



The Noble Life of
The Prophet
(Peace be upon him)



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P.O. Box: 22743, Riyadh 11416 K.S.A. Tel: 00966-01-4033962/4043432 Fax: 4021659
E-mail: riyadh@dar-us-salam.com, darussalam@awainet.net.sa Website: www.dar-us-salam.com

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Khamis Mushayt

Tel: 00966-50010328

U.A.E

Darussalam, Sharjah U.A.E

Tel: 00971-6-5632623 Fax: 5632624

Sharjah@dar-us-salam.com

PAKISTAN

Darussalam, 36 B Lower Mall, Lahore

Tel: 0092-42-724 0024 Fax: 7354072

Rahman Market, Ghazni Street

Urdu Bazar Lahore

Tel: 0092-42-7120054 Fax: 7320703

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U.S.A

Darussalam, Houston

P.O. Box: 79194 Tx 77279

Tel: 001-713-722 0419 Fax: 001-713-722 0431

E-mail: sales@dar-us-salam.com

Darussalam, New York 481 Atlantic Ave, Brooklyn

New York-11217, Tel: 001-718-625 5925

Fax: 718-625 1511

E-mail: newyork@dar-us-salam.com

UK

Darussalam International Publications Ltd.

Leyton Business Centre

Unit-17, Etloe Road, Leyton, London, E10 7BT

Tel: 0044 20 8539 4885 Fax: 0044020 8539 4889

Mobile: 0044-7947 30 6 706

Darussalam International Publications Limited

146 Park Road,

London NW8 7RG Tel: 0044- 207 725 2246

Darussalam

398-400 Coventry Road, Small Heath

Birmingham, B10 0UF

Tel: 0121 77204792 Fax: 0121 7724345

E-mail: info@darussalamuk.com

Web: www.darussalamuk.com

HONG KONG

Peacetech

A2, 4/F Tsim Sha Mansion

83-87 Nathan Road Tsimbatsui

Kowloon, Hong Kong

Tel: 00852 2369 2722 Fax: 0085223692944

Mobile: 00852 97123624

MALAYSIA

Darussalam International Publication Ltd.

No.109A, Jalan SS 21/1A, Damansara Utama,

47400, Petaling Jaya, Selangor, Darul Ehsan, Malaysia

Tel: 00603 7710 9750 Fax: 603 7710 0749

E-mail: darussalam@streamyx.com &

darussalam.malaysia@yahoo.com

FRANCE

Editions & Librairie Essalam

135, Bd de Ménilmontant- 75011 Paris

Tel: 0033-01- 43 38 19 56/ 44 83

Fax: 0033-01-43 57 44 31 E-mail: essalam@essalam.com

AUSTRALIA

ICIS: Ground Floor 165-171, Haldon St.

Lakemba NSW 2195, Australia

Tel: 00612 9758 4040 Fax: 9758 4030

SINGAPORE

Muslim Converts Association of Singapore

32 Onan Road The Galaxy

Singapore- 424484

Tel: 0065-440 6924, 348 8344 Fax: 440 6724

SRI LANKA

Darul Kitab 6, Nimal Road, Colombo-4

Tel: 0094-1-589 038 Fax: 0094-74 722433

INDIA

Islamic Dimensions

56/58 Tandel Street (North)

Dongri, Mumbai 4000 009, India

Tel: 0091-22-3736875, Fax: 3730689

E-mail: sales@IRF.net

SOUTH AFRICA

Islamic Da'wah Movement (IDM)

48009 Qualbert 4078 Durban, South Africa

Tel: 0027-31-304-6883

Fax: 0027-31-305-1292

E-mail: ldm@ion.co.za

The Noble Life of **The Prophet**

(Peace be upon him)

Volume

①

By:

Dr. 'Ali Muhammad As-Sallaabee



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INTRODUCTION

Indeed, all praise is for Allah; we praise Him, repent to Him, and seek His forgiveness and help. We seek refuge in Allah from the evil of our own selves and of our wicked deeds. Whomsoever Allah guides, none can lead astray; and whomsoever Allah leads astray, none can guide. And I bear witness that none has the right to be worshipped except Allah alone, and He has no partner; and I bear witness that our Prophet Muhammad is His slave and Messenger.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۖ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٠﴾﴾

"O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always), and die not except in the state of Islam (as Muslims) (with complete submission to Allah)." (Qur'an 3: 102)

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ ۖ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾﴾

"O mankind be dutiful to your Lord, who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever and All-Watcher over you." (Qur'an 4:1)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾﴾

"O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good

deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (ﷺ) he has indeed achieved a great achievement (i.e. he will be saved from the Hellfire and made to enter Paradise)." (Qur'an 33: 70, 71)

Male or female, adult or child, scholar or commoner, businessman or laborer – all Muslims need to study the biography of the Messenger of Allah ﷺ. In fact, the fulfillment of many of our Islamic duties hinges upon our knowledge of the Prophet's life. For example, every Muslim should love the Prophet ﷺ; yet how can one love him without knowing him. We were not alive when the Prophet ﷺ was preaching the message of Islam to the Quraish, so the only way we have left to become intimately acquainted with the Prophet ﷺ, and consequently to love him, is to study his sayings and deeds, which give us partial glimpses of his life, or to study his biography, which fits the pieces of his life together, so that we can have an overall view of his ideal character. And how are we to follow the Prophet ﷺ if we do not know his sayings and deeds, or – which is more relevant to his biography – the context in which his sayings and deeds occurred. Thus we are all in dire need of acquainting ourselves with the life of the Prophet ﷺ.

Through the study of the *Seerah* (the Prophet's biography), we are able to appreciate how the Prophet ﷺ was an ideal husband, ideal father, ideal leader, ideal ruler, ideal educator, ideal judge, and so on. So regardless of our situation and who we are, we benefit from studying the Prophet's life. If one has dedicated at least some part of his life to inviting others to Islam (which makes him a *Daa'ee* – a word I will henceforward use – one who invites others to the teachings of Islam), then the Prophet's biography is for him an indispensable guidebook. Through studying the Prophet's *Seerah*, the *Daa'ee* learns about the Prophet's methodology for inviting others to Islam; furthermore, he learns about how the Prophet ﷺ dealt with those who refused to embrace Islam and how he ﷺ was patient when he was made to suffer at their hands, not to mention the countless other lessons and morals he learns from the *Seerah*.

If one is an educator – of children at home or school, or of adults at a community level – one learns how the best educator mankind has ever known raised a generation of true Muslims, who went on to develop the most wonderful civilization that mankind has ever known. The early converts to Islam were educated in the world's finest institution of higher learning – the House of Al-Arqam (the house wherein Muslims secretly met in the early days of Islam) – where the Prophet ﷺ taught them the Qur'an, Islamic beliefs, the manners of Islam, and so on. His students graduated with flying colours, becoming leaders and educators of the following generation of Muslims.

If one is a leader, one learns true qualities of leadership from the Prophet's *Seerah*, in terms of how the Prophet ﷺ was just; how he united the Muslims; how he ﷺ dealt with subversive elements of society, namely the hypocrites, who were headed by 'Abdullah ibn Ubai ibn Salool; and how he ﷺ constantly strove for the betterment of the Muslim nation.

If one is a scholar, one relies on the *Seerah* to understand the Qur'an, for the Prophet's actions represent a practical application of the teachings of the Qur'an. Furthermore, the revelation of many Verses was prompted by actual events that took place during the Prophet's lifetime; a scholar can only understand such Verses if he understands the events for which they were revealed. And in fact (as we will *In Sha Allah* see throughout this book) knowledge of all Islamic sciences – such as '*Aqeedah* (beliefs), jurisprudence, and *Tafseer* – hinges frequently upon knowledge of some aspect of the Prophet's *Seerah*.

If a Muslim inclines towards *Zuhd* (to abstain from worldly pleasures for the sake of Allah ﷻ), he can learn, through the study of the *Seerah*, the difference between true *Zuhd* and extremism, for the correct way to live is the balanced life that the Prophet ﷺ and his Companions ﷺ led. If a Muslim is afflicted by calamity, he can find consolation in the *Seerah*, for no one was afflicted with as much hardship as was the Messenger of Allah ﷺ; beyond consolation, the afflicted person becomes encouraged to follow

the example of the Prophet ﷺ and patiently await for his reward from Allah ﷻ. In short, there are valuable lessons to be found in the *Seerah* for every single Muslim.

Not just the Muslim individual, but also the Muslim nation as a whole needs to benefit from the lessons that are available in the Prophet's *Seerah*. Nations rise and fall not through coincidence or through a set of arbitrary occurrences, but through universal laws that have been set in place by Allah ﷻ. At least once in our history, Muslims have succeeded in building a wonderful and stable civilization, and that was during the lifetime of the Prophet ﷺ and his rightly guided Caliphs; and even if Muslims prospered in later centuries, they never prospered as much as they did in the early golden years of Islam. Now we come back to the universal laws I mentioned above: The Prophet ﷺ and his Companions  established a stable and prosperous nation not by chance, but by living in harmony with the said universal laws. What this means is that there is a pattern: If we want to now repeat the success that was achieved by the Muslims during the lifetime of the Prophet ﷺ, we need to be in harmony with the same set of laws, and in doing so, we have an ideal blueprint to follow – the lives of the Prophet ﷺ and his noble Companions .

Allah ﷻ said:

﴿قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ ٥١﴾

“Say: ‘Obey Allah and obey the Messenger, but if you turn away, he (the Messenger Muhammad ﷺ) is only responsible for the duty placed on him (i.e., to convey Allah’s Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger’s duty is only to convey (the message) in a clear way (i.e., to preach in a plain way).’” (Qur’an 24: 54)

This Verse clearly indicates that success lies in following the way of the Prophet ﷺ; the following two Verses discuss some of the conditions that Muslims must fulfill if they hope to achieve

prosperity and stability as a nation:

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا
 اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ
 وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن
 كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
 وَاطِيعُوا الرُّسُلَ لَعَلَّكُمْ تَرْحَمُونَ ﴿٥٦﴾﴾

"Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e., Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Faasiqoon (rebellious, disobedient to Allah). And perform As-Salaat (Iqamat-as-Salaat), and give Zakaat and obey the Messenger (Muhammad ﷺ) that you may receive mercy (from Allah)." (Qur'an 24: 55, 56)

We do not have the right to say that it was due to the fact that they were supported by miracles that the Prophet ﷺ and his Companions ﷺ were successful in establishing a Muslim country. We do not have that right for the very fact that the first generation of Muslims struggled and suffered and strove and sacrificed – and thus earned their success. They fulfilled the conditions that are discussed in the above-mentioned Verses; or in other words, they lived in harmony with those universal laws that apply to the rise and fall of nations. Consider the Prophet's migration to Al-Madeenah. Allah ﷻ could have made the journey a miraculous one-night journey, as He ﷻ had previously done regarding the Prophet's night journey to Jerusalem and then to the heavens. But He ﷻ didn't, and the Prophet ﷺ subsequently faced all of the hardships that came with his remarkable

migration to Al-Madeenah, thus showing us that victory comes with sacrifice and struggle.

The Prophet ﷺ and his Companions رضي الله عنهم realized *Eemaan* (faith) both in terms of belief and action. They strove day and night to perform good deeds; they made each and every part of their lives an act of worship; they fought against all forms of polytheism. At an individual and societal level, they took all of the material steps that are needed to form a country. Then, they actually did form their own country in Al-Madeenah, and from there, they spread Allah's religion to the farthest corners of the earth.

That we as a nation are behind today is a logical consequence of our not doing what the first generation of Muslims did to achieve success. Unwilling to change, to struggle, to reform, and to sacrifice, we think that we can achieve success and prosperity as a nation; but since that is contrary to the universal laws outlined above, we shouldn't hold our breaths, expecting some sudden change from the outside. The change must begin from within.

Weakness of faith, lack of spirituality, incorrect thinking, inner confusion and anxiety – these are the results of the great gap that exists between us as a nation and between the Noble Qur'an, the guidance of the Prophet ﷺ, and the piety of Muslims during the era of the rightly guided Caliphs.

That gap is nowhere as palpable as it is in regards to those who, though they are as far away as possible from the teachings of the Qur'an, the guidance of the Prophet ﷺ, and the way of the rightly guided Caliphs, claim that they are the representatives of Islam. They speak for hours on end, but show no understanding of Allah's universal laws that apply to the rise and fall of nations. They will speak interminably about the sayings of philosophers, politicians and others of their ilk, but they hardly bother to refer to revealed sources – the Qur'an and *Sunnah*. I do not say that one should not benefit from the experiences and knowledge of others, for wisdom is the goal of the believer: wherever he finds it, he is most worthy of it. But I do most vehemently oppose those who are enamored by the words of intellectuals, but do not heed the

words of Allah ﷻ and His Messenger ﷺ do not contemplate the history of our own nation, especially the part of it when its civilization reached its zenith during the first generation of Islam; and then aspire for positions of leadership among the Muslim nation, so that when they do become leaders, they lead according to their whims and desires, and not according to the teachings of the Qur'an and *Sunnah*.

The events that took place during the Prophet's lifetime did not occur in a vacuum; they occurred in the real world, which means that we need to study the methodology of the Prophet's *Da'wah* if we are to repeat, at least to some degree, the success achieved by the first generation of Islam. Allah ﷻ said:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾ (١١)

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

What did the Prophet ﷺ and his Companions ﷺ do that we need to repeat? The answer to this question would require a very long list of details, but let us at least consider a few examples. First, the Prophet ﷺ followed an ideal methodology for educating his Companions ﷺ and for establishing the foundations of a stable country. He ﷺ did not call for an instant revolution, but instead strove for gradual change. He ﷺ began with what is most important: instilling correct beliefs into the hearts of his Companions ﷺ. That a movement, if it is to achieve success and stability, needs to advance forward with studied gradual steps; that, before achieving stability, the members of a given movement need to first patiently endure hardships; that, first and foremost, correct beliefs must be cemented into the hearts of Muslims: these are just a few examples of Allah's universal laws that the Prophet ﷺ submitted to, was in harmony with, and applied. His

Companions ﷺ did their part as well, trying their utmost to learn from him ﷺ and follow his instructions to the letter, so much so that if one of them was unable to spend a given day with the Messenger of Allah ﷺ, he would send someone in his stead, and then later ask him what he learned that day. And some people – such as is related about ‘Umar ibn Al-Khattaab ﷺ and his companion ﷺ – would take turns going to the Prophet ﷺ; one would spend the day with the Prophet ﷺ, and the other would take care of both of their businesses. In every small and great matter, the Companions ﷺ followed the example of the Prophet ﷺ; it is no surprise, therefore, that they were able to spread the message of Islam to the far corners of the earth.

In this book, I discuss the events of the Prophet’s life, from the day he ﷺ was born – and even before that day for background information – until the day he ﷺ died. Beyond enumerating the events of the Prophet’s life, I have endeavoured to draw lessons and morals from those events, by pointing out to the reader, among other things, the significance of an event, the wisdom behind one of the Prophet’s actions or deeds, the Islamic ruling that is derived from a particular incident, and the impact that a given event should have on our character or choice of deeds.

Furthermore, I have attempted to remedy the problem of how the *Seerah* has been reduced to a limited subject of study in certain schools and among many students of knowledge. This problem resulted from a misuse and misunderstanding of valuable *Seerah* books, books that have been written in recent decades and that have gained widespread acceptance among the reading public – such as *Ar-Raheeq Al-Makhtoom*, by Safee-ur-Rahmaan Al-Mubarakpooree; *Fiqh-us-Seerah*, by Al-Ghazaalee; *Fiqh-us-Seerah An-Nabawiyyah* by Al-Bootee; and *As-Seerah An-Nabawiyyah* by Abul-Hasan An-Nadwee. Some of these books summarize the events of the Prophet’s life; others either deal with certain aspects of his life or with some of the lessons that can be derived from his life; the point is that none of the above-mentioned authors claims that he has written a comprehensive book on the Prophet’s life.

Some universities use the above-mentioned books as textbooks, and many students have, as a result, come under the impression that those books are comprehensive works on the Prophet's biography. This notion, which is of course dangerous and false, has even gained acceptance among some Imams and leaders of Islamic movements. As a result of this widespread misunderstanding, many people have a very limited and defective understanding of the Prophet's biography. At the end of his book, *Fiqh-us-Seerah*, Shaikh Muhammad Al-Ghazaalee warned about this very notion, saying, "You might think that you have studied the life of Muhammad ﷺ if you have followed the events of his life from his birth until his death. This is a grave mistake, for you will not gain a true understanding of the *Seerah* unless you have studied the Noble Qur'an and the pure *Sunnah* (of the Prophet ﷺ)"

I spent a number of years of my life studying the Noble Qur'an and the Prophet's biography. Those years consisted of some of the best days of my life; deeply immersed in study, I forgot about the pains associated with being away from home. Pearls of wisdom I came across, lessons I learned, and valuable insights I was blessed to perceive – these enjoyments sustained me. It was during that period of my life that I gathered, organized, and composed the contents of this book.

Throughout my research, I noticed how each author of a *Seerah* book mentioned lessons and benefits that other authors did not mention. It sometimes occurred that Ibn Hishaam mentioned a relevant point that Adh-Dhahabee did not mention, or that Ibn Katheer, a more recent scholar, mentioned what the compilers of the "Six Books" did not mention. As for present day authors, As-Sibaa'ee might have appreciated a point that Al-Ghazaalee was not aware of – or at least did not write about; the examples of this phenomenon are endless. The point is that Allah ﷻ honoured me with the opportunity to gather and combine the findings of past and present authors; the result of that effort is this book.

In bringing this work to fruition, many people from various

countries - Libya, Yemen, Iraq, Egypt, Sudan, Saudi Arabia, United Arab Emirates, and Syria - have made valuable contributions, through discussions, correspondences, and meetings at seminars. Some provided me with rare manuscripts; others provided valuable advice on what themes I should stress; and yet others made various contributions, each in his unique way.

To be sure, I do not claim to have surpassed my predecessors. The stature of the Prophet ﷺ is great indeed; to comprehensively discuss just some aspects of his wonderful character and life requires a researcher with more time, stronger faith, a deeper understanding, and a greater intelligence than I possess. Nor do I claim infallibility, for Allah's protection from error is specific to the Messengers ﷺ and Prophets ﷺ. Whoever thinks that he has all knowledge, even of a particular subject of study, is ignorant of his own self. Allah ﷻ said:

﴿وَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾ (٨٥)

"And they ask you (O Muhammad ﷺ) concerning the Rooh (the spirit); Say: 'The Rooh (the spirit): it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.'" (Qur'an 17: 85)

Knowledge is an ocean that has no shore. Ath-Tha'aalabee said, "Whenever anyone writes a book, he wishes on every day other than the day on which he completed it, to add to it, or to delete from it. That is the effect that one night has; then how about a number of years!" Conveying a similar sentiment, Al-'Imaad Al-Asbahaanee said, "I noticed that whenever someone finishes writing a book, he says on the day after he completed it, 'Had this been changed, it (the book) would have been better. Had this been added, that would have been a welcome (change). Had this been brought forward, it (the book) would have been better. Had this been left off, it would have been more beautiful.' This



**The Migration Of The Prophet ﷺ
And Of His Companion,
Abu Bakr As-Siddeeq رضي الله عنه**



1

The Failed Plans Of The Polytheists, And The Prophet's Preparations For Migration

The Abortive Attempt Of The Polytheists To Assassinate the Prophet ﷺ

The Quraish perceived the danger of their situation when, despite their reprehensible use of force and violence, they were not able to prevent the Prophet's Companions from migrating to Al-Madeenah. The Quraish had two main fears: First, they feared that, with the Muslims now in Al-Madeenah, the trading caravans of the Quraish, which had to pass through Al-Madeenah, would be placed in extreme danger. Second, they feared that they would lose the political clout and power that they had wielded for so many years within the Arabian Peninsula. For these reasons, the leaders of the Quraish gathered together in the House of An-Nadwah; they needed to consult one another in order to arrive at some solution to their problems and to find some way of destroying the leader of their enemies. This meeting of theirs is referred to in the following Verse:

﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ
وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ۝٣٠﴾

"And (remember) when the disbelievers plotted against you (O Muhammad ﷺ) to imprison you, or to kill you, or to get you out

(from your home, i.e., Makkah); they were plotting and Allah too was plotting; and Allah is the Best of those who plot.”
(Qur'an 8: 30)

Commenting on this Verse, Ibn 'Abbaas ؓ said, “One night, the leaders of the Quraish gathered in Makkah in order to consult one another. Some of them said, ‘When he (i.e., the Prophet ﷺ) wakes up, tie him up with ropes.’ Others among them said, ‘No, kill him.’ And yet others among them said, ‘No, banish him (from Makkah).’ Allah ﷻ made all of that known to the Prophet ﷺ, and so ‘Alee ؓ spent that night on the bed of the Prophet ﷺ. Meanwhile, the Prophet ﷺ left (for his journey). In the morning, they raided his home but found only ‘Alee ؓ; they then knew that Allah ﷻ had thwarted their plot. They said, ‘Where is this companion of yours?’ He ؓ said, ‘I do not know.’ And so they followed his trail. When they reached the mountain, they became confused, and so they climbed it (in order to have a better view of the surrounding lands). When they passed by the cave, they saw a spider’s web over its door, and they said, ‘Had he entered here, the spider would not have spun its web over its door.’ The Prophet ﷺ spent three days in the cave.”^[1]

In his *Tafseer* of the above-mentioned Verse – and in a broader sense, of all Verses that speak about the plotting of the polytheists against the Prophet ﷺ – Sayyid Qutb, may Allah have mercy on him, said, “It is a reminder about how things were in Makkah, before the situation improved for the Muslims. This Verse inspires a sense of confidence and certainty about the future and points to the planning, wisdom, and Almightyness of Allah regarding his commands and decrees. The Muslims of that generation, who were first to be addressed by the Qur'an, knew how things really were in Makkah and Al-Madeenah, with the knowledge of those who lived, saw, experienced, and witnessed the epic events that took place during that period. In order to make them prepared for

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (3/181), and to *Al-Fath*, in which Ibn Hajar declared its chain to be *Hasan* (acceptable) – in the explanation of *Hadeeth* number: 3905.

the present and appreciative of the peace and tranquility that they were enjoying in Al-Madeenah, it was enough to remind them about their immediate past, for not only were they saved from the plotting of the polytheists, but also they overcame them in the end. The polytheists plotted to tie up the Messenger of Allah ﷺ and imprison him until death; they contemplated killing him in order to immediately rid themselves of him; they also contemplated banishing him from Makkah altogether. They plotted and discussed all of these options and finally agreed to kill him. Their plot was especially insidious in that, instead of appointing one man among themselves to kill the Prophet ﷺ, they appointed many strong young men, one from each clan. If only one of them were to kill the Prophet ﷺ, the Prophet's clan, Banu Haashim, would exact revenge against that individual and probably against his entire clan; and all-out war would probably have erupted. Instead, with their plan, the blood of the Prophet's life would be spread among the various clans of the Quraish; that being the case, Banu Haashim would not be able to fight them all and would have to be satisfied with accepting blood money from them, and the matter would have ended there.

﴿وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ (٣٠)﴾

"They were plotting and Allah too was plotting; and Allah is the Best of those who plot." (Qur'an 8: 30)

This Verse depicts a terrifying reality, for what can weak, pathetic human beings do to counteract the complete power and might of Allah, the Almighty, Who has full control over his slaves. And Allah is Ever Encompassing all things."^[1]

The Prophet ﷺ Prepares To Migrate

'Aishah ؓ, the Mother of the Believers, said, "The Messenger of Allah ﷺ would unerringly come to the house of Abu Bakr ؓ at one of the two ends of the day, either in the morning or in the

^[1] Refer to *Dhilaal Al-Qur'an* (3/1501).

evening; that is, until the day on which the Messenger of Allah ﷺ was given permission to migrate and to leave Makkah and its inhabitants. The Messenger of Allah ﷺ came to us at noon-time, at an hour during which he ﷺ would normally not come to us (it was the time of the day during which people would customarily take a nap). When Abu Bakr ؓ saw him, he ؓ said, 'The Messenger of Allah ﷺ didn't come to us at this hour except because of something (important) that has happened.' When the Messenger of Allah ﷺ entered, Abu Bakr ؓ moved back and gave him space to sit on his bed. The Messenger of Allah ﷺ sat down, and at the time, no one was there with Abu Bakr ؓ except for me and my sister, Asmaa bint Abu Bakr ؓ. The Messenger of Allah ﷺ said, 'Remove from my presence those that are with you.' Abu Bakr ؓ said, 'O Messenger of Allah, they are none other than my two daughters. What is the matter? May my father and mother be sacrificed for you!' He ﷺ said, 'Verily, permission has been granted to me to leave and migrate.' Abu Bakr ؓ said, 'Companionship, O Messenger of Allah (i.e., does this mean that I will be your companion for the migration!).' The Prophet ﷺ said, 'Companionship.' Before I saw Abu Bakr ؓ cry that day, I never thought that anyone cried out of happiness. Abu Bakr ؓ then said, 'O Prophet of Allah, verily here are two mounts; I have indeed prepared them for this very occasion.' They hired Abdullah ibn Uraiqit – a man from Banu Ad-Dail ibn Bakr, who was a polytheist, and whose mother was a woman from Banu Sahm ibn 'Amr – to be their guide during the journey. They gave him their mounts, which remained with him, while he prepared them for the appointed time (of handing them over to the Prophet ﷺ and Abu Bakr ؓ)."[1]

In a long *Hadeeth* that is recorded in *Saheeh Bukhaaree*, 'Aishah ؓ said, "One day, while we were seated in the house of Abu Bakr ؓ, someone said to Abu Bakr ؓ at high noon, 'Here is the Messenger of Allah ﷺ with his head covered; it is an hour during which he has not previously come to us.' Abu Bakr ؓ said, 'May my father

[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Katheer (2/233-234).

and mother be sacrificed for him! By Allah, nothing other than an important matter has brought him to us at this hour.' The Messenger of Allah ﷺ said to Abu Bakr ؓ, 'Remove (from here) those that are with you.' Abu Bakr ؓ said, 'They are none other than your family.' The Prophet ﷺ said, "Verily, permission has been given to me to leave.' Abu Bakr ؓ (expectantly) said, 'Companionship, may my father be sacrificed for you, O Messenger of Allah!' The Messenger of Allah ﷺ said, 'Yes.' Abu Bakr ؓ said, 'May my father be sacrificed for you, O Messenger of Allah! Then take one of these two mounts that belong to me.' The Messenger of Allah ﷺ said, 'For its price (i.e., I will only take it if you allow me to pay you its price).' So we prepared the mounts for their journey as quickly as we could, and we made for them a *Sufrah* (a mat that is used for eating) in a bag. Asmaa bint Abu Bakr ؓ cut a piece of her band off and tied it to the mouth of the bag, which is the reason she was named, "The One with the Band." Then the Messenger of Allah ﷺ and Abu Bakr ؓ went to a cave in Mount Thaur, where they remained in hiding for three nights. Abdullah, the son of Abu Bakr ؓ, who was a young boy endowed with intelligence and understanding, would spend the nights with them. He would leave them at early dawn, so that in the morning he would be with the Quraish in Makkah, acting as if he had spent the night there. He would not hear of any plot that was contrived against them except that he absorbed it and went with news of it to them (i.e., to the Prophet ﷺ and Abu Bakr ؓ) when darkness mixed (in the sky). Aamir ibn Fuhairah, the servant of Abu Bakr ؓ, would herd a *Minhah* of sheep (a *Minhah* refers to an animal that is borrowed for the benefit of its milk), and bring the herd to them (i.e., to the Prophet ﷺ and Abu Bakr ؓ) one hour after 'Eesha. They would have the benefit of *Risl* at night – the milk of the said herd and its *Radweef* – until Aamir ibn Fuhairah steered them away with a call during the last part of the night, when the darkness of the night mixes with the light of the morning. He did this on each of the three nights. The Messenger of Allah ﷺ and Abu Bakr ؓ hired a man from Banu Ad-Dail; he was from Banu Abd ibn Ade'e, and he was a guide and a *Khireet* –

a *Khireet* is an expert guide. He had an alliance with the family of Al-'Aas ibn Waail As-Sahmee, and he was upon the religion of the disbelieving Quraish. But still, they trusted him and handed over to him their mounts, and made an appointment to meet him at the cave of Thaur after the passing of three nights. So on the morning following the third night he was to come with their mounts. Travelling with them (on their journey) were Aamir ibn Fuhairah and their guide, who led them along the pathways of the seaside."^[1]

The Messenger ﷺ Leaves For The Cave

Other than 'Alee ibn Abee Talib ؓ, Abu Bakr As-Siddeeq ؓ and the family of Abu Bakr ؓ, no other person knew that the Messenger of Allah ﷺ left when he did. As for Alee ؓ, the Messenger of Allah ﷺ ordered him to stay behind in order to return to people the valuable items that they had entrusted to him. It is a well-known fact that whenever anyone feared over a valuable item – fearing loss or theft or otherwise – that person would entrust the item to the Messenger of Allah ﷺ, knowing fully well that he was a paragon of both truthfulness and trustworthiness.

After they met at an appointed time, the Messenger ﷺ and Abu Bakr ؓ left from a small opening behind Abu Bakr's house. Here we see yet another example of how the Prophet ﷺ and Abu Bakr ؓ took all possible pains to keep their journey a secret, so as to avoid being followed by the Quraish and prevented from their blessed journey. Three nights after they arrived at the cave, they had an appointment with their guide, Abdullah Ibn Uraiqat.

The Prophet's Supplication When He Left Makkah

It is related that, when the Prophet ﷺ was leaving Makkah, he ﷺ invoked Allah ﷻ, saying, "All praise is for Allah, Who created me, prior to which time I was non-existent. O Allah, help me

^[1] Related by Bukhaaree, the Virtues of the *Ansaar*, chapter "The Hijrah (migration) of the Prophet ﷺ and the Companions ؓ to Al-Madeenah"; *Hadeeth* number: 3905.

overcome the terror of the world, the vicissitudes of time, and the hardships of the nights and days. O Allah, be my Companion on my journey, and my Successor over my family (A successor is one who succeeds another due to the latter's absence or death); and bless me in that which You have provided for me; make me humble to (and for) You; make me upright in character; make me beloved to You; and do not make me dependent upon people. O Lord of the weak ones, and O my Lord: I seek refuge with Your Noble Countenance, for which the heavens and earth shine, and with which darkness is dispelled, and upon which the matter of the first ones and the last ones becomes good (and upright) – from Your anger befalling me and from Your wrath descending upon me. I seek refuge with You from the termination of Your Favour (upon me), from the suddenness of Your wrath, from the departure of the good health that You bless (me) with, and from all (forms of) Your wrath. It is Your Right that I should strive to please you as much as I am able to. There is neither might nor power except with You.”^[1]

When he ﷺ was about to leave Al-Hazwarah in the marketplace of Makkah, the Messenger of Allah ﷺ stopped and said, “By Allah, you are indeed the best of Allah's lands, and the most beloved of Allah's lands to Allah. And had I not been expelled from you, I would not have left (you).”^[2]

Imam Ahmad related from Ibn 'Abbaas ؓ that, “The Polytheists followed the trail of the Messenger of Allah ﷺ. Then when they reached the mountain – Mount Thaur – they became confused, and so they climbed the mountain (to search it and to gain a better view of surrounding lands). Upon passing the cave (wherein which the Prophet ﷺ and Abu Bakr ؓ were hiding), they saw upon its door a spider's web. And they said, ‘Had he entered here, a spider would not have woven (a web) over its door.’”^[3] Allah's

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Katheer (3/230-234).

^[2] Related by At-Tirmidhee, the Book of Virtues, chapter “The Superiority of Makkah” (5/722).

^[3] *Musnad Imam Ahmad* (1/348).

'soldiers' work against falsehood and for the truth; and the danger of one of those 'soldiers' is not known by its size, for consider the spider in this story, the small birds that destroyed the army of Abraha, or even the small microbes that the eye cannot see but that can destroy an entire population. Allah ﷻ said:

﴿وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيزدادَ الَّذِينَ ءَامَنُوا إِيمَانًا وَلَا يَرْثَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرَى لِلْبَشَرِ﴾
 ﴿٣١﴾

"And We have set none but angels as guardians of the Fire. And We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'an is the truth as it agrees with their Books regarding the number (19) which is written in the Taurat (Torah) and the Injeel (Gospel)] and that the believers may increase in faith (as this Qur'an is the truth), and that no doubt may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: 'What Allah intends by this (curious) example?' Thus Allah leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind." (Qur'an 74: 31)

Allah's Care And Protection Of His Messenger ﷺ

Despite all of the material steps that the Messenger of Allah ﷺ took to ensure secrecy for his migration, he ﷺ in no way depended or relied upon the efficacy of his own efforts; to the contrary, he ﷺ relied and depended completely upon Allah ﷻ, hoping for His help and support. Allah ﷻ said:

﴿وَقُلْ رَبِّ ادْخُلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَّاجْعَلْ لِّيْ مِنْ لَّدُنْكَ
سُلْطٰنًا نَّصِيْرًا ﴿٨٠﴾﴾

"And say (O Muhammad ﷺ): My Lord! Let my entry (to the city of Al-Madeenah) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof)." (Qur'an 17: 80)

When the pursuing polytheists surrounded the cave, the Prophet ﷺ and Abu Bakr ؓ could see them from where they were hiding. The Messenger of Allah ﷺ then comforted Abu Bakr ؓ and informed him that Allah ﷻ would help them out of their difficult situation. Abu Bakr ؓ later said, "While I was in the cave, I said to the Prophet ﷺ, 'If one of them were to look underneath his feet, he would see us.' He ﷺ said, 'What do you think, O Abu Bakr, about two, when Allah is their third?'" The following is related in another narration: "Be quiet, O Abu Bakr, two and Allah is their third."^[1]

Allah ﷻ said:

﴿اِلَّا نَنْصُرُوْهُ فَقَدْ نَصَرَهُ اللّٰهُ اِذْ اَخْرَجَهُ الَّذِيْنَ كَفَرُوْا ثٰنِيْ اٰثْنَيْنِ
اِذْ هُمَا فِي الْغَارِ اِذْ يَقُوْلُ لِصٰحِبِهٖ لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا
فَاَنْزَلَ اللّٰهُ سَكِيْنَتُهٗ عَلَيْهِ وَاَيَّدُوْهُ بِجُنُوْدٍ لَّمْ تَرَوْهَا وَجَعَلَ
كَلِمَةَ الَّذِيْنَ كَفَرُوْا السُّفْلٰى وَكَلِمَةَ اللّٰهِ هِيَ الْعُلْيٰى وَاللّٰهُ
عَزِيْزٌ حَكِيْمٌ ﴿٤٠﴾﴾

"If you help him (Muhammad ﷺ) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad ﷺ and Abu Bakr ؓ) were in the cave, he ﷺ said to his Companion (Abu Bakr ؓ): "Be not sad (or afraid), surely, Allah is with us." Then

^[1] Related by Bukhaaree, the Book of the Companions' Virtues, chapter "The Superiority and Virtues of the Muhaajiroon"; Hadeeth number: 3653.

Allah sent down his Sakinah (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allah that became the uppermost; and Allah is All-Mighty, All-Wise." (Qur'an 9: 40)

In his commentary of this Verse, At-Tabaree said, "Here, Allah ﷻ informs the Prophet's Companions ﷺ that it is He, and not them, Who is the guarantor of His Messenger's success and victory over the enemies of His religion. Allah ﷻ reminds them of how He saved the Prophet ﷺ when he was greatly outnumbered. So in effect, He is saying to them: O believers, regardless of whether or not you help My Messenger when he asks you for help, I will help him. The Prophet ﷺ told Abu Bakr ﷺ not to be sad or afraid because he knew that Abu Bakr ﷺ was afraid that the Quraish would find out where they were. And so the Messenger of Allah ﷺ said to him: Do not be sad (or afraid), for indeed, Allah is with us and will help us, so that the polytheists will not find us. Also, it is as if Allah ﷻ is saying: Allah ﷻ helped him against his enemies when he was afraid and greatly outnumbered, then how is it that He will forsake him and make him dependant upon you when He has strengthened him and increased the number of his followers."^[1]

Also commenting on the above-mentioned verse, Dr. Abdul-Kareem Zaidan said, "In this Verse, Allah ﷻ relates that the Prophet ﷺ said, 'Surely Allah is with us.' In another Verse, in the course of discussing those who fear Allah and are good-doers, Allah ﷻ said:

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾ (١٢٨)

"Truly Allah is with those who fear Him (keep their duty unto Him), and those who are Muhsinoon (good-doers)." (Qur'an 16: 128)

^[1] Tafseer At-Tabaree (10/135).

In the latter Verse, Allah ﷻ mentions that He is with those who fear Him and those who are good-doers, but in the former Verse no similar stipulation of a quality or of a deed – fearing Allah, doing good deeds, etc. – is made. Therefore, Allah being with the Messenger ﷺ and his Companion ﷺ is of a higher level than Allah ﷻ being with those who fear Him and those who are good-doers. That Allah ﷻ is with the Messenger ﷺ and his Companion ﷺ means that He helps them with signs and miracles.”^[1]

Sayyid Qutb also commented on the above-mentioned Verse, saying, “This refers to when the Quraish lost patience with Muhammad ﷺ, as is always the case when the tyrannical dark forces of evil are faced with the truth. Not being able to ward off the truth, the leaders of the Quraish plotted against the Prophet ﷺ and agreed to rid themselves of him by killing him. But Allah ﷻ informed him of their plot and inspired him with the command that he should leave Makkah, taking with him no army of helpers, but rather a single Companion ﷺ. The superior material strength of the polytheists over the Prophet ﷺ was obvious and clear. But then what was the end result? Despite the fact that, materially speaking, the Quraish were stronger and that they outnumbered the Prophet ﷺ and his Companion ﷺ, Allah ﷻ blessed the Prophet ﷺ with victory, helping him with forces that the human eye cannot see. The polytheists were then faced with humiliation and defeat, and Allah ‘Made the word of those who disbelieved the lower most, while it was the Word of Allah that became the upper most.’ This was a reminder (to the Prophet’s Companions ﷺ) of Allah’s help for his Messenger ﷺ at a time when all odds were against him, a reminder that Allah ﷻ was fully able to send the Prophet ﷺ to another people, to those who would not tarry and linger when it came to helping him ﷺ.”^[2]

^[1] *Al-Mustafaad Min-Qisas-ul-Qur’an* (2/100).

^[2] Refer to *Fee Dhilaal Al-Qur’an* (3/1656).

The Tent Of Umm Ma'bad On The Path Towards Al-Madeenah

Three nights after they entered the cave, the Messenger of Allah ﷺ and Abu Bakr ؓ exited from it and began their journey towards Al-Madeenah. By that time, very few polytheists were still searching for the Prophet ﷺ, for most of them assumed that he ﷺ was already beyond their reach. Hitherto we mentioned that the Prophet ﷺ and Abu Bakr ؓ hired a man from Banu Ad-Dail, whose name was Abdullah ibn Uraiqit. Although he was a polytheist, they had trusted him with their mounts and had made an appointment to meet him at the cave three days after they had first entered it. True to his word, he showed up at the appointed time and then proceeded to lead them along roads that were unknown and unused, thus making it less probable for them to be apprehended by the disbelieving Quraish.

On his way to Al-Madeenah, the Prophet ﷺ passed by Umm Ma'bad in Quda'id. Umm Ma'bad's full name is 'Aatikah bint Ka'ab Al-Khuzaa'iyah, and Quda'id was an area in which the Khuzaa'ee tribe lived. Umm Ma'bad's brother was Khunais ibn Khalid Al-Khuzaa'ee; it was he who related Umm Ma'bad's story. His narration of her story is related by many narrators, and thus has been recorded in many books of *Seerah*. In regard to Umm Ma'bad, ibn Katheer said, "Her story is well-known and is related through many chains that strengthen one another." The narration of Khalid ibn Khunais ؓ, who was a Companion of the Messenger of Allah ﷺ, is as follows:

"When the Messenger of Allah ﷺ left Makkah, he left with the intention to migrate to Al-Madeenah. Accompanying him were the following: Abu Bakr ؓ; Abu Bakr's servant, 'Aamir ibn Fuhairah ؓ; and their guide, Abdullah ibn Uraiqit Al-Laithee. They passed by the tent of Umm Ma'bad Al-Khuzaa'iyah; Umm Ma'bad was an old yet strong and hardy woman. She was sitting down with her arms folded over her knees outside of her tent. They asked her whether she had meat and dates that they

could purchase from her, but they got none of that from her. The provisions of her people had run out, and they were living through a period of drought. The Messenger of Allah ﷺ saw a sheep at the side of the tent and said, 'What about this sheep, O Umm Ma'bad?' She said, 'It is, despite being weak, the sole sheep that is left behind (after the drought).' The Prophet ﷺ said, 'Does it contain any milk?' She said, 'It is weaker than that (i.e., no, it contains no milk).' The Prophet ﷺ asked, 'Do you give me permission to milk it?' She said, 'Yes, may my mother and father be sacrificed for you! Certainly, if you find milk in it, then milk it.' The Messenger of Allah ﷺ made a supplication for it and passed his hand over its udder. He ﷺ mentioned Allah's Name, and invoked for Umm Ma'bad to be blessed in her sheep. The sheep then opened its legs, getting in a position to be milked, and milk began to come out (from its udder). The Prophet ﷺ asked for a container to be brought to him, one that was large enough to feed a group of people. He then milked a large quantity of milk into it, milk that continued to flow until it became filled to the top. He ﷺ then gave Umm Ma'bad milk to drink, and she drank until she became fully satisfied. He ﷺ then gave his Companions to drink, until they became fully satisfied. The Prophet ﷺ was the last of them to drink. Next, they began to drink over and over again until they all became fully satisfied. And then the Prophet ﷺ milked the sheep into the container for a second time, until it became filled to the top again. They left the sheep (and the container) with her, completed the transaction (by paying her), and then departed from her. Umm Ma'bad did not have to wait long before her husband, Abu Ma'bad, returned to her, herding back with him a number of emaciated she-goats, which were so weak that they hobbled from one side to another. When Abu Ma'bad saw the milk, he became amazed and asked, 'Where did you get this milk from, O Umm Ma'bad. The sheep (we own) is far from pastureland and has not given birth, and there is no other milk-bearing sheep in the house.' She said, 'No, by Allah, (you are right). But what happened is that a blessed man passed by us, and such and such was his situation.' Abu Ma'bad said, 'O Umm

Ma'bad, describe him for me.' She said, 'I saw a man who was patently handsome and whose face was radiant; and he had good manners. He was not skinny or emaciated, and he can overall be described as being handsome. His eyes were *Da'aj* (i.e., the black part of his eyes was extremely black, and the white part of them was extremely white), and his eyelashes were long. His voice was not strident, his neck was long, and his beard was thick. The hairs of his eyebrows were thin and long, and both eyebrows were joined together. If he remained silent, then there was a sense of dignity about him; and if he spoke he would be covered by beauty and radiance. Seen at a distance, he is the most handsome and magnificent of people. And from up close, he is the sweetest and best of people. His speech is sweet and positively true; he speaks moderately, neither too much nor too little. He is of medium-height; neither is he taller than most people nor is he so short as to be disparaged (for being short). He ﷺ was the most radiant of the three in appearance and the most esteemed as well. He had companions who surrounded him. If he spoke, they listened attentively. And if he commanded, they hurried to execute his command. He is such that people should serve him and gather around him. He does not frown, and he is certainly not in the least linked to ignorance.' Abu Ma'bad said, 'By Allah, he is the companion of the Quraish whose affair had been mentioned to us I have indeed resolved to become his companion, and I will indeed achieve that goal if I find a way to do so.'"^[1]

Suraaqah Ibn Maalik Joins In The Hunt For The Messenger Of Allah ﷺ

Throughout the gathering places of Makkah, the leaders of the Quraish announced that they were offering a reward for anyone who brought back the Prophet ﷺ, dead or alive. The reward that they offered was no paltry sum; it was one-hundred camels, which in those times was considered a great deal of wealth. News

^[1] Refer to *Al-Hijrah An-Nabawiyyah Al-Mubaarakah* (pg. 107).

of the reward spread not only throughout the precincts of Makkah, but also to the many tribes that lived in areas close to Makkah. As soon as he heard about the said reward, Suraaqah ibn Maalik ibn Jo'shum decided to do whatever he could to find and apprehend – and kill, if necessary – the Messenger of Allah ﷺ. He was, however, not the only one that was looking to gain the reward; many others also joined in the hunt, which is why it was of course wise for the Prophet ﷺ to remain in the cave of Thaur for a number of days. Little did Suraaqah know that, although he went out seeking the blood of the Prophet ﷺ, he would return as a follower of the Prophet ﷺ, doing all that was in his power to protect him from the Quraish.

'Abdur Rahmaan ibn Maalik Al-Mudlijee, nephew of Suraaqah ibn Maalik, related on the authority of his father that Suraaqah said:

"Messengers from the disbelieving Quraish came to us and offered a reward to anyone who came back with the Messenger of Allah ﷺ or Abu Bakr ؓ; the reward was to be given to anyone who killed or captured either of the two. While I was sitting down with some of my fellow Banu Mudlij clansmen, a man came to us and said, 'O Suraaqah, I have just seen shades of blackness along the seaside (i.e., he saw figures in the distance that appeared to him as shades of blackness). I think that they were Muhammad ﷺ and his Companions ؓ.' I knew that it was indeed them (that the man saw), and I said to him, 'Indeed it is not them (he wanted to trick the man, so that he could get the reward all for himself); what you saw were such and such people. Go forth with our spies.' I then stayed in that gathering for an hour, after which I stood up, entered (my home), and ordered my female servant to take my horse to the other side of the hillside and to restrain it there for me. Meanwhile, I took my spear and went out with it from the back exit of my house. I let my spear's blade drag on the ground, and I lowered its higher (i.e., other) end. When I reached my horse, I mounted it. I spurred it to go fast, so that I could reach them (more quickly). When I had almost reached them, my horse

stumbled, and I fell off of it. I stood up, reached down with my hand to my quiver, and took out from it *Al-Azlaam* (glasses that were used in pre-Islamic times; upon them was written either, 'Do,' or, 'Don't do'; based on what was written on the randomly chosen glass, one would decide upon what course of action to take). I asked to be told by the *Al-Azlaam* what I should do: whether I should harm them or not. What came out was the answer I disliked (i.e., not to harm them). I mounted my horse and disobeyed the *Al-Azlaam*. My horse brought me nearer until I could hear the recitation of the Messenger of Allah ﷺ, who did not turn around; Abu Bakr ؓ, on the other hand, turned around frequently. The two forelegs of my horse sank into the ground, and continued to do so until the horse was knee-deep (into the ground); I fell off of the horse and then proceeded to prod it (into getting its forelegs out of the ground). It rose, but barely got its forelegs out. When it had straightened up in an upright position, the remains (of earth) on its hands formed shining smoke in the sky I (again) asked for guidance from *Al-Azlaam*, and (again) what came out was the answer I disliked. I called out to them, asking for a promise of safety. They stopped, and I rode my horse until I reached them. When I had earlier been prevented (over and over again) from reaching them, it occurred to me that the affair of the Messenger of Allah ﷺ (i.e., Islam) will become victorious. I said to him, 'Verily, your people have placed a reward over you,' and I informed them about what the people (i.e., the Quraish) wanted to do with them. I offered them provision and equipment, but they took nothing from me; nor did they ask me (for anything), except, that is, when he ﷺ said, 'Keep our matter a secret (i.e., don't tell anyone where we are).' I asked him to write for me on a scroll a guarantee of safety. He ﷺ ordered 'Aamir ibn Fuhairah ؓ to write it, and 'Aamir then wrote it down (for me) on a piece of leather. The Messenger of Allah ﷺ then resumed his journey.'"^[1]

There is a famous story about Suraaqah that has been related by Ibn 'Abdul-Barr, Ibn Hajar, and others. In Ibn 'Abdul-Barr's

^[1] Related by Bukhaaree.

narration, it is related that the Messenger of Allah ﷺ once said to Suraaqah ibn Maalik ؓ, "How shall it be with you when you wear the two bracelets of Kisra?" Years later, during the caliphate of 'Umar ؓ and just after the Muslims conquered the lands of Persia, Kisra's two bracelets, belt, and crown were brought to 'Umar ؓ. 'Umar ؓ sent for Suraaqah ibn Maalik ؓ, and when the latter came, 'Umar ؓ attired him in the two bracelets. Suraaqah ؓ was a hirsute man, having an especially hairy forearm. After 'Umar ؓ instructed Suraaqah ؓ to raise his hands, 'Umar ؓ said, "Allah is the Greatest. All praise is for Allah, Who has removed them from Kisra ibn Hurmuz, the one who used to say, 'I am the lord of mankind,' and has made Suraaqah ibn Maalik ibn Jo'sham – a Bedouin from the Banu Mudlij clan – put them on." 'Umar ؓ raised his voice with these words, instructed Suraaqah ؓ to climb a riding animal, and paraded with him through the streets of Al-Madeenah, while the people surrounded him. Meanwhile, Suraaqah ؓ also raised his voice, repeating the words of 'Umar Al-Faarooq ؓ: "Allah is the Greatest. All praise is for Allah, Who has removed them from Kisra ibn Hurmuz and has made Suraaqah ؓ ibn Jo'sham – a Bedouin from the Banu Mudlij clan – put them on."

He Whom Allah Guides None Can Lead Astray; A Final Word On Suraaqah Ibn Malik ؓ

At first, Suraaqah ؓ wanted to capture the Messenger of Allah ﷺ dead or alive, in order to gain a reward of one-hundred camels. How quickly things changed, though, when he soon ended up doing the opposite of what he had set out to do; he even helped draw the attention of the polytheists away from the Messenger of Allah ﷺ. For if he came across another mercenary who was also pursuing the Prophet ﷺ, he would say to him, "You are now free of his face," ostensibly telling the man that it was too late to capture the Prophet ﷺ, but inwardly hoping to dissuade him from continuing on his pursuit. When Suraaqah ؓ was finally sure that the Prophet ﷺ had reached Al-Madeenah Al-

Munuwaarrah, he began to tell people about his story and about what had happened to his horse when he had been in close pursuit of the Prophet ﷺ. News spread about his encounter with the Prophet ﷺ and about what he did afterwards to draw people's attention away from the Prophet ﷺ, until he became the topic of discussion in all of Makkah's social circles. The leaders of the Quraish feared that Suraaqah's story would inspire some of Makkah's inhabitants to embrace Islam. They dared not physically harm Suraaqah ؓ, for he was the leader of a strong clan, but Abu Jahl did respond nonetheless by sending verses of poetry to the people of Banu Mudlij, condemning Suraaqah ؓ for his actions. Suraaqah ؓ responded by sending back verses of poetry in which he censured Abu Jahl for knowing that Islam was the religion of Truth but still refusing to become a Muslim; in his poem, Suraaqah ؓ also stated that the time was near when people would race in throngs to the Prophet ﷺ in order to join the ranks of his followers.

The Ansaar Gather To Welcome The Messenger Of Allah ﷺ

After hearing about the Messenger of Allah's departure from Makkah, Madeenah's Muslim population would go out every morning to wait for him at Al-Harrah, Al-Harrah being a land that borders Al-Madeenah and that is known for its rocky terrain. Every morning, they would continue to wait for him until the heat of high-noon forced them to return to their homes. On the last of those days, after they had waited for the entire morning, they returned to their homes. Meanwhile, a Jewish man noticed something in the distance while he was perched above one of the castles of the Jews. What he saw in the distance was the travelling party of the Messenger of Allah ﷺ, each member of which was wearing a white garment. The Jewish man knew that he was seeing people, for as they advanced, mirages were disappearing. Not being able to control himself, the Jew said as loud as he could, "O group of Arabs, here comes your grandfather whom you have

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The Most Important Events That Took Place Between Uhud And Al-Khandaq

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The Quraish Tries To Bring About Instability In Al-Madeenah

The outcome of Uhud was pleasing not just to the Quraish; polytheistic Arab tribes that lived near Al-Madeenah were also encouraged by the outcome of the battle, so encouraged, in fact, that they felt a renewed sense of hope of being able to overcome the Muslims in battle. Many Arab tribes fixed their gazes on Al-Madeenah, waiting for the opportune moment to attack it and kill its inhabitants.

So in the months that followed Uhud, Muslims found no peace in their own land, instead finding that they were constantly being threatened by one enemy or another. The tribe of Banu Asad wanted to attack Al-Madeenah; Khaalid ibn Sufyaan Al-Hudhalee began to mobilize his forces for an all-out attack on Al-Madeenah; even 'Adal and Qarah, two subtribes that promised to be loyal to the Prophet ﷺ, had the temerity to betray him ﷺ and the Muslims. Outside of Al-Madeenah, 'Aamir ibn At-Tufail began to kill Muslim messengers who left Al-Madeenah to preach the message of Islam, even though messengers in those times were recognized by all Arabs to have the right of safe passage to and from their destinations. And within Al-Madeenah, the Jews of Banu An-Nadeer tried to assassinate the Messenger of Allah ﷺ. Nonetheless, with exceptional bravery, planning, and execution, the Prophet ﷺ and his Companions ﷺ were able to thwart all of the above-mentioned attempts of the polytheists to do harm to Islam and Muslims.

The Tribe Of Banu Asad

Through spies that were scattered throughout the Arabian Peninsula, an urgent warning was sent to the Prophet ﷺ. Led by Tulaihah Al-Asdee, the tribe of Banu Asad ibn Khuzaimah was mobilizing its forces to mount an all-out offensive on Al-Madeenah. Banu Asad had two main goals in mind: To win the riches of Al-Madeenah and to help the Quraish to make polytheism come out victorious over Islam.

But before the people of Banu Asad could mobilize their forces, the Prophet ﷺ sent out a unit to attack them first. That unit consisted of one-hundred and fifty men from both the *Muhaajiroon* and the *Ansaar*, and the Prophet ﷺ appointed Abu Salamah ibn 'Abdul-Asad ؓ to lead them. Having handed the flag of war over to Abu Salamah ؓ, the Prophet ﷺ said, "Continue travelling until you make camp on the land of Banu Asad, and then attack them before their forces assemble together against you."

It was in the month of *Muharram* that Abu Salamah ؓ and his unit set out to attack Banu Asad. Once they reached their destination, the Muslim unit raided Banu Asad's livestock. The people of Banu Asad became so terrified that they fled without taking with them any of their livestock, which the Muslims took as booty. The plan of scaring and scattering Banu Asad's fighters worked perfectly. It was not likely that Banu Asad would be foolish enough to plan again for an attack on Al-Madeenah. Therefore, having successfully achieved the aim of their mission, Abu Salamah's unit returned safely to Al-Madeenah.

Abu Salamah ؓ is one of the first people ever to embrace Islam; he ؓ was from the small elite group that believed in the Prophet ﷺ during the earliest days of his mission. The raid on Banu Asad was particularly difficult for Abu Salamah ؓ, for the wounds that he was inflicted with on the Day of Uhud had not yet completely healed. In fact, during the course of the expedition to Banu Asad, Abu Salamah's wounds worsened, to the degree that he ؓ returned to Al-Madeenah exhausted and in very bad shape;

shortly after his return, Abu Salamah ؓ died.

There are a number of interesting points related to the raid on Banu Asad. First, the Prophet ﷺ resorted to his often-employed strategy of scattering and demoralizing the enemy before they had a chance to mobilize their forces. Being certain that the Muslims were weakened by the Battle of Uhud, the people of Banu Asad were truly shocked when they saw a small army of Muslims fearlessly attacking them. Second, whereas the polytheists could not maintain secrecy – after all, news of Banu Asad’s planned attack reached the Prophet ﷺ in Al-Madeenah – the Muslims did an impeccable job of preserving their secrets, as is attested to by the fact that the people of Banu Asad learned about the Muslim attack on them only after the attack began in earnest. That the Muslim unit had to travel a long distance to reach their destination should have meant that Banu Asad would learn about their approach at an early stage; but the excellent planning of the Prophet ﷺ and the exemplary discipline of his Companions ؓ prevented the enemy from learning about the attack until it was too late. Secrecy and surprise were the main causes of victory in this battle. Third, Abu Salamah’s unit left an indelible mark on Banu Salamah’s attitude towards the Muslims: Convinced of the military might of the Muslims, the people of Banu Asad gave up all hope of conquering Al-Madeenah. In fact, seeing how capable the Muslims were of mounting a surprise attack, Banu Asad became terrified of them, fearing that they could be attacked at any time. It is not surprising; therefore, that Banu Asad soon made overtures of wanting to sign a peace treaty with the Muslims.

‘Abdullah Ibn Unais ؓ Confronts Khaalid Ibn Sufyaan Al-Hudhalee

Sharing common motives with Banu Asad – wanting to gain the riches of Al-Madeenah and to support their fellow polytheists from the Quraish – the people of Hudhail and their allies planned an attack of their own on Al-Madeenah. The main organizer of the

planned attack was Khaalid ibn Sufyaan Al-Hudhalee, who was recruiting fighters from both Hudhail and elsewhere; he was asking his fighters to make preparations and to gather at 'Arafaat. In fact, it could be said that Khaalid ibn Sufyaan was single-handedly orchestrating the planned attack. That is why, instead of going after the people of Hudhail, the Prophet ﷺ deemed it sufficient to kill Khaalid ibn Sufyaan. The Prophet ﷺ knew that without their leader and organizer, the people of Hudhail and their allies would lose their motivation and will to attack Al-Madeenah, and so the Prophet ﷺ ordered 'Abdullah ibn Unais Al-Juhanees to carry out the important task of killing Khaalid. 'Abdullah ibn Unais later recounted the details of his mission: The Messenger of Allah ﷺ called me and said, "Verily, it has been conveyed to me that Khaalid ibn Sufyaan ibn Nabeeh is gathering people together in order to attack me; right now, he is at 'Arinah, so go to him (there) and kill him." I said, "O Messenger of Allah, describe him, so that I can recognize him (when I see him)." The Prophet ﷺ said, "When you see him, you will notice that he (i.e., his body) shakes." I then left, taking with me my sword, and I continued my journey until I reached him at 'Arinah; he was with some women that he was visiting. When I reached him, it was time for 'Asr. As soon as I saw him, I saw what the Messenger of Allah ﷺ described to me: his body was shaking. I began to approach him, but fearing that a fight between us would divert me from prayer, I prayed as I walked towards him, nodding with my head to indicate the bowing and prostrating positions. When I finally was face to face with him, he asked, "Who are you?" I said, "I am an Arab man who has heard about you and your efforts to gather an army to fight that man (in Al-Madeenah). And I have come to you for that reason." "Yes," Khaalid said, "I am in the process of doing that." I walked with him for a while, and as soon as I was able to, I attacked him with my sword and killed him. I then left just as his women were racing towards him. When I traveled back to the Messenger of Allah ﷺ, and when he ﷺ saw me, he ﷺ said, "The face (shows signs of) success." I said, "I killed

him, O Messenger of Allah.” He ﷺ said, “You have spoken the truth.” The Messenger of Allah ﷺ then stood up with me, after which he ﷺ entered his house. He ﷺ then gave me a staff. He ﷺ said, “Keep this with you, O ‘Abdullah ibn Unais.” I went out with the staff, and when the people saw me with it, they said, “What is this staff (for)?” I said, “The Messenger of Allah ﷺ gave it to me and ordered me to hold on to it.” They said, “Will you not go back to the Messenger of Allah ﷺ and ask him why he ﷺ gave it to you?” I returned to the Messenger of Allah ﷺ and asked, “O Messenger of Allah, why did you give me this staff?” He ﷺ said, “It will be a sign between me and you on the Day of Resurrection.”

The Prophet ﷺ then explained to him that some people will come on the Day of Resurrection with good deeds that they will lean upon (hence the staff). Until the day he died, ‘Abdullah ؓ kept the staff and his sword together. And when ‘Abdullah ؓ was being prepared for his burial, his staff was placed alongside him in his shroud, so that he ؓ was then buried with it.

The Lessons and Morals of This Story

1) Nipping a Problem in the Bud

Rather than allow the enemy to mobilize its forces and to increase in strength, the Prophet ﷺ always sought to hurt them and weaken their resolve in the early stages of their planning. The Prophet ﷺ understood that, left unchecked, problems can grow in scope and intensity. It is for this reason that the Prophet ﷺ did not give Khaalid ibn Sufyaan the time he needed to gather together an entire army; in fact, so quickly did the Prophet ﷺ deal with the threat that, to end that threat, it was sufficient to kill a single man. In dealing with problems in their early stages of development, the Prophet ﷺ saved many Muslim lives, lives that would have been lost had the Prophet ﷺ delayed in taking serious action against the enemy; instead, the Prophet ﷺ did what all good leaders do: he ﷺ noticed a problem, assessed it, came up with a plan to deal with it, and immediately put his plan into action – without showing the irresoluteness that is the chief characteristic of a weak leader.

2) The Prophet's Ability to Choose the Right Man for the Job

A leader is judged as much by the people around him and the people he appoints for specific tasks as for his own actions. In this regard, the Prophet ﷺ was well-acquainted with the skills and talents of his Companions ﷺ and employed them accordingly. When choosing a leader, the Prophet ﷺ sought out a man who was knowledgeable, brave, and good at making decisions. When choosing someone to teach or preach the message of Islam, he ﷺ looked for someone who was at once knowledgeable, charismatic, and refined in character. When choosing ambassadors to visit kings, the Prophet ﷺ would send someone who was handsome, eloquent, and quick-witted. And when choosing someone to carry out a dangerous mission that could very likely end in death, the Prophet ﷺ would choose a man who was brave, strong-hearted, and patient. Not only was 'Abdullah ibn Unais Al-Juhanee ﷺ brave, strong-hearted, and sincere in his faith; he was also qualified for the mission of killing Khaalid ibn Sufyaan for another reason: he ﷺ was superior to others in his knowledge of Hudhail territory, since it bordered on the territory of his own tribe – the Juhainah. ^[1]

3) 'Abdullah's Reward

'Abdullah ibn Unais ﷺ was asked to carry out a very dangerous mission: to travel deep into enemy territory and to kill a prominent figure. In both the past and present, the successful completion of such a mission is rewarded with a huge sum of money; mercenaries compete with one another to gain such reward money. But 'Abdullah ibn Unais ﷺ was not offered any money, nor did he ask for any; what he ﷺ was being offered and what he ﷺ supremely wanted was a reward that relatively few human beings achieve – the eternal bliss of Paradise. In this regard, 'Abdullah ﷺ was like all of the Prophet's Companions ﷺ, whose main aim in life was to earn rewards for the Hereafter. To be sure, some of them earned worldly profits through trade and hard work, but those profits meant little

^[1] Refer to *Ghazwat-Uhud* by Muhammad Baashmeel (pg. 31).

to them. In the life of this world, 'Abdullah ibn Unais ؓ was given a staff whose significance will become manifest in the Hereafter, when it will serve as a sign between the Prophet ﷺ and 'Abdullah ibn Unais ؓ.

4) Some Rules of Jurisprudence

Even during war, there are rules pertaining to worship that Muslims must adhere to; for example, Al-Khattaabee related that most scholars agree that, if a Muslim is being pursued by the enemy, he may pray by simply nodding his head. However, there is disagreement among scholars regarding what a Muslim should do when he is chasing the enemy. Most scholars say that, in that situation, he must descend from his riding animal, pray on the ground, and perform all of the regular motions of prayer – such as bowing and prostrating. Imam Ash-Shaafai'ee (may Allah have mercy on him) mentioned an exception: if Muslims are chasing the enemy, if they are cut off from the rest of their army, and if they fear that the people they are chasing will attack them, they can perform prayer with gestures (by nodding their heads to signify the bowing and prostrating positions). It is also related from Ash-Shaafi'ee – and this is relevant to the story of 'Abdullah ibn Unais ؓ – that he said, "If the (Muslim) pursuer fears that the person he is chasing will get away, he can perform prayer with gestures; otherwise, he may not do so."^[1]

5) The Permissibility of Resorting to *Ijtihaad* (Forming a Legal Opinion Based on Available Evidence)

That *Ijtihaad* was permissible during the lifetime of the Prophet ﷺ was proven by dint of the fact that 'Abdullah ibn Unais ؓ resorted to *Ijtihaad* when he decided to perform prayer not with the regular movements and motions but with gestures. Then, when he ؓ returned to Al-Madeenah, the Prophet ﷺ did not reproach him or find fault with him for what he did, which establishes the permissibility of praying with gestures when one

^[1] Refer to 'Umdatul-Qaaree Sharh Saheeh Al-Bukhaaree (6/263).

is extremely afraid for one's life. This ruling is correct since 'Abdullah ibn Unais ؓ did what he did during the lifetime of the Prophet ﷺ, during the period of revelation. Therefore, had there been cause to correct Unais's mistake, revelation would have descended to the Prophet ﷺ to correct Unais's wrong action; since that did not occur, it is sensible to conclude that what Unais ؓ did was correct.

The Deception Of The 'Adul And Al-Qaarrah Tribes, And The Tragedy Of Ar-Rajee'

There are varying accounts about the reason why the Prophet ﷺ sent a unit to Ar-Rajee'. According to a narration related by Bukhaaree, sending spies to gather information about the enemy was the only purpose for which the Prophet ﷺ sent anyone to Ar-Rajee'; however, other authentic narrations provide a more detailed account of what happened. A group of emissaries from the 'Adul and Al-Qaarrah tribes visited the Prophet ﷺ in Al-Madeenah and said to him, "Verily, we want to embrace Islam, so send back with us a number of your Companions ؓ who can help us understand (our duties), who can teach us to recite the Qur'an, and who can teach us the legislations of Islam."^[1] In spite of their sweet words, these emissaries were far from sincere in their intentions.

It is likely that, wanting to exact revenge for the death of Khaalid ibn Sufyaan Al-Hudhalee, the Hudhail tribe resorted to trickery and deception. In fact, Al-Waaqidee said with certainty that the Ar-Rajee' tragedy began when Banu Laihyaan, one of the clans of the Hudhail tribe, went to the people of the 'Adul and Al-Qaarrah tribes, offering them money if they did something for them. They wanted the people of 'Adul and Al-Qaarrah to travel to the Messenger of Allah ﷺ and ask him to send back with them men who could invite them to Islam and teach them about Islam's legislations. Once they had the Muslim delegates within their

^[1] Refer to *Al-Maghaazee* by Al-Waaqidee (1/354, 355).

reach, they meant to capture them, imprison them, and then sell them to members of the Quraish. It was because of these reasons that the Messenger ﷺ sent a delegation of Muslims that consisted of ten Companions ﷺ, placing in authority over them 'Aasim ibn Thaabit ibn Al-Aqlah ﷺ.

When the Muslim delegates reached a spot that was situated between 'Usfaan and Makkah, the Banu Laihyaan clan, which consisted of about two-hundred fighters, ambushed them. Having surrounded them from all directions, the fighters of Banu Laihyaan forced the Muslims to retreat to a nearby hill. Banu Laihyaan then promised to spare their lives if they surrendered themselves, but of course they meant to betray that promise.

The leader of the Muslim delegates, 'Aasim ibn Thaabit ﷺ, refused to accept their offer; true, the Muslims were outnumbered about twenty to one and that death was more likely than not, but 'Aasim ﷺ did not want to surrender. He ﷺ said, "Verily, I have indeed vowed never to accept the protection of a polytheist." 'Aasim ﷺ then began to fight them, firing arrows at them until he ran out of them, and then fighting against them with his spear until it broke. All that he had left then was his sword. He ﷺ said, "O Allah, I have defended Your religion on the beginning of this day of mine, so protect my flesh at the end of it!" The wording of this supplication was truly significant, for in a previous battle against the Muslims, a woman named Sulaaqah bint Sa'd ibn Ash-Shuhaid was bereaved of her husband and all of her four sons. 'Aasim ﷺ had killed two of them: Al-Haarith and Mus'aafan. Sulaaqah made a vow that, if Allah every enabled her to drink alcohol from the upper part of 'Aasim's skull, she would do so. And in accordance with that vow, she offered a reward of one-hundred camels to anyone who brought back the head of 'Aasim ﷺ. Therefore, the men of Banu Laihyaan did not care whether they took back 'Aasim ﷺ dead or alive; they merely needed his body – but 'Aasim's supplication stood in their way. Finally, 'Aasim ﷺ broke part of his sword, leaving him with no weapon, but he ﷺ still continued to fight. During the fighting,

'Aasim ؓ injured two men and killed one. But in the end, there were too many spears pointed at 'Aasim ؓ. And the men of Banu Laihyaan finally managed to kill him. All that remained for them to do was to chop off his head and take it to Sulaaqah bint Sa'd, so that they could take from her their reward of one-hundred camels. Before the men of Banu Laihyaan could reach 'Aasim's body, Allah ﷻ sent down to them a swarm of flying insects. The insects had a painful sting, and whenever men tried to approach 'Aasim's body, the insects would bite them on the face. No one among them was able to come even near 'Aasim. Realizing that they could do nothing about the situation, the men of Banu Laihyaan said, "Leave him until nightfall, at which time these insects will leave him. But when nightfall arrived, Allah ﷻ sent a flood – even though there was not a single cloud in any direction of the sky. The flood carried 'Aasim's body away, and the men of Banu Laihyaan never saw it again.

In the skirmishes that took place on that day, 'Aasim ؓ was one of seven Muslims ؓ who died. As for the three remaining Muslims, Banu Laihyaan offered them safety if they put down their weapons. Given the impossibility of both fleeing and overcoming the enemy, the three Muslims agreed to accept the terms offered to them. But as soon as the opportunity arose, the polytheists betrayed them. 'Abdullah ibn Taariq ؓ, one of the three remaining Muslims, fought back and was consequently killed. As for the other two, Khubaib ؓ and Zaid ibn Ad-Dithinnah ؓ, they were taken captive and were being led towards Makkah. Once they arrived there, the men of Banu Laihyaan sold them to the Quraish. All of this occurred in the month of Safar, in the year 2 H.

Khubaib ؓ was sold to the children of Al-Haarith ibn 'Aamir ibn Naufal, who intended to kill him in revenge for what Khubaib ؓ did on the Day of Badr: He ؓ killed their leader, Al-Haarith. After Khubaib ؓ found out that the children of Al-Haarith had decided to kill him, he asked one of the daughters of Al-Haarith to lend him a razor, for he ؓ wanted to shave off his pubic hair, one of

the Islamic duties that are related to personal hygiene. A woman lent the razor to him, and shortly thereafter she panicked when she realized that her son was missing; no one had taken the child; instead, he had simply climbed up the stairs of the house and made his way to the prisoner. When his mother finally found him, she was terrified to see that he was sitting in the lap of Khubaib رضي الله عنه, who had the borrowed razor in his hand. She thought that Khubaib رضي الله عنه was going to try to get revenge on her son for what was happening to him. And seeing her expressing, Khubaib رضي الله عنه quickly allayed her fears, saying, "Are you afraid that I will kill him? I would never do that, *In Sha Allah Ta'aalah* (if Allah, the Exalted, wills)." She would later say, "I have never seen a prisoner who is better than Khubaib رضي الله عنه. (While he was a prisoner with us,) I would see him eating a bunch of grapes, and at that time, there were no fruits in Makkah. And verily, he was tied up in iron (chains). Therefore, it (the bunch of grapes) was nothing other than sustenance that Allah provided him with."

After the people of the Quraish took him out to the *Masjid* in order to kill him, Khubaib رضي الله عنه said, "Let me perform two units of prayer." As soon as he finished performing those two units, he turned to them immediately and said, "Had it not been for the fact that you would say that I am afraid of dying, I would have prayed more." Thus Khubaib رضي الله عنه was the first Muslim to establish the practice of praying two units of prayer before being executed by the enemy. Khubaib رضي الله عنه then said, "O Allah, count their numbers, and kill them one by one, and do not spare a single one of them."

As Khubaib رضي الله عنه was being chopped up alive, Abu Sufyaan asked him, "Would it please you if Muhammad was with us being killed, while you are with your family?" Khubaib رضي الله عنه replied, "No, by Allah. It would not even please me if I were (safe) with my family, while the Prophet ﷺ was where he is (in Al-Madeenah), being pricked and harmed by a single thorn." Khubaib رضي الله عنه was then killed, and his body was hung up on a cross (perhaps it was a practice that the Quraish had learned from the Romans; Abu Sufyaan was, after all, well-traveled). They then appointed

someone to watch over Khubaib's corpse; later on during the night, 'Amr ibn Umayyah Ad-Damree came to take him away and bury him.

As for Zaid ibn Ad-Dithinnah ؓ, Safwaan ibn Umayyah purchased him and killed him in revenge for his father, Umayyah ibn Khalaf, who was killed on the Day of Uhud. Abu Sufyaan asked Zaid ؓ the same question that he asked Khubaib ؓ: "I ask you by Allah, O Zaid! Would you love for Muhammad to be here with us in your place, so that we can kill him, while you are (safe) among your family (in Al-Madeenah)?" Zaid ؓ replied, "By Allah, I would not even love for Muhammad to be pricked and harmed by a thorn where he is right now (in Al-Madeenah), while I am (safe) among my family." Abu Sufyaan said, "Of all people, I have never seen anyone loving someone as much as the Companions of Muhammad ؐ love Muhammad ﷺ."^[1]

What took place between the men of Banu Laihyaan and the ten Muslim delegates is known as the occurrence of Ar-Rajee', since it was beside the water source of Ar-Rajee' that the ambush took place.

The Lessons and Morals of This Story

1) The Permissibility of Surrendering to the Enemy

Discussing the *Hadeeth* that relates the above-mentioned story, Imam Ibn Hajr (may Allah have mercy on him) wrote in *Fathul-Baaree*: "This *Hadeeth* proves that it is permissible for a (Muslim) prisoner to refuse to accept a promise of safety even if doing so leads to being killed. One may choose this course of action if one wants to be strict and to avoid being forced to say words of disbelief. Nonetheless, if one wants to take the other route that is (also) sanctioned by the *Shariah*, one may surrender and accept the enemy's promise of safety."

^[1] Refer to *As-Seerah An-Nabawiyah As-Saheehah* (2/400) and to *Seerah Ibn Hishaam*, to the chapter titled, "The Killing of Ibn Ad-Dithinnah, and an Example of His Loyalty to the Messenger ﷺ."

It is clear that, based on the different actions of the ten Muslim delegates, it is permissible both for a Muslim to surrender and accept amnesty offered by the enemy, in the hope of escaping later on, and for a Muslim to fight until the end, so as to avoid being captured, humiliated, and forced to utter words of disbelief. 'Aasim ؓ chose the latter course of action; Khubaib ؓ and Zaid ؓ chose the former. But whenever a Muslim prisoner has the opportunity to escape, he must do so, so as to avoid being in a position of humiliation.

The above-mentioned story teaches us that, when in a situation similar to the one faced by the ten Muslim delegates, Muslims have a wide range of options. In each individual case, a Muslim should consider the circumstances, his enemy, his chances of escape, and any other factor that might play into his situation; and then he should choose the best course of action that is available to him, whether that means fighting, escaping, or surrendering.

2) Allah ﷻ Answers the Supplication of 'Aasim ؓ

It is interesting to note that Allah ﷻ answered 'Aasim's supplication by protecting his flesh from the polytheists, even though He ﷻ did not protect 'Aasim from being killed by the polytheists. This is because Allah ﷻ wanted to at once honour 'Aasim ؓ with martyrdom and protect his body from being defiled and mutilated.

3) Honouring the *Sunnah* of the Prophet ﷺ

It is the seemingly small details of the Prophet's *Sunnah* that many of today's Muslims take for granted; this was not, however, how the Companions ؓ followed the *Sunnah* of the Prophet ﷺ. Consider the situation of Khubaib ؓ, who was a prisoner of the Quraish and who had just been sentenced to death. In spite of his precarious situation, he remembered an act of *Sunnah* that he needed to perform: removing his pubic hair, an act of personal hygiene that a Muslim must, according to the teachings of the Prophet ﷺ, perform at least once every forty days. This should serve as a reminder for many of us who are negligent when it

comes to performing various acts of *Sunnah*. Khubaib's story should especially serve as reminder to those who say that, since the Muslim nation is going through difficult times, we must not bother ourselves with small details, such as growing the beard, straightening the rows for prayer, and so on. For here was Khubaib ﷺ going through not just a difficult time but imminent death, yet he remembered to perform what many of us might consider to be a small act of *Sunnah*. Here, in terms of attitude, lies one of the main differences between us and the Prophet's Companions (may Allah be pleased with them all).

4) Islam Removes From a Person's Heart Hatred and the Desire to Exact Personal Revenge

When Khubaib ﷺ had the son of a polytheist in his lap and a razor in his hand, he ﷺ could have exacted revenge on the children of Al-Haarith for what they were doing to him. He had been sentenced to die anyway; why not get revenge on them by killing one of their children? Well, there was a very good reason why not: He ﷺ was a Muslim, and faith had penetrated the deepest regions of his heart. Looking at the terrified expression on the mother's face, Khubaib ﷺ said, "Are you afraid that I will kill him? *In Sha Allah* (Allah Willing), I would never do that!" Khubaib ﷺ understood that the child was innocent and was not responsible for the crimes of his adult relatives. Allah ﷻ said:

﴿مَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِۦ وَمَنْ ضَلَّٰ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا نَزِرُ وَازِرَةٌ
وَزَرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ۝١٥﴾

"Whoever goes right, then he goes right only for the benefit of his own self. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning)." (Qur'an 17: 15)

A Muslim should get angry only when his religion is somehow being attacked, a principle that Muslims must adhere to both in easy and hard times. Since the child was innocent, Khubaib ﷺ

explained that it would never even cross his mind to kill him. Khubaib's attitude and demeanour in this situation attests to his high level of *Eemaan* (faith); may Allah ﷻ be pleased with him and with all of the Prophet's Companions ﷺ.

5) The Companions' Love of the Prophet ﷺ

It is not uncommon for a person to want to sacrifice his life for another person; motives for making such a sacrifice differ, ranging from love for a relative to an impulse to act selflessly for a greater cause. Whatever the motive, no human being has ever loved another human being as much as each Companion ﷺ loved the Messenger of Allah ﷺ. Love is based on a person's knowledge of another person's character and traits, and no one knew the Prophet ﷺ as much as his Companions ﷺ knew him. On many instances in this book, we have seen examples of just how much the Companions ﷺ loved the Prophet ﷺ; and the tragedy of Ar-Rajee' is yet another shining illustration of that love. In the last moments of Khubaib ﷺ and Zaid's life, Abu Sufyaan asked them if they would prefer it if the Prophet ﷺ were in their place and they were back home in Al-Madeenah with their families. They could have simply said, "No," and that would have attested to their love for the Prophet ﷺ. But they wanted to express the true extent of their love, and so they explained to Abu Sufyaan that they wouldn't be at peace in their homes even if the Prophet ﷺ was safe in his home but pricked by a harmless thorn. The love that they felt for the Prophet ﷺ attested to their sincere faith in Allah ﷻ and His Messenger ﷺ. The Prophet ﷺ said, "If three qualities are combined in a person, then he has tasted the sweetness of *Al-Eemaan* (faith): He loves Allah and His Messenger more than anything else; he loves a slave (of Allah) for the sake of Allah and for no other reason; and he hates to return to disbelief after having been saved by Allah, just as he hates to be thrown into the fire."^[1]

^[1] *Saheeh Bukhaaree*, the Book of *Eemaan*, chapter, "It is a Part of *Eemaan* (faith) for One to Hate to Return to Disbelief Just as Ones Hates to be Thrown into the Fire"; *Hadeeth* number: 21.

'Aamir Ibn At-Tufail And The Tragedy Of Bair Ma'oonah (4 H.)

'Aamir ibn At-Tufail was a leader, though not the head chieftain, of the Banu 'Aamir tribe. He was a haughty and arrogant man who had ambitions of becoming king not just of his tribe but of all of Arabia. Notwithstanding his blinding arrogance, he was realistic in one regard: he recognized that, sooner or later, the Prophet ﷺ was going to have authority over the entire Arabian Peninsula. And so 'Aamir went to the Prophet ﷺ and said, "I give you one of three choices: you can have authority over the people of the valleys (i.e., people who live in cities and villages), while I have authority over the people of the desert; or, you can appoint me as your successor; or, I will attack you with the people of Ghatfaan, with one-thousand red (i.e., red-skinned) men and one-thousand red women."^[1] The Prophet ﷺ of course rejected all of those choices, which instilled in 'Aamir a desire to somehow destroy the Prophet ﷺ and his Companions ﷺ, for he knew that his ambitions of controlling Arabia hinged either on the Prophet's help or on his destruction.

Later on, the head chieftain of the Banu 'Aamir tribe, Mulaa'ib Al-Asinnah, visited Al-Madeenah. Mulaa'ib – who was the uncle of 'Aamir ibn At-Tufail – presented a gift to the Prophet ﷺ; for his part, the Prophet ﷺ invited Mulaa'ib to Islam. Although Mulaa'ib did not commit himself to embracing Islam, he was very close to doing so; perhaps what stopped him was that he was not sure whether his people would continue to follow him if he became a Muslim. He said to the Prophet ﷺ, "O Muhammad, if only you would send men from your companions to the people of Najd (i.e., to his people), and I would then have hope of them answering you (i.e., embracing Islam)." The Prophet ﷺ, having been betrayed before by the tribes of 'Adur and Al-Qaarah, said,

^[1] *Saheeh Bukhaaree*, the Book of Battles, chapter, "The Battle of Ar-Rajee'; Ra'il and Dhakwan; a mention of 'Adur and Qaarah, as well of 'Aasim ibn Thaabit, Khubaib, and his companions; *Hadeeth* number: 4091.

"I fear that they (i.e., my companions) will be harmed by the people of Najd." Mulaaib Al-Assinnah, whose real name was Abu Baraa, said, "I will grant them protection, so send to the people of Najd whomsoever you desire."

Having obtained a guarantee of protection from the leader of Banu 'Aamir -- who was sincere in his offer and had no intention of betraying the Prophet ﷺ -- the Prophet ﷺ sent a group of men, among whom was Al-Mundhir ibn 'Amr ؓ, to invite the people of Najd to Islam.

'Aamir ibn At-Tufail's ambitious nature made him disrespectful of his own uncle and leader; he pleaded with the people of Banu 'Aamir to unite around him and to attack the Muslim delegates who were headed towards An-Najd, but they refused to help him. They said that they would not betray their leader, Mulaaib Al-Asinnah.

Driven by ambition and hatred, 'Aamir did not quit there; instead, he went to another tribe, the tribe of Banu Sulaim, and pleaded with its people to follow him in an attack on the Muslims. They agreed to follow him, and almost one-hundred of their archers accompanied 'Aamir to Ba'ir Ma'oonah, where they overtook the Muslim delegates and killed every single one of them with the exception of 'Amr ibn Umayyah ؓ.^[1] Ba'ir means 'a well.' And since it was at the well of Ma'oonah that this slaughter took place, what transpired there became known as the Tragedy of Ba'ir Ma'oonah, a disgraceful event took place in the year 4 H.

According to one narration, Anas ؓ said, "People went to the Prophet ﷺ and said, 'Send with us men who can teach us the Qur'an and the *Sunnah*. He sent with them seventy *Ansaaree* men, who were known as *Qurraa* (*Qurraa* is the plural of *Qaaree*, one who is skilled in the recitation and memorization of the Qur'an).

^[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 322); to *Seerah Ibn Hishaam*, to the chapter titled, "A Mention of the Day of Ar-Rajee''"; to *Saheeh Bukhaaree* (4086, 4096); to *Al-Fath*, the explanation of *Saheeh Bukhaaree*; and to *Saheeh Muslim* (677).

Among them was my uncle (his mother's brother), Haraam ؓ. These men would recite the Qur'an; they would study and learn together in the night. And during the day, they would bring water and place it in the *Masjid*. Also, they would gather wood, sell it, and use the proceeds to buy food for the People of *Suffah* (poor people who lived in the *Masjid*) and for the poor. The Prophet ﷺ sent these men back with the visitors who came (to Al-Madeenah). Then they ('Aamir ibn At-Tufail and his followers) appeared and killed them before they were able to reach their destination. They (the Muslims) said, 'O Allah, convey to our Prophet from us that We have indeed met You, that we are pleased with You, and that You are pleased with us.'" During the slaughter, one of the attackers approached Anas's uncle, Haraam ؓ, from behind and ran his spear through him; as this was happening to him, Haraam said, "By the Lord of the Ka'bah, I have indeed achieved success!" Allah ﷻ answered the supplication of those Muslims, for back in Al-Madeenah, the Messenger of Allah ﷺ said to his Companions ؓ, "Verily, your brothers have been killed. They said (as they were dying), 'O Allah, convey to our Prophet from us that We have indeed met You, that we are pleased with You, and that You are pleased with us.'"[1]

The Lessons and Morals of This Story

1) For Islam to Spread and Reign Supreme, Sacrifices Have to be Made

We have hitherto seen how the allies of Hudhail deceived Muslims at Ar-Rajee', Muslims who had left Al-Madeenah in order to teach others about Islam. In this story that tragedy is repeated: someone, namely 'Aamir ibn At-Tufail, ambushed and attacked Muslims who left Al-Madeenah to preach the message of Islam, and then slaughtered them in a vile and barbaric manner.

[1] *Saheeh Muslim*, the Book of Leadership, chapter, "It Being Confirmed that the Martyr Gains Entry into Paradise"; *Hadeeth* number: 677.