestine. The symbolism here is obvious: Allah chose the prophet PBUH to pass away right after this decision. Everything is kudr. What was the symbolism of telling the sahaba to go as-Sham and yet he himself dies before they actually go. The symbolism and profundaty is very clear: our prophet PBUH does not want to stop the spread of Islam at the borders of Arabia. Islam is not just an arabian phenomenon. It is a global phenomenon, and he wanted the sahaba to go forth and he especially wanted them to go to the holiest of places after Mecca and Madinah, and that is Jerusalem. This is why the first conquest in reign of Abu Bukr RA began to take place against the Roman empire, and as we know the muslims conquered Jerusalem on the first day of Umars khilafah. The point is, this opened up the way for all future conquests. The prophet PBUH is laying the foundation for the future: the sassanid empire, north Africa, Egypt, Algeria all the way to Morocco and Spain. He's telling the sahaba to go forth and spread Islam far and wide. With regards to this expidition, it was halted for the time being and the prophet PBUH fell sick.

We now discuss the final sickness of the prophet PBUH, and before we begin let us point out there were many signs in the Qur'an and sunnah this time would come. There are many signs that are easy for us to look back and say "oh here he said this" but when he said it, it didn't register with anybody. And when the Qur'an was revealed, nobody read it in that manner. Why? Simple: it is human nature that we do not think about death. We don't think about our death, and especially the death of our loved ones. The more we love them, the less we can bear the thought of them dying. So how about the prophet PBUH? How can anyone imagine he would ever go away? The thought isn't coming to their heads. Even though when we read the ayat and hadith we might think it's so obvious. But some of these ayat when Abu Bukr recited them on the day of the death of the prophet PBUH, in one version Umar RA asks him "are these verse from the Qur'an?" He can't even imagine it. In another version he said "It

was as if I never heard these verses before" meaning he didn't understand it in that context. What are these verses:

Surah Zumur, verse 3:

"You are going to die, and they as well will die."

It's singular directed to the prophet PBUH himself.

Surah Imraan Verse 144:

"Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful."

So Allah is preparing the people for the death of the prophet PBUH. This verse was revealed in Uhud when many thought he had actually died. And that's why Allah says "or is killed". The rumour at the battle of Uhud was that he'd been killed. So here Allah revealed "when he dies or he is killed". So there is a matter of "when".

Surah Ambiya, verse 34:

"And We did not grant to any man before you eternity [on earth]; so if you die - would they be eternal?"

This again is as explicit as possible. It's so explicit that, if anybody were to have been given eternal life, who would it be? The prophet PBUH of course. So Allah is saying to the prophet PBUH even he will die, if he is going to die do the people think they'll live forever?

Therefore clearly the Qur'an is giving the indication. Not only this, even the hadith of the prophet PBUH. In Ramadan 10th Hijrah, two months before he left for Hajj, the first perhaps preminition began. What was that? Jibreel AS would come to the prophet PBUH every Ramadan and recite the Qur'an to him once. But this year, Jibreel came and recited it twice. Without telling him the reason or giving anything away, but the preminition came that something is different. This caused the prophet PBUH to think. This shows us that Allah did not tell the prophet PBUH "you are going to die at this stage". So the prophet PBUH did not explicity, but there was preminition and intuition. Allah is indirectly suggesting.

Yet another indication is surah Nasr:

This is a reference to the conquest of Mecca, that 'when the big conquest comes and the help of Allah comes, and all of mankind enters Islam by the armies, what should you do? Start

praising Allah and asking forgiveness, indeed Allah forgives'. This of course is indicating the end is about to come. Umar RA in his khilafah, he quizzed the sahabah "what does this surah mean?" None of them understood, but ibn Abbas said "this was an indication to the prophet PBUH that the end of his time is about to come, and he should prepare to meet Allah". Also the prophet PBUH himself hinted this to some of his beloved sahaba: of them is the famous hadith of Mu'adh ibn Jabal. When Mu'adh left for Yemen to be the governer, and the prophet PBUH loved Mu'adh a very strong love. And Mu'adh was of the most noble of the sahaba; the prophet PBUH privately walked with him alone and he actually walked while Mu'adh was on the donkey. Mu'adh insisted but the prophet PBUH said "no I want to walk with you like this" - this was his love for Mu'adh. And he told him "I love you oh Mu'adh, oh Mu'adh perhaps you shall not see me after this, and perhaps when you come back to Madinah, you will find my masjid and my kabr (grave)". So he's telling Mu'adh "you will not see me again" and of course at this Mu'adh began to cry.

Of the signs he is giving to the people is of course the entire Hajj a tul Wada'a. Why is called this? Because he was saying goodbye to the people. Wad'a means literally 'to say goodbye to'. And he was telling the people "it is very likely I won't see you after this year: follow everything from me right now because I don't know if you will be able to follow from me next year". So he is telling them this might be the end, but of course the prophet PBUH is not 100% sure. But there is an indication there and he's somewhat certain. During the month of Safar in the 11th year, right before he fell sick, at the end of the month he visited the site of Uhud. And he made a special dua for the people that had passed away at Uhud. And he said "wait for me at the Hawd, I will meet you at the Hawd. And I will be the one there before you come". So he is telling the shaheed that "I will meet you" which of course means he is about to go to the next world. Of course foremost amongst the people of Uhud was his uncle Humza RA and we know the love he had for him.

It is narrated that, perhaps on the last day of Safar, if not the first day of Rabi al-Awwal, he woke up in the middle of the night and he knocked on the door of his servant Abu Muhayiba. And Abu Muhayiba came out to which the prophet PBUH said "Jibreel has commanded me to go to Baqhee (late at night)". So they went to Baqhee (graveyard of Madinah) - note this is at the very end of his life and is the last time he visited Baqhee. And he made a beautiful dua for the people of Baqhee, and on the way back he said to Abu Muwayhib that "do you know Allah has given me the choice of the keys to this world, and everlasting life, then Jannah. Or to meet Allah right now and be in Jannah?" SubhanAllah both end in Jannah but there is one difference: the prophet PBUH can live in this world until the end of days and then be in Jannah. Or he can leave right now and be in Jannah. So Abu Muwayhib said "may my mother and father be in randsom for you ya rasulAllah choose this whole world for all of eternity and then get Jannah". And our prophet PBUH said "No I have already chosen". And so quite clearly, but again one needs to realise although he is saying these hadith the sahabah are not thinking "this is going to happen right now". They are just thinking "it's some time in the future". This reality is still not registering with them, and that is why to the very end the sahabah did not actually think he would pass away. Because they simply could not imagine life without the prophet PBUH. This also shows us that our prophet PBUH would regularly go to the

graveyards, and he made dua for the dead. This is of the wisdoms of going; why did Jibreel tell him to go to Baqhee? One of the reasons is that it reminds us of our own mortality and death. Even our prophet PBUH went to the graveyard before his own death to remind himself.

He returned to the house of A'isha, and the next day it was the day of Maymoona. And he went to her house on 1st/2nd Rabi al-Awwal and it was in her house the fever began. And the first few days he attempted to still be fair and equitable, and go from each house to house. Until finally when he became very weak, he asked permission from his wives to not go to each house and just rest in the house of A'isha. And obviously all of the wives agreed. Even though technically our sharia says he does not have to ask permission, but still to be fair to the very end he asks their permission. Of course this was to be his final days in the house of A'isha. We note a quick footnote before proceeding: the incidents in the last 10/11 days of his sickness are many. And they are mentioned in the books of hadith and seerah, as is typical: we have one problem and that is chronologically peicing them together. There are various interpretations and in honesty it is insignificant when events happened on what day. At the end these events happened and that is what's important.

On one of the days, the prophet PBUH simply started staying in the house of A'isha. We are talking about a time wherein there was no medicine for curing the fever. Our prophet PBUH said "fever is one of the punishments of jahanam in this world". For us we take these painkillers and paracetomals for granted: realise, these are a modern phenomena. Before even this century there was nothing to diminish the pain and symptoms of a fever. And it was so painful people would die from the sheer pain of it. There's no medicine and not a single painkiller during the time of the prophet PBUH. There is no medicine and its just a case of bearing it. So as our prophet PBUH fell sick in the house of A'isha, she would regularly recite ru'ya and blow on him surah Falq and surah Nas, and recite the duas the prophet PBUH himself taught her. She would also have a bucket next to him and sometimes pour water on him. This is one of the techniques they would use to lower the temperature. At least a week he is in the house of A'isha; at one point A'isha herself had a severe headache. So she enters in the bed of the prophet PBUH and is holding her head and she is saying "Oh my head oh my head" and the prophet PBUH smiles. SubhanAllah look at this: no matter what his pain is, he wants to still joke and tease A'isha.

So he smiles and says "Know oh A'isha, rather MY pain" i.e. 'my pain is much worse'. And then he said "Oh A'isha what do you lose? If you were to die...". SubhanAllah he is about to die but he's making a joke with her so she can calm down. Of course she didn't realise why he is joking with her, it's only later on. But he's making it easier for her for he understands the inevitability of whats coming. So he's giving a friendly reminder and says "Oh A'isha, what do you lose if you were to die now? And I'm still alive. And I will wash your body (what a honour). I will put you in the grave and I will pray over you. What better thing is there?". So in this state of pain he is easing the tension and also genlty reminding her of death. Of course she dosen't understand at all and immediately her jealousy kicks in: "I'm sure you're waiting for that because then you could go to your other wives and no one would monitor you". Of course she's teasing back and does not realise this joke is very serious and is meant to make her

prepare mentally for the prophet PBUHs death. This shows even to the very end he is laughing and joking with his wife A'isha RA.

Around the 5th day of his sickness, so he has six days left to live, he commanded the sahaba to bring buckets of water out from a particular well known for its cool water. So he asked for a well known to contain cool and beautiful water. And they poured this water on him over his head, and he wrapped a turban tight around his head. Why would he do that? To minimuse the pain because his head is throbbing. And then he is carried between two men, Abbas and Ali RA. Why them? Because they are without a doubt the internal ahlul bayt. There's no denying this. Abbas is his uncle and Ali is his son-in-law and cousin. So they both carry him; at this stage even though he is talking he cannot even walk. So they carry him to the masjid, and they put him on the mimbar. By this stage, because of his sickness and because everyone has seen his state, the people of Madinah are getting increasingly worried. Already he's been sick 3/4 days, they have seen this. He's coming for the salah as of yet, but these are shorter salah: he's not spending time with them, he is going back to his house quickly etc. So the news spread, and note he has never been sick for his whole life in this manner. He's never had a fever that caused him to not pray the way he used to pray. Or to not be with the sahabah. So news spread and people begin to camp inside the masjid. Abu Bukr, Umar, Abdur Rehman ibn Awf, of course Ali RA is already living next door. Ali and Fatimah had a house next to A'ishas house. But the sahaba who don't have houses nearby, what did they do? They began sleeping in the masjid, just because of concern for the prophet PBUH.

Therefore by this time the masjid is jam packed and people are sitting, waiting for news of the prophet PBUH. So he walks outside with Abbas and Ali carrying him; he sits on his mimbar (he cannot stand anymore) and gives the people some advice. Various books of hadith give various lines. Of the things he said:

1. "May Allahs curse be on the jews and christians because they took the graves of their prophets as masjids, and he forbade the sahabah from doing so".

Now the sahabah don't understand the connection yet, but he's already thinking "what will happen to my grave? I don't want it to become a masjid where people to sajdah to and worship". So he's telling them "Allahs curse is on those who take their prophets graves as masjids".

2. "If there is anybody who has any obligation or right I've not fulfilled, or any debt I haven't paid, come now and ask me before that day of Judgement".

3. (Bhukari) "If I have hit anybody unjustly in my whole life, then here is my back come and hit me now before the day of Judgement".

And he kept on asking until some versions say some very trivial things: one of them said "Oh messenger of Allah you owe me three dinars". So the prophet PBUH said "what is that and how?" The person said "Ya RasulAllah I would not have said so but you're insisting so many

times I felt if I didn't say I would be guilty. So one day there was a begger passing and you said 'who would give him money on my behalf?' and I gave him but you didn't pay me back. Walahi if you did not keep on asking and asking I would not have mentioned this". In other words the sahaba himself is embarrased and thought "If I'm quiet maybe I am sinful" otherwise three dinars are sinful. So it's mentioned certain trivial things such as this happened. Otherwise obviously nothing of major significance.

4. "There is a servant from amongst the servants of Allah, Allah has asked him to choose between this world and his Lord and he has chosen his Lord".

This is the same thing he told his servant but here is speaking generically. So we know by now the choice has been given. Because the prophet PBUH was speaking in the third person, the sahabah were happy that "wow what a lucky man!" and only one person in the audience began to sob loudly, and that was Abu Bukr as-siddique. Because Abu Bukr understood this is nobody other than the prophet PBUH. And people were not understanding why Abu Bukr is crying; and the prophet PBUH looks at Abu Bukr and says "do not cry for you are the one I trust the most in my companionship and family. And were I able to take a close friend (kaleel) in this world, my kaleel would have been Abu Bukr. But I cannot take you because Allah has chosen me as a kaleel. But between us is the companionship of Islam". Of course Ibrahim AS and the prophet PBUH are the two kaleels of Allah. Then the prophet PBUH made an announcement: "let all of the doors of the masjids that go in from the private houses". Note back then houses weren't seperate - where one wall/door finished another house was right behind it. So every one of the sahabah that had built their house next to the masjid, they would have their own personal doors inside the masjid. And it was halal up until that point in time for those who lived next to the masjid to just walk in through that personal door. Of course our prophet PBUH had his personal door from the house of A'isha. But from this point on the prophet PBUH made his decree that "let all of these doors be shut, except for the door of Abu Bukr" and indeed they were never opened after that. This was an honour the prophet PBUH gave him. This clearly has a symbolism that Abu Bukr has been chosen and preferred amongst all of the sahabah.

So after all of the doors was closed, this probably was taking place on a Wednesday. The next day, maybe Thursday or Friday, note there is a big contraversy as to when the next event happened. The prophet PBUH passes away on a Monday. According to some reports it happened on a Thursday, but in the sheikhs opinion it happened on a Friday. What is this event? The transferring of the salah from the prophet PBUH to Abu Bukr RA. When did it take place? Many scholars say Thursday night. A minority of scholars say Friday night, and we are following the minority here. For one simple reason: on Friday afternoon what happens? The khutbah. And if anybody other than the prophet PBUH had given the khutbah, this would have been remarked and reported. But the fact that no one indicated anything of this nature indicates the prophet PBUH most likely gave the khutbah that day, and perhaps even this very "talk" mention was the Friday khutbah. The 'talk' being that 'Allah his given a choice and his servant has chosen his Lord. But Allah knows best.

In any case we will follow Friday theory, and so the prophet PBUH led the Maghrib salah on a Friday, and this was to be the final salah he led in the masjid publically. And he recited as we know from the hadith of Bhukari, surat Murzalat. So the last surah he recited was Mursalat. After Maghrib salah, he comes back and lies down on his head. Isha comes, Bilal comes knocking on the door asking permission 'ya RasulAllah it's time for Isha'. This was Bilals custom and habit, that before he gave the ikhamah, the prophet PBUHs door was right next to masjid so he would go and say 'ya RasulAllah its time for Isha'. So the prophet PBUH stood up to lead them in salah but he fainted on his bed and lost conciousness. At this he ordered water to be poured on him and he stood up again. But he lost conciousness again and this was longer than the first time. Then he became concious ank asked "have the people prayed yet?" They said "No we are waiting for you ya RasulAllah". So he tried once again to stand up, but once again his knees simply couldn't take the pressure and he falls down. According to one report, seven times he is attempting to get up and lead the sahabah in salat-ul Isha. Walahi how many times in the salah emphasised even in the final days? It is shameful and pathetic for any one of us to read these stories and not be motivated to pray on time. Over and over again to the very end he is telling the sahabah to pray. He's trying to pray and lead them in salah. He physically falls down seven times one after the other.

So, when he realises he cannot lead the people in salah, A'isha is around him so he says to her "Go command Abu Bukr, he will lead them in salah". This is the first, explicit indication that the person who must take over after is Abu Bukr. Realise for 10 years in Madinah, nobody has led the salah while the prophet PBUH is in Madinah. This is a complete given. It once happened the prophet PBUH was outside and Abu Bukr began the salah, and the prophet PBUH returned in the middle so Abu Bukr noticed this and they swapped places. But the prophet PBUH did not appoint him to lead it just so happened the sahabah feared the prophet PBUH might not be back in time. However, never in the 10 years of Madinah has the prophet PBUH been around the masjid and someone else is leading. So the command to Abu Bukr is a clear indication "When I'm not here, when I am gone, who will take charge? Abu Bukr as-siddique". Now he has told A'isha, and she is of course the daughter of Abu Bukr. And A'isha does not want her father to lead. Why? She gave an excuse which wasn't a lie but not real. She said "ya RasulAllah my father has a soft heart, when he stands in salah he will sob and people won't like it, why don't we find someone else?" But the prophet PBUH said to A'isha again "Go command Abu Bukr to lead them". Note it just so happened at that time Abu Bukr wasn't in the vicinity at the time. So A'isha can stall; she brings Hafsah in and says "why don't you convince him?" A'isha did not want Abu Bukr to lead. Why? For multiple reasons:

1. She did not want anybody to think that Abu Bukr is taking advantage of the situation to push himself.

2. She was scared in case the prophet PBUH does indeed pass away that people will associate Abu Bukrs leading the salah with the prophet PBUHs death.

So she did not want Abu Bukr to lead, and says to Hafsah "why don't you try aswell?" So Hafsah tries, and on his death bed in his fever he realises what his wives are trying to do. And

he says "Go and find Abu Bukr, for Allah will not allow anyone other than Abu Bukr; all of you are acting like the women around Yusuf". Meaning what? The women in the story of Yusuf conspired to do a plot and plan, and they thought no one realised. But the prophet PBUH knows so he compared them to the women of Yusuf. According to one report when Abu Bukr was not found immediately, Umar RA started the salah. But when our prophet PBUH heard Umars voice, he said "go and find Abu Bukr for Allah and His messenger will not allow anybody other than Abu Bukr". So they found Abu Bukr and he was the one who led the prayer up until the end.

Of course this was really the most public announcement. From our perspective, the prophet PBUH did not want to explicitly say "The person in charge after me is Abu Bukr". Why? Because he did not want to establish the custom or routine of kings naming their successors. He didn't want to do that. He wanted to leave it open to multiple ways which is exactly what happened: Abu Bukr, Umar, Uthmaan etc were all chosen in various manners. If our prophet PBUH had chosen Abu Bukr he would have narrowed the choice of khalifah down. What's the alternative? To indicate as much as possible without being that explicit and that is what he did. He didn't want to say "the person after me is..." but he gave every other indication possible. Recall this is taking place on a Friday; perhaps on a Saturday or Sunday before he passed away, he managed to regain a little bit of strength, and went outside right before (or while) Zuhr. This was the final time the prophet PBUH prayed in a jama'a with the sahabah. It is said that the sahabah had already started praying Zuhr, and the prophet PBUH walks out while they are in salah. And there was a commotion in the audience. That everyone was making way for the prophet PBUH to come. And Abu Bukr hears the commotion, and he automatically understands there is only one reason there could be this commotion. So he looks to his left and sees the prophet PBUH coming on the shoulders of Abbas and Ali. But the prophet PBUH motions to him "Stay where you are!" But Abu Bukr does not obey him out of respect for him. It's a unique situation where Abu Bukr is disobeying to show obediance. And Abu Bukr insists the prophet PBUH sits down in the place of the imam and he stands next to him. Now this is very symbolic.

So the prophet PBUH leads Zuhr seated down, and Abu Bukr is standing. Who are the people seeing? Abu Bukr. Who is the real imam? The prophet PBUH. This is the most explicit symbolism that the prophet PBUH is the imam, but from the eyes of the people Abu Bukr is the imam. This is the most profound symbolism that Abu Bukr is internally taking the prophet PBUH as an imam, but externally the people are following Abu Bukr. For us this is one of the clearest indications, it's a public announcement that indeed Abu Bukr is the one who is the next leader. After salaatul Zuhr, he was lifted onto the mimbar and this was to be the last lecture he gave in public. Some scholars say Saturday, others say Sunday. So this all happens a day or two days before he passes away. Of the things he said:

1. He praised the Ansar and said "I command you to take care of the Ansar for they have been my best advisors. And they have fulfilled the duties upon them."

This is very profound; when you are commanding the people to take care of the Ansar, this shows you that the prophet PBUH is subtely saying the Quraysh should be in charge. He is telling one group to take care of the other group; thus automatically between the muhajiroon and Ansar, without a doubt the muhajiroon have a higher status. So this is a subtle way of saying this, but how does he do it? By praising the Ansar. That 'they have done their job and fulfilled their promise to protect the prophet PBUH'. They've done a perfect job and role, but they don't have the next job of leading the ummah. Of course after the death of the prophet PBUH, one or two Ansari have the notion that they should be khalifah.

2. He commands the people to purify the Arabian Peninsula from all types of paganism. To rid all pagans from jazeeratul Arab i.e. the lands of Arabia.

So this was of the final fiqh commands he gave: there should be no idoletry in this land. The land of Arabia is a special land for us, and so we do not allow idols to be worshipped or public displays of idols. This is from our fiqh. That is why to this day especially in the hijaaz in Mecca and Madinah, you cannot even enter as we know unless you are a muslim.

3. He also said "Treat delegations that will come to you with the same hopsitality that I have shown to the other delegations".

Now all of this he is saying to prepare the people for when he dies; but the sahabah are hoping the prophet PBUH will get better. The point here is "make sure you treat the future converts the same way I have treated them".

4. Of the last things he said, narrated by a number of a sahabah: "you should have good thoughts of Allah when you are about to die".

This is a hadith by the prophet PBUH, that we should not die until we have good thoughts of Allah. So the prophet PBUH himself is telling them something, but there's an internal inidication, but again the sahabah are hoping this is just a hadith and he will be fine. So this is one of the last things he said.

5. The very last phrase he said in that khutbah was "as-salah, as-salah, and fear Allah with regards to the weak and oppresed of society, the slaves and servants: fear Allah, for they will have a chance to complain on the day of Judgement".

He is sitting on his mimbar and the very last thing he tells them in his very last public khutbah. In arabic there's a missing phrase, it means "guard the salah, protect the salah: I am reminding you of the salah". So the last peice of advice he gives is of the salah, and to fear Allah, have taqwah, with regards to the weak and oppresed. Whoever does wrong to them, on the day of Judgement they will get recompense for this.

Most likely this took place on Saturday Zuhr, and this is the final salah he prays in public with the sahabah. On the next morning on Sunday, the day before he passes away, he asks A'isha

"how much money do I have?" And so A'isha finds the wallets/pouches and pulls out seven silver dirhams. Now, silver is extremely cheap even to this day. Realistically its equal to around 2/3 dollars. This silver is not gold; he only had seven silver coins and it's around 20 or so dollars. This is the entire possession he has on the last day of his life. That's the maximum he has in his life. And he holds these seven dirhams in his hands, and he's putting them in one hand and the other, and he says "what will I say to Allah, if I meet him with these coins?" And he gives it back in A'isha's hands and says "go give it to the poor now" and he falls uncouncious again. When he wakes up he says to A'isha "have you given it to the poor?" Of course its not on her priority list, taking care of the prophet PBUH comes first but again he faints and again he wakes up saying "have you given it to the poor?" And he continues to ask throughout Sunday until A'isha realises the prophet PBUH will not be content until she gives the coins away. Thus she gets rid of everything in the house of money.

Therefore we can say quite literally our prophet PBUH passed away without owning a single penny. A'isha herself says "when the prophet PBUH died there was nothing in his house of gold or silver; the only thing left was some morsels of barley (wheat) in a small cup. And I would continue using from this cup for a long period of time until it occured to me it's never finishing. So I measured it one day and within a short time it finished". A'isha also narrated when the prophet PBUH passed away "the only possession he owned was his mule. And he also had an armour which happened to be with a jew of Madinah who had lent them 30 quantities of barley, and this was being used as collateral by that jew. He also had a land he had given to the poor. That was all the possessions of the prophet PBUH". In fact the night the prophet PBUH passed away, she ran out of oil for her lamp. And there was nothing in her house to use as oil, so she had to borrow a litle bit of oil from their ansari neighbour lady. Quite literally the house had literally nothing in it. This was the death of the prophet PBUH. Imagine the man who controlled the entire Arabia Peninsula, the man who was getting the income from Bahrain, Yemen, Khaybar etc. And he dies without a single penny to his name.

On the next day, the Monday 12th Rabbi al-Awwal, at Fajr time, he was too weak to lead them in salah, and he is still on the bed of A'isha. And Abu Bukr RA is leading them in salah. Our prophet PBUH asked to sit up in his bed. So he sits up, being held, and he lifts the curtain which seperates his house from the masjid. And the sahabah have not seen him for two days, but when they saw his face, Anas ibn Malik said "we were about to break our salah in happiness". And the commotion begins in the masjid; Abu Bukr is obviously in the front, and so he assumes the prophet PBUH is coming. So Abu Bukr steps back and turns/looks, but of course the prophet PBUH is inside his house and he isn't coming for he is too weak. So he motions to Abu Bukr "stay where you are". Anas says "the last time we saw the face of the prophet PBUH was when he had lifted the curtain". The is the Fajr of Monday, 12th Rabi al-Awwal in the 11th year of the Hijrah. He lifts the curtain and sees his ummah praying the salah, and his face was beaming with joy; that smile was the last memory that the sahabah had for our prophet PBUH. And indeed what a fitting end, because again the issue of salah comes. Again our prophet PBUH goes happy. Why? Because he sees his ummah praying Fajr in the masjid, all lied up in rows, all of them praying to Allah. This is what is making him happy.

Walahi again, how can we listen to these incidences and not be moved to pray? How can we give up our salah when we know the emphasis of salah?

In the early morning the fever of the prophet PBUH increased, and he began to lose conciousness again and again. Fatimah RA his daughter came to visit him, and we know the special bond he had for Fatimah. The amount of love and respect he had for her is narrated in the books of hadith, that every time she would come, he would stand up to kiss her and would put her in the seat he was sitting in, inside his house. Fatimah was the last of his family to be alive, everyone of his family had passed away by this point in time. His mother, uncle, father, grandfather etc. Every one of his children had also passed away, walahi all of this we are glossing over. But imagine Allah is testing him with the most painful of tests. How painful is it to lose one child? Our prophet PBUH lost all of them but Fatimah. And she sees her father in that pain and she begins to cry "oh my father how painful is your suffering". The prophet PBUH says to her "oh Fatimah, your father will not suffer after today". And he called Fatimah close to her and spoke to her something privately and she began to cry. To console her, he called her again and whispered something in her ear, and she smiled and laughed. It is narrated when she wanted to go out, A'isha said "tell me what he told you" but Fatimah said "No I cannot tell the secret of the prophet PBUH". A few months later when the had prophet PBUH passed away, A'isha says "now tell me" and Fatimah says "now I can tell you: when I went to the prophet PBUH to visit him, he whispered that Jibreel had come to me that year twice during Ramadan and every year he would come one. And he said "there is no other explination except that my time has come". So I began to cry. He then whispered "You shall be the first of my family to meet me and be the leader of the woman of Jannah" so I smiled out of joy". Indeed this was true as Fatimah passed away just 6 months later; imagine, being told you are going to die yet laughing out of happiness. Why? Because Fatimah cared so much about the prophet PBUH, when she heard she will be without him she begins to cry. Then prophet PBUH says "don't worry you will die" and she laughs at this. What type of love is this? THat you don't want life, but you want the prophet PBUH.

And the fever and pain of the prophet PBUH had increased, and they put a jar of water next to him; he would put his hand in the bucket and wipe his forehead. It is said the fever was so hot, al Abbas and others asked "how is the prophet PBUH bearing this pain?" One of the sahaba remarked "the fever of the prophet PBUH is like the fever of 10 of us". And during this time, the final day the prophet PBUH is wiping the sweat and putting water in his forehead, he said continuously "Verily death has its pangs". And he kept on saying "there is no God but Allah, death has its pangs". And he made dua "OH Allah help me to overcome the pangs of death". So these were of the last phrases: he is saying the khalimah and asking Allah to ease his transition from this life to the next. Eventually the pain becomes so severe that he cannot even speak anymore. This is now monday morning, and his fever is so hot and his pain so severe he is going in and out of conciousness. And it is at that point in time Usama ibn Zayd comes back in. Of course he dosen't want to disobey the prophet PBUH, but the situation is so bad he actually comes back to Madinah to visit him. So Usama was of the very last people to visit him. And the prophet PBUH was so weak he could not say anything, all he could do was point weakly up and then to Usama. The point being that "Allah has blessed you" or "I

am making dua for you". In other words he still wants Usama to go and this will come back to the first decision of Abu Bukr, and he said "how can I tell him to come back when the prophet PBUH told him to go?" So the prophet PBUH is saying to Usama "go" and he is making dua with his finger.

And when the fever becomes even more difficult, A'isha does not know what to do, so she sits cross legged, picks him up from his pillow and puts the prophet PBUH on her own shoulder. This is indeed what you do with those you love; that physical touch calms both us and the person down. A'isha is holding onto the prophet PBUH not knowing what to do. This is when her brother Abdur Rehman ibn Abi Bukr comes in to visit. And Abdur Rehman had a miswaak and he was using to brush his teeth. The prophet PBUH weakly looks at the miswaak, so she asks "do you want the miswaak?" And our prophet PBUH motions "yes", so she gets it from Abdur Rehman, turns it around, loosens the other side and she hands it to the prophet PBUH. So he wants to freshen his mouth before meeting Allah, to the very end he wants a good appearance and smell. So she gave him the miswaak and A'isha said "he held onto it with a vigour I couldn't imagine and did miswaak like I've never seen before". Meaning the vigour and enthusiasm to fulfill this sunnah was there to the very end.

Slowly but surely the fever increased and he's losing conciousness again and again. At the point the prophet PBUH raised his eyes up, and he's moving his lips very softly saying something. A'isha leans in to hear and says "I heard the prophet PBUH say "with the nibiyeen, shuhada, saleheen" and three times "Oh Allah forgive me, have mercy on me and allow me to be with the rafeequl a'la"". And A'isha says the last thing the prophet PBUH said was "ar-rafeequl a'la". That was when our prophet PBUH left this world. What does this mean? Some of the scholars have said it means "the company of the prophets and the highest" but there's another opinion that seems more plausible, "ar-rafeequl a'la" is none other than Allah Himself. And he is saying "I want to be in the company of al a'la" and 'al a'la' is one of the names of Allah. Of course both meaning overlap, but here Allah knows best, the reference is directly "I want to be with you oh Allah". A'isha says "at that time I remembered the hadith of the prophet PBUH, that he once told me "never does the angel (of death) come to a prohpet, except that he asks the prophet 'can I take your soul or not?' And the prophet has to agree and then his soul is taken. So when I heard 'ar-rafeequl a'la' I knew that he had chosen Allah over us" and that's when it her that indeed the prophet PBUH was gone.

And the prophet PBUH passed away slightly after the Zuhr salah, on a Monday, on the 12th Rabi al Awwal in the 11th year of the Hijrah. And Fatimah RA was right next door and she comes rushing in and says "Oh my father, you have answered the call of your Lord. You will end up in janaatul Firdous; who can we give the news of your death other than Jibreel? We give the news of your death to Jibreel was himself". A'isha would say "Of the greatest blessings Allah gave me was that the prophet PBUH died in my house on my day between my neck and chest, with my saliva in his mouth (from the miswaak)". And the news spread across the city, and the people did not know what to do. The books of seerah mention the sahabah were running around like 'headless chickens'. They were completely in shock. Some of them sat down, others were in a daze, others had no clue what to do. In that chaos, walahi when

we lose a loved one we go into shock; imagine the sahabah are losing the one person they cannot imagine life without. It is in that daze that Umar RA who was the senior most person in the masjid. Why? When the prophet PBUH lifted the curtain and saw him smile everyone thought he was feeling better. And Abu Bukr had not gone to his own wife and children for a week. He's camping in the masjid but when he sees the smile he tells A'isha "Ok I'm going home for now" because he thought the situation was better. It so happened that Abu Bukr therefore was not next to the masjid, he was futher away in his own home. The senior most sahabi was none other than Umar RA.

So the rummours began to spread the prophet PBUH had passed away, and Umar ibn al-Khattab out of love could not think straight. And it is said that, he started screaming in the masjid that "these are the munafiqun spreading these lies. Whoever says the prophet PBUH has passed away, I shall chop his neck off! I don't want to hear anyone tell me this!" In his emotional shock he could not accept it. And he said "It's not possible, he will not die. Musa went to Allah for 40 days, this is our prophet PBUH aswell going to Allah." And he said "anyone who says otherwise has my sword to deal with". Everyone is terrified; the rumours are spreading, Umar is screaming in the masjid, there is mass confusion. Abu Bukr RA hears the news, he rides his horse galloping as fast as possible, he dosen't even enter the masjid, he goes straight to his daughters house because he wants to see if its true. Abu Bukr rushes back to A'isha's house and there he finds the body of our prophet PBUH covered up completely. And he lifts the cover from the face of the prophet PBUH and he begins to cry. And he kisses the prophet PBUH on the foreheard and said "How I would give my mother and father for you ya RasulAllah". And then he says "Allah has spoken the truth, you shall taste death but once and this is your death ya RasulAllah. How beautiful are you in life and death ya RasulAllah". And he hears the commotion in the masjid, so he exits from the house of A'isha. And the sahabah are all sitting there confused. Umar RA is the one walking away screaming "Nobody should say anything!". And that is when Abu Bukr says "Oh Umar sit down!" The only person who has the audacity and courage to tell Umar to sit down is Abu Bukr. But even then Umar does not sit down, he just stares at Abu Bukr not registering.

So when Umar dosen't sit down, Abu Bukr rises the mimbar and he does not rise to the top. SubhanAllah even now his love is there, nobody ever stood at the top where the prophet PBUH stood. Nobody from the day he passed away up until the mimbar finished its use, they all gave the khutbah from the bottom step. They never had the audacity to climb to the top. Even now he is concious "I cannot go to the top". So he stands on the lower level, praises Allah and says the ever famous line which walahi shows the wisdom and knowledge over all of the other sahabah. He says "Verily whoever used to worship Muhammad, let him know Muhammad has died. But whoever used to worship Allah, know Allah is the One who never dies". And then he recited the verse of surah al Imraan: "Muhammad is just a messenger, just like those before him. When he dies or is killed will you go back to your old ways?" This is when Umar RA collapsed to the floor. This is when it finally hits him. This man Umar RA, the mountain, the giant whom everyone was terrified off, the one who when he did Hijrah from Mecca what did he do, when everyone was scared of the Quraysh he marches to the ka'bah and says "I am making Hijrah to Madinah, and anybody who wants his mother to cry for him,

meet me outside the valley right now!" This is that Umar. This mountain of a man, when it finally strikes him the prophet PBUH he collapses straight to the floor. And he says "it was as if I heard the verse for the very first time".

So the news began to spread that indeed the prophet PBUH has passed away. So many beautiful poems were written. These are called 'rathaa' which is a genre of poetry talking about those who have passed away and praising them. So much has been narrated by ibn Hishaam, and here we quote a beautiful poem from none other than Hasan bin Thabit, the poet of the prophet PBUH. The greatest poets of early Islam. He says:

1. Why is it that my eyes cannot go to sleep, it is as if the places of crying have become permenant as dark as dye you apply.

2. This is because of my loss and sadness at the one who has gone on. The best human to ever walk on the face of this Earth.

3. How I would give my own face to save yours, how I wish I was buried in Baqhee before they buried you.

4. My mother and father be given for you: whose death did I see on that Monday, none other than the rightly guided prophet.

5. As soon as he passed away for the rest of that time, I stayed after his death, confused and greif stricken, woe to me how I wish I was never born to suffer this pain.

6. Am I supposed to live in Madinah when you are not here? Woe to me, why didn't someone just give me poison?

7. Why doesn't Allahs end come today or tomorrow so that I can finally meet the one whose characteristic was nothing other than generosity.

8. Oh beautiful son of Aminah, the one you gave birth to, the one who was the best of all and purest of pure. The prophet PBUH was a light for this whole world, whoever took that light would indeed be rightly guided and blessed.

9. Oh Allah combine me with the prophet PBUH in Jannat that are so beautiful even the eyes of the jealous people will be averted.

10. Reunite me with the prophet PBUH in Jannatul Firdous.

11. Oh Allah the majestic the mighty. I swear by Allah as long as I live I shall not cry for anyone who has died, except for the crying for the prophet Muhammad.

12. Woe to us, the ansar of the prophet PBUH, and his companions. Woe to us after he has been buried, how will we live?

13. The whole land has become tight, their faces has become dark.

14. We were the ones who gave birth to him, yet we ended up burying him in his grave.

15. And the blessings he showed us, nobody can deny.

16. Allah blessed us with him, and guided us through him at every point in time.

17. May Allah have salaat and salutations upon him, and the angels.

There are many other poems aswell; Abu Bukr gave poetry and the other sahabah gave their poems. We have to also quickly talk about with regards to funeral rights of the prophet PBUH. The next day, on Tuesday, they gathered together asking 'how will we wash the prophet PBUH?' On Tuesday, they gathered togther: who? The immediate family. Al Abbas, his two sons, al Fadm and Kuthm, Ali ibn Abi Talib and some say Saffina, the freed slave of the prophet PBUH. The prophet PBUH as we know freed all of his slaves but they remained on because they loved him so much. So these were the people who gathered and discussed how they were to do the ghusl of the prophet PBUH. It is said as they were wondering, all of them fell asleep and they heard a voice that said "wash him with the clothes on". And they awoke and they all remembered the voice: it was Jibreel AS. And so they washed him with his clothes on because that is befitting. And the prophet PBUH was shrouded in three white garments from the land of Suhul, one of the cities of Yemen known for good garments. They did not put any turban; then the question came "where shall we bury him?" Some said Baqhee, others said under the mimbar, others said where he used to pray in the masjid. Until finally Abu Bukr said "I remember hearing that he told me 'Allah never takes a soul from a prophet except at a place where Allah wants them to be buried'". So all the prophets were buried where they died. So he was buried under his matress - the grave was dug right there and he was buried. Because there was no khalifah or leader, no one led the salah. So the entire city of Madinah plus the surroundings tribes prayed individually. All of Tuesday and all of Wednesday they kept on coming in one by one. 10s of thousands of people all prayed individually in the room of A'isha. And the prophet PBUH was then buried on a Wednesday evening.

When Fatimah entered the room again, and she saw the grave where the bed used to me, and Anas ibn Malik was there she asked "how could you thrown sand on the prophet PBUH?" It was none other than Anas said "the day the prophet PBUH entered Madinah was the brightest of our lives. The day he was buried was the darkest day of our lives". In one hadith reported by al Bayhaqee Anas ibn Malik said "after we buried the prophet PBUH Madinah became dark for us. If one of us could extend his hand, we could not see it". Note this was not a physical darkness, its a darkness of depression and complete shock. And by the time "we buried him we could not recognise who we were". And it is reported in ibn Majah as saheeh, narrated by A'isha as one of the final hadith the prophet PBUH said during his final days "Oh

people whoever in my ummah suffers a calamility, let him take consolation for that calamity, from the calamity from the pain that befell him because of me, for there is no maseeba anyone shall experiance that is greater than the maseeba experianced because of me". Meaning what? It means the biggest calamity that ever afflicted the ummah was the death of the prophet PBUH. This is the biggest disaster ever. You have a rasul in your ranks and all of a sudden he is gone. Who will be in charge? What will you do? Who will guide the way? Who will you turn to? Who who who? Nobody. There is no calamity greater than losing the prophet PBUH. That is what the prophet PBUH is saying: think about the death of the prophet PBUH, and still Allah protected the ummah. It still went on. Take consolation from this. Nothing compares to this.

The final hadith as we wind out the seerah and reach the conclusion, is a hadith that is optimistic for us but also scary. It is a hadith we should always remind ourselves off. The prophet PBUH said: "How I wish that I could meet my brothers." So the sahabah were shocked. They said "ya RasulAllah are we not your brothers?" He said "No you are my ashab i.e. companions, you are not my ikhwaan i.e. brethern. My ikhwaan are those who come after you, and they have never seen me, yet they still believe in me without ever having seen me. And one of them would wish to give up all of his wealth and all of his family and children if he could just see me once". So the prophet PBUH is saying he wants to see that group of people. He was eager to meet even us: because would we not give up our wealth and family? Would we not change our lifestyles for the prophet PBUH, just to see him one time? That group he is saying, that group is his brothers. Our dua, goal and hope is to see the prophet PBUH. We weren't given the honour to see him or be with him, that was for the sahabah as Allah chose them. But there is still some hope for us; and that is if we really truly love the prophet PBUH with a real love, he might not be with us, but his sunnah is with us. His seerah is with us. His actions are with us. If we truly love him, let us follow that sunnah, embody who he was and demonstrate his mercy. If we do that, perhaps we will be raised to the level of being his brothers.

Here we come to the conclusion of the seerah. We've talked about nothing other than the prophet PBUH. The blessings of him, the trials he faced. He is the greatest human to ever walk this Earth. This is a man Allah chose from the entire creation, and he blessed us by making us from his ummah. We thank Allah for this, and ask Allah to allow us to see him on the day of Judgement, so seek protection from him. We want the prophet PBUH to invite us on the day of Judgement, whom the prophet PBUH sees and recognises and allows us to drink from his fountain. We ask Allah to be with the prophet PBUH in Jannatul Firdous. Because of our love for him we ask Allah to forgive us and make us from those who practices his sunnah. We ask Allah through the love of the prophet PBUH to raise us to be with him and the sahabah. And we ask Allah to accept our efforts and good deeds and forgive us for any shortcomings.

Ameen.