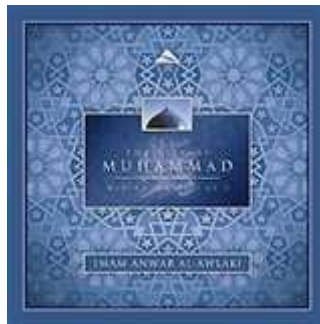


THE LIFE OF
MUHAMMAD
SALLALAHU ALAYHE WASALLAM

THE MEDINAN PERIOD



Transcribed by Maria Iqbal

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The Madeenan Period

The Hijrah to Medina

CD 1

Insha'Allah Ta'ala we'll start with the hijra of Rusool ullah (pbuh). I have already covered in the past the life of Prophet Muhammad (pbuh) in Mecca. So Insha'Allah in these sessions we'll talk about the early stage of Medina, and we'll start with Al-hijra, but before that just a word on Seera. The books of seera are concerned with what usually historians are concerned with, and that is the history of politics and the history of the military engagements. When it comes to the Ikhlāq of Rusool ullah (pbuh) you'll find those in the books of Hadith, if you're interested in the SHAMAYA of Rusool ullah (pbuh), which are issues related to his character, you'll find those in the books of SHANAYAS. However the books of seera usually cover the political and military aspects of the life of Rusool ullah (pbuh) and that's why many of us scholars call seeras MAGHAZI, maghazi means "status". However we'll try to bring in the verses of Quran that relate to the event that were happening at the time of Rusool ullah (pbuh), because Quran would comment on events that happened in the time of Rusool ullah (pbuh). Sometimes the ayat of Quran would precede an event, sometimes the ayat of Quran would come concurrent with an event and sometimes the ayat of Quran would come to comment on an event. So for example you have Ghazwat ul Anfal, which was revealed, talking about the Battle of Badr and what happened therein, for the battle of Uhud you have the end of the Surah Al-Imran which relates the story. Surah tul Hashr talks about the battle of Banu Nadir, Surah Munafiqun and Surah Al-Nur relates the battle of Bani al-Mustaliq and also Surah Al-Ahzab relating what happened in the battle of the Trench. So we'll try to bring in these verses that relate to these events in seera. We'll start with the hijra of Rusool ullah (pbuh). Allah Zaujal revealed ayat in Mecca talking about al- Hijra. Allah Zaujal says: Az- Zumar (39:10)

قُلْ يٰعِبَادِ الَّذِيْنَ ءَامَنُوْا اتَّقُوْا رَبَّكُمُ الَّذِيْنَ اَحْسَنُوْا فِىْ هٰذِهِ الدُّنْيَا
حَسَنَةً وَّ اَرْضُ اللّٰهِ وَّاسِعَةٌ اِنَّمَا يُؤَفِّى الصّٰبِرِيْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ



Say, "O My servants who have believed, fear your Lord. For those who do good in this world is good, and the earth of Allah is spacious. Indeed, the patient will be given their reward without account."

So Allah Zaujul in this ayat says "waardu Allahi wasiAAatun" the earth of Allah is spacious, meaning that if you are suffering oppression in Mecca then you can move somewhere else where you will be able to apply and live according to the religion of Allah Zaujal.

Mujahid was one of al- Muffassirun, one of the Imams of tafsir, he says commenting about this ayat, he said "make hijra in the land and fight in the way of Allah Zaujal and stay away from the idol worshipping" and **Atta** one of the early scholars of this ummah, he said "if you are invited to do a sin then run away" so

we should run away from sins and these two quotes are in the tafsir of Ibn Kathir. Allah Zaujal also says: An-Nahl (16:41)

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنَبْوِّنَّهُمْ فِي الدُّنْيَا حَسَنَةً

وَلَا جُرْءُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾

Allah Zaujal says "And those who emigrated for [the cause of] Allah after they had been wronged - We will surely settle them in this world in a good place; but the reward of the Hereafter is greater, if only they could know"

so notice here, Allah Zaujal is promising the ones who make hijra for His sake and the ones who have been oppressed. Allah promises them that He will settle them in this world in a good place, so what does this mean? What does this mean, when Allah Zaujal says that We will settle them in this world in a good place? Some of the scholars of tafsir said if we look at the al-muhajirun, the ones who moved out of Mecca and went to Medina. They all later on became a leader of a state or a leader of an army so Allah Zoujal gave them a better status in this World than what they had in Mecca, But Allah Zoujal says 'but the reward of the Hereafter is greater' so Amar bin Khattab when he became khalifa and he would give money or gifts to the muhajirun he would tell them "This is a gift from Allah for you in this World but what Allah has reserved for you in the Hereafter is even greater." And the scholars say whoever leaves something for the sake of Allah, Allah Zaujal will give him something better. Allah Zaujal says: An- Nahl (16:110)

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا

فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ



" Then, indeed your Lord, to those who emigrated after they had been compelled [to renounce their religion] and thereafter fought [for the cause of Allah] and were patient - indeed, your Lord, after that, is Forgiving and Merciful"

So hijra has a very high status in islam. Have you ever asked yourself the question, where did they stay, when they moved from Mecca to Medina? Did they check in to hotels? Or, did they stay in refugee camps? No, they stayed in the houses of Ansar, and that's why we call them 'ansar'. That's why we call them the ones who gave victory

to islam. Ansar means they gave support, they gave victory to the religion of Allah. Their houses were open for the muhajirun, even though they were very modest houses for example Al- Hasan Al Basri says that “I entered into the rooms of Rusool Allah (pbuh) and I could touch the ceiling with my own hand and when Rusool Allah (pbuh) would pray in the room of Aisha, he would have to touch her, so that she would move her feet away so that he can make sujood.” Every, every wife of Rusool Allah (pbuh) had a room, that was it just one room, you know they didn’t have a kitchens, living rooms, and a balconies, bedrooms, basement, etc. Every wife of Rusool Allah just had one room, it was that small. So for example in the house of Habib ibn Usa, Talhah ibn Ubaydullah his mother and Suhayb that’s where they stayed. Hamza stayed in the house of Sa’d bin Zurra, Saad bin Khaitan all of the bachelors stayed in his house so they called it the house of bachelors. Ubaida ibn Haris and his mother Tufayl ibn Haris, Tunayl bin Amr, Al Hussain bin Haris, all of them stayed in the house of Abdullah ibn Salama. So one thing that you learn is that being generous and being supportive of muslims is one of the signs of emaan, it was one of the signs of al- ansar (ra).

There were two hijras, one to Medina and the other to Habasha. So what’s the difference the difference between the two? When it comes to the hijra to al- Habasha, they went there flee persecution but they didn’t become part of the society in Abyssinia, they weren’t really part of the society, rather they were secluded. Therefore there ability to change the society was hindered. They were like refugees in Abyssinia and that’s why when they left Abyssinia they didn’t leave a strong Islamic impression behind. However the Hijra to Medina was a hijra to establish the Islamic community, so there’s a big difference between the two.

Some of the virtues of Medina:

- Rusool Allah (pbuh) asked Allah to make them love Medina so he said “Oh Allah, make us love Medina like we love Mecca or more” Rusool Allah (pbuh) made duas that Allah Zaujal gives barakat in Medina , this hadith is in Bukhari, “Oh Allah double the barakat (double the blessings) of Medina compared to what you have given Mecca” It was Ibrahim **Allayhissalaam** asked Allah to give barakat in Medina. So Rusool Allah (pbuh) is asking Allah Zaujal to double the blessing in Medina.
- Medina is protected from dajjal. Rusool Allah (pbuh) says that there are angels on every entrance to Medina protecting it from dajjal.
- There is a special reward for being patient on the hardship of Medina, because, it was difficult to live in Medina at that time. It was very hot and the environment was harsh so Rusool Allah (pbuh) says in Sahih Muslim, “Anyone who is patient on the hardships of Medina, I will be his intercessor on the Day of Judgement, I will intercede on his behalf on the Day of Judgement”.
- There is a special blessing of dying in Medina, Rusool Allah (pbuh) says, “Whoever is able to die in Medina then let it be so, because I will intercede for you on the Day of Judgement” and this hadith is in Muslim. When Amr ibn Khatab became khalifa, he wanted to die in Medina and he also wanted to die as a shaheed. So he made a dua to Allah saying, “Oh Allah, I want to die as a martyr in the town of Your Prophet” so his daughter Hafsa said, “Oh my father, how can you become a shaheed in Medina when it’s safe? Medina is the capital of the muslim empire if you want to die as a shaheed you need to go to Iraq; you need to go to Syria, not in Medina”. Amr bin Khattab said, “If Allah wants something to happen, He will make it happen”. So not only did Amr die as a shaheed in Medina, he died in as a shaheed in the mosque of Rusool Allah (pbuh) while praying.

- Medina is also the refuge of emaan. Rusool Allah (pbuh) says in Bukhari that, "Emaan seeks refuge in Medina or goes back to Medina like a snake would go back to his hole". Medina cleanses it self from the impure or the unclean. Rusool Allah (pbuh) says in Muslim, "In the name of Whom my soul is in His hands, nobody leaves Medina because he doesn't want it anymore, except that Allah will replace him with someone better than him" and then Rusool Allah (pbuh) says that "Medina cleanses itself from the people who are impure or the people who are evil" and Rusool Allah (pbuh) says "the Day of Judgement will not occur until Medina drives out all of the evil people in it like the fire will drive out the impurities of iron".
- Allah Zaujal protects Medina, Rusool Allah (pbuh) says, "Whoever plots against the people of Medina, Allah will make him dissolve like salt dissolves in water", and this hadith is in Bukhari.
- And Medina also is sacred so Rusool Allah (pbuh) says, "You are not allowed to cut down trees in Medina, your not allowed to hunt in Medina, your not allowed to carry weapons in Medina, because of its sanctity". So these are some of the blessings of Medina.

Before Rusool Allah (pbuh) decided to make hijra, the people of Mecca plotted against him. They came together and they started discussing how to deal with the Islamic problem. Some of them suggested that we should throw Muhammed (pbuh) in jail. The response was that it is not a good idea because if we throw him in jail his followers will come and take him out, they're going to revolt against us. So the second suggestion was to exile him, drive him out of Medina. They rejected this stating that his talk is very sweet, so he's going to deceive other people, and eventually they will believe him and then they're going to come back to challenge us. So the third suggestion was that of obviously no one other than Abu Jahl he gave the idea of killing Rusool Allah (saw), and said, the way to do that would be to appoint a strong man from every clan, give him a sharp sword, and then have them all strike Muhammed at once, so that his blood will disperse among the different clans of Mecca, so that the family of Rusool Allah (pbuh) will not be able to seek revenge and then they will ask for blood money and we will be happy to pay to them. They said this is the suggestion we adopt. And Allah Zaujal says: Al – Anfal (8:30)

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

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

So they plan to execute Prohet Muhammed (pbuh), they wanted to assassinate him, but Allah Zoujal will protect him. Allah Zoujal told Prophet Muhammed (pbuh) to recite the following dua, this is an ayat in surat al- Isra: (17:80)

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَأَجْعَلْ لِي مِنْ

لَدُنْكَ سُلْطَانًا نَّصِيرًا ﴿٨٠﴾

And say, "My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority."

So to 'cause me' to enter a sound entrance is to go to Medina and to exit a 'sound exit' is to leave Mecca, 'and grant me from Yourself a supporting authority', because Allah Zoujal is teaching Muhammed that this religion is supported by authority. Rusool Allah (saw) says that "Allah Zoujal sometimes could support this religion through authority in ways that Quran can not support the religion." And that's why khilafah was a very important concept to the muslims. Infact the sahabah met to decide the issue of khilafah before they buried Rusool ullah (pbuh) as we mentioned in the story of Abu Bakr Siddiq (ra).

Rusool Allah (pbuh) set out to prepare for hijra, Aisha Raziullah unha said that, one day at midnight in the house of Abu Bakr, "we saw a man approaching us and he was masked", he covered his face, so Abu Bakr Siddiq saw that it was Prophet Muhammed (pbuh), he said 'Prophet Muhammed wouldn't come at this time except if its something important' this was because it was at noon and people ususally sleep at noon. So Rusool ullah (pbuh) came in and he said, "Oh Abu Bakr had everyone in your house leave?" Abu Bakr Siddiq (ra) said, "The only ones who are in my house are your family oh Rusool ullah." Meaning my family is like yours, you can trust speaking in the presence of my family because they're like your own family. So Rusool ullah (pbuh) said, "I was given permission to leave and make hijra to Medina." Abu Bakr Siddiq (ra) said, "Oh Messenger of Allah, can I be your companion?" Rusool ullah (pbuh) said, yes. Abu Bakr Siddiq (ra) started to weep, Aisha Raziullah anha said, "I never saw somebody weeping because of pleasure, because of joy, like my father that day."

Now I just want to stop right here and say, this was not an entertaining journey. Abu Bakr knew very well that he was risking his life, by being the companion of Rusool Allah (pbuh) on hijra. So how come he is crying of joy? When he knows that he is putting his life on the line. Brothers and sisters this shows you the level of sacrifice, that Abu Bakr Siddiq (ra) is willing to go to and it shows you that he is so happy, to sacrifice for Rusool ullah (pbuh). His heart was not trembling he was not afraid, he was instead crying of joy knowing that he could be killed. But this shows you the love that he had for Rusool ullah (saw).

Rusool ullah (pbuh) appointed Ali ibn Abu Talib to sleep on his bed, and this is another sacrifice because Ali ibn Abu Talib was also risking his life. But these were the sahabah of Rusool ullah (pbuh), this is how far they were willing to go. Rusool ullah (pbuh) and Abu Bakr left Mecca. Rusool ullah (pbuh) loved Mecca very much, he looked back and said, "In the name of Allah, you are the most beloved land to Allah, and if it wasn't that I was driven out from you, I wouldn't have left. I wouldn't leave Mecca if I had the choice." But he was driven out of it.

The journey started and Abu Bakr Siddiq (ra) for sometime would walk ahead of Rusool ullah, and then for sometime he would walk behind Rusool ullah. So the Messenger of Allah noticed this and asked Abu Bakr, "How come sometimes you walk infront of me and sometimes you walk behind me?" Abu Bakr Siddiq (ra) said, "When I remember that somebody could anguish you infront of us, I would walk ahead of you, and then I remember that somebody could be pursuing us, I walk behind you." Then Rusool ullah

(pbuh) said, "Oh Abu Bakr would you rather have harm happen to you or to me?" Abu Bakr Siddiq (ra) said, "Oh messenger of Allah, I would rather have happen to me, and not to you." And then they reached the cave so Abu Bakr Siddiq (ra) went in to check the cave to make sure there were no snakes, scorpions, or ambushes, and then he told Rusool ullah (pbuh) to come in. When they were in the cave, the kuffar of Quraish succeeded in following their tracks until they reached to the mouth of the cave. Abu Bakr Siddiq (ra) told Rusool ullah (saw) "Oh Rusool ullah, if one of them would stare right under their feet, they would see us." They were right there at the mouth of the cave. Rusool ullah (pbuh) with all confidence, he said, "Oh Abu Bakr, what do you think about two men if Allah is the third?", "Abu Bakr how would you regard the safety of two people who had Allah as their third companion?" You know what stopped them from entering the cave? It was the web of a spider. Allah Zaujal says about the web of a spider: Al-Ankabut (29:41)

إِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ

"... the most feeble of houses is the house of a spider...", with one finger you could tear down the whole web, so this feeble weak web was the soldier of Allah, what stopped the disbelievers from entering into the cave, and this shows us that Allah Zoujal can choose sometimes the weakest of His creations to be His soldier. This story of the web of the spider is an agreeable narration, it is hassan. Allah Zoujal reveal this ayat later on after the hijra. This ayat is in Surah Taubah, where Allah Zoujal is speaking to the sahaba and telling them, "If you do not aid him now, Allah has already aided him."

That day when Abu Bakr was the only companion of Rusool ullah (pbuh) and the kuffar surrounded the cave, none of the sahabah were around and Allah didn't need them to support the prophet. Allah sais : At-Tauba (9:40)

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا
ثَانِيًا أَثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ
مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا
وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ
عَزِيزٌ حَكِيمٌ

"If you do not aid the Prophet - Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed Allah is with us." And Allah sent down his tranquillity upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest. And Allah is Exalted in Might and Wise."

The angels of Allah were the unseen soldiers, however the spider was the seen soldier. Now they stayed in the cave for three days, during those three days Abdullah the son of Abu Bakr, would spend a day in Mecca, listening to the conversations about Prophet Muhammed (pbuh) and Abu Bakr. He would spend the nights with Prophet Muhammed (saw) and Abu Bakr. He would tell the servant of Abu Bakr, Amir ibn Fuhairah (ra), to follow him with his sheep. There was a double purpose for this, the sheep would provide milk to the prophet and Abu Bakr, and the sheep would also cover the tracks of Abdullah and Amir. Thus no one will know where they went. This procedure went on for three days. The guide, Abdullah bin Uraquit, then showed up, he was a mushriq, but the Prophet (saw) hired him because he had an alliance with the people of Quraish. So he was responsible for showing them a different route, from Mecca to Medina, than what people usually take. They began their journey to Medina, not following the regular route. They followed the coastline until they reached Medina.

The people of Quraish had a bounty on the capture of Prophet Muhammed (pbuh) and Abu Bakr, hundred camels for each dead or alive. They had sent their messengers to the bedouin tribes in the desert to inform them of the reward. These tribal people were the experts of the roots of the desert. One of the heads of the Bedouin tribes, Suraqa ibn Malik, said, "I was sitting in the gathering of my people, when a man showed up and said, 'I saw two men in the horizon and I think that these are the two men the Quraish are looking for', I told him no, these two men were here a while ago, they just left. I told him that to deceive him, but I knew that those two were Prophet Muhammed (pbuh) and Abu Bakr, but I told him that because I wanted the camels for myself." So Suraqa stayed in the gatherings for a while, so that they wouldn't be suspicious, and then he went to his house and told his servant to go and prepare his horse, and to hide it, he then left from the backdoor. He carried his spear which was 'dragging on the ground'. This was because spears are long; he didn't want anyone to see it. He mounted his horse and went towards the direction where that man thought he saw Prophet Muhammed (pbuh) and Abu Bakr go. Later the guess turned out to be correct. Suraqa was now only few meters away from becoming a millionaire. Abu Bakr was looking back while Prophet Muhammed (pbuh) was reciting the Quran, Muhammed (saw) never looked back, and he was confident; he knew that with the help of Allah victory was in their hands. Abu Bakr was very concerned, not for himself but for the safety of Muhammed (pbuh). Abu Bakr told the prophet (pbuh) that there was someone pursuing us. Rusool Allah (pbuh) then made a dua, and the horse of Suraqa sank in the sand, causing Suraqa to fall off the horses back. Suraqa's greediness insisted on following them nevertheless. He tried again but he fell off his horse again, he claimed that this never happened to him before. The third time it happened to him, he said a cloud of dust exploded in my face from the front. Suraqa then knew that Allah was supporting this man. Suraqa then asked them to grant him peace. Suraqa who was pursuing Prophet Muhammed (pbuh) was now worried about his own survival Suraqa said, "Write for me a warrant of security." Thereupon the Prophet (saw) ordered 'Amir Ibn Fuhayrah to write the warrant which he wrote on a piece of tanned leather or bone. Suraqa preserved the document as a memento of sorts. (SubhanaAllah 8-9 years later he was arrested when Muhammed was laying Siege to Persia, Suraqa was a captive; he took this paper out, which saved his life.) Suraqa went back to Mecca he discouraged the Quraish on finding Muhammed; he did this on Prophet Muhammed request. So eventually Suraqa became a guardian for Muhammed, who was before an enemy.

Rusool Allah (pbuh) and Abu Bakr visited the tent of Umm Ma'bad, a woman of Khuza'a. She was a very generous woman, anyone who would pass by she would feed them. But when the prophet (pbuh) and Abu Bakr reached there, she didn't provide them with anything. Rusool Allah (pbuh) asked her if she had anything to spare. Her response was that if she had anything, you wouldn't have had to ask. Apparently Umm Ma'bad owned a ewe but it was weak and her udder had dried up due to drought. Rusool Allah (pbuh) asked if he could milk the ewe, she allowed. Rusool Allah (pbuh) asks for a big container, knowing that she had no milk. He touches the sheep and starts milking it, the milk flows out, till the vessel is full. He first gives Umm Ma'bad some to drink then everyone else until everyone was satisfied. Rusool Allah (pbuh) was the last to drink, he said, "the servant of the people is the last to drink." Rusool Allah (pbuh) left some milk for Umm Ma'bad. When Abu Ma'bad came back home with his flock of sheep, he asks his wife where did the milk come from? She said a blessed man visited us and he was the one who milked the ewe. He asked her to describe this man to her. Umm Ma'bad gave the description of Prophet Muhammed (pbuh), which

remains until this day the best of the descriptions ever given of Prophet Muhammed (pbuh), even though she only met him once.

And I'll read to you her description of Rusool Allah (pbuh) she said, "I saw him to be a man of evident splendor, fine in figure, his face handsome, slim in form, his head not too small, elegant and good-looking, his eyes large and black, his eyelids long, his voice deep, very intelligent, his brows high and arched, his hair in place, his neck long and his beard thick. He gave an impression of dignity when silent and of high intelligence when he talked, his words were impressive and he was decisive not trivial not trite, his ideas like pearls moving on their string. He seems the most splendid and fine looking man from a distance, and the very best of all from close by, medium in height, the eye not finding him too tall nor too short, a tree branch as it were between two others but he was the finest looking of the three. The best proportioned, he was the center of his companion's attention. When he spoke they listened well and if he ordered they hurried to obey. A man well helped, well served, never sullen, never refuted."

Her husband said, "This man must be Muhammed, the one who Quraish are pursuing, if I meet him I will pledge allegiance to him and become Muslim." Umm Ma'bad had already pledged allegiance to Prophet Muhammed (pbuh), thus she became Muslim.

Some lessons from hijrah

The concept of hijrah: there are two types of hijra the figurative hijrah and the literal hijrah. The figurative hijrah is as was mentioned in a hadith in Annasai, "Hijrah is to leave what Allah Zaujal dislikes." So this is the figurative hijrah, it is to emigrate from the state of sin to the state of obeying Allah Zaujal. Allah Zaujal says in the Quran, "stay away from impurities" make hijrah from impurities, from idol worshiping from evil, and this type of hijrah is mandatory on everyone. All of us have to leave from the state of sin to the state of obedience. Then we have the literal hijrah, and that is to move from one land to another, you move from the land of evil to the land of good. Examples of that are the hijrah of Prophet Muhammed (pbuh) and the sahabah or the hijrah of the man from the children of Israel who killed a hundred people and then he went to consult a scholar, the scholar told him that, Allah will accept your repentance but you have to move from this town of evil, and move to another where people will support you in worshipping Allah Zaujal.

The first lesson: Hijrah can cause an economic boom. For example, the muslim Grenada, the last Islamic state in Andalusia; the Christian north, Spaniards started taking over, conquering Islamic land, the muslims started migrating to southern Spain. The population boom of the south reached over 2 million, but these men were skilled, causing Grenada to flourish. It eventually became the wealthiest state in all of Europe.

Now we have a surge of Muslim minds immigrating to the western world, so the Muslim land is deprived of their abilities.

The second lesson: When Rusool Allah (pbuh) for the first time was exposed to revelation, he came down from the cave trembling and worried. He went to his wife Khadija Raziullah unha, and told her to wrap him in a garment, that is when the verses of Muzzammil and Muddassir were revealed. Khadija suggested going to her uncle Waraqa ibn Naufal, who was a wise old man who had studied the early scriptures. Waraqa asked Prophet Muhammed (pbuh), "Oh nephew what do you see?" Rusool Allah (pbuh) explained to him what happened, Waraqa said, "This was the angel Jibrael, who used to come down to Musa, and how I wish I were a young man again. I hope I will be alive when your people exile you." This last statement was a shock to Prophet Muhammed (pbuh), we should keep in mind that Prophet Muhammed (pbuh) was the most beloved man of the Quraish. Rusool Allah (pbuh) asked Waraqa, "Are they going to exile me?" He affirmed he said, "No one has ever received what you have, without being treated as an enemy, if I'm alive when your time comes, I will give you every help." Thus Waraqa Ibn Naufal has been speaking of the reality of the history of da'wa. Whenever a person declared the truth of Islam, people rebelled. Allah Zaujal says about the people of Thamoud: An-Naml (27:45)

وَلَقَدْ أَرْسَلْنَا إِلَى ثَمُودَ أَخَاهُمْ صَالِحًا أَنْ اعْبُدُوا اللَّهَ فَإِذَا هُمْ

فَرِيقَانِ يَخْتَصِمُونَ ﴿٤٥﴾

“And we have certainly sent to Thamoud their brother Saaleh, saying, ‘worship Allah’ and at once they were two parties conflicting.” [27:45]

So Saaleh was in a very similar position to Muhammed (pbuh), he was much respected amongst his people, but when he started to preach the message of Allah Zaujal, the people split in to two conflicting groups. And that is why the Quran is called ‘Al Furqan’, the Criterion; it separates the good and the evil, splitting the society in to two. The Battle of Badr is called ‘Furqan’ for the same reason.

13 years later, what Waraqa had predicted did happen, Allah Zaujal says: Al-An’am (6:112)

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ وَكَفَىٰ بِرَبِّكَ

هَادِيًّا وَنَصِيرًا ﴿٣١﴾

“And thus have We made for every prophet an enemy from among the criminals. But sufficient is your Lord as a guide and a helper.”

So every prophet has enemies, that is sunnah of Allah Zaujal.

The third lesson:

We can notice from the hijrah of Rusool ullah (pbuh) the elaborate planning, that went into it. Rusool ullah (pbuh) first visits Abu Bakr at noon, all masked. Then when he entered the house he asked Abu Bakr, to clear his house to maintain secrecy. Third, he had Ali bin Abu Talib sleep on his bed. Fourth, the camels were ready and prepared, Fifth, they left under the cover of darkness from the backdoor. Sixth, they hired a guide. Seventh, Medina is north of Mecca, but just to decieve the disbelievers , they headed south. Eighth, they hid in the cave for three days Ninth, Abdullah would gather information during the day, and provide them with information during the night. Tenth Amir bin Fuhayra brings them food.

Rusool ullah (pbuh) went to and extreme extent to ensure his safe journey to Medina, even though he knew that Allah has promised to protect him, after all he is the Messenger of Allah. But he did this to teach us that as a muslim we have to do our best, this is ‘ahsaan’. Thus this is how we should conduct, and plan our islamic work.

The fourth lesson of the hijrah of Prophet Muhammed (pbuh) is the role of women:

How do we hear the story of hijrah? Whether its from Sahih Muslim or Bukhari, it was narrated my Aisha Raziullah unha. All of it was peserved by her. Asma bint Abi Bakr, the sister of Aisha, she tore her griddle to put food into it, to send it to Prophet (saw) and her father, Abu Bakr. Later she suffered because of hijrah, as Abu Jahl and some men from the Quraish came and knocked on the door of Abu Bakr. Asma opened the door, Abu Jahl asked her where her father was, she said I don’t know, in response Abu Jahl slapped her hard on her face. She remained patient for the safety of the Prophet (saw) and her father. Another thing to notice here is that she lied, but it is allowed to lie for the protection of a muslim. The father of Abu Bakr, her grandfather , was a blind man, he came in and he said, “ I see that my son has caused you two sufferings, one, by him leaving, and two by him not leaving you behind any money.” Asma was very creative she went

and filled a sack with some rocks, and put it in the hands of her grandfather, to show that her father has left them a lot of money. Her grandfather was satisfied by this, she did this to keep him calm.

The fifth lesson from hijrah is to choose a companion wisely. RusoolAllah (pbuh) chose Abu Bakr Siddiq RaziAllah anhu, he was the best companion that Rusool Allah (pbuh) could make. Abu Bakr (ra) loved Prophet Muhammed (pbuh), his love was genuine and not just lip service. He cried when he found out that he would have the honour of being the Prophet's (pbuh) companion for hijrah. Abu Bakr was a wise man who RusoolAllah (pbuh) could trust, Abu Bakr was willing to sacrifice his life for the life of RusoolAllah (pbuh). This can be made out by the way Abu Bakr checked the cave before Muhammed (pbuh) entered. This incident was narrated by Amr bin Khattab. When Amr bin Khattab became Khalifa, he heard that some people gathered to discuss, who was better, Abu Bakr or Amr? On hearing this, Amr rushed towards them and said to them, "One day in the life of Abu Bakr is better than the entire family of Amr." He then narrated this story of hijrah. And said that, that one day of hijrah is not only better than the life of Amr but better than the life of the entire family of Amr's. This event shows us the recognition that the sahaba had of the high status of Abu Bakr Siddiq (ra).

The sixth lesson: A lot of what Rusool Allah (saw) did during that stage was done in secrecy, he did this to preserve islam and muslims. But a balance needs to be kept between secrecy and da'wa. Da'wa by nature is a public outward act, so how do you keep a balance between giving da'wa and protecting your organisation? In hijrah we find examples of both. Related to secrecy, Ibn Ishaq says, "And as I had been told, no one knew of the departure of the Messenger of Allah except Ali bin Abu Talib and Abu Bakr and his family." These were the only people who knew about the hijrah of RusoolAllah (saw). When RusoolAllah (saw) and Abu Bakr were travelling and they would need some people to help, Abu Bakr was a known man while RusoolAllah (saw) was not known outside of Mecca. Abu Bakr used to travel a lot due to his business, because of that he was familiar to most of the people in villages, towns etc. Rusool Allah (saw) didn't travel much, as most of his da'wa was done in Mecca, except Taif. Although people had heard of him, no one knew what he looked like. Anas ibn Malik said, that Abu Bakr was a known man so people would come to meet him, then they would ask Abu Bakr who was the man with him, Abu Bakr would reply, "This man is a guide, and he is showing me the path." Now what people would obviously think he was saying was that, he was guiding Abu Bakr through the desert but what he really meant was that this man is guiding him towards Allah. But he said it in this manner to protect the identity of Rusool Allah (saw), because of his fear of endangering Rusool Allah's (saw) life. At the same time Abu Bakr is not lying. This is what you call Tauree. This is the secrecy part.

But when it comes to da'wa the identity needs to be exposed. So when Rusool Allah (saw) met Buraidah Aslami, he did introduce himself as the last and final Messenger, and did give him da'wa and Buraidah became muslim. Buraidah joined Rusool Allah (pbuh) in 16 out of his 19 battles. Rusool Allah (saw) also came across two thieves. They were also given da'wa, they too became muslim. When RusoolAllah (saw) asked for their names they said, "Our name is the Al Muhanan" , Al Muhanan means 'the dishonoured ones', RusoolAllah (saw) disagreed declaring them as the honoured ones. Another example of da'wa was when RusoolAllah (saw) met with a shepherd. RusoolAllah (saw) asked this shepherd for some milk. The shepherd, explained how none of his goats have milk at the moment. RusoolAllah (saw) asked the shepherd if he would allow him to milk it. On his allowance RusoolAllah (saw) did milk it, as a result milk started to flow out. After everyone drank , first the shepherd and then Muhammed (saw) and Abu Bakr, the shepherd asked, "For heavens sake, who are you? I never saw the like of you." RusoolAllah (saw) responded, "Do you think you can keep it secret, if I told you?", so the man said, "yes", RusoolAllah (saw) said I, "I am Muhammed, the messenger of Allah." The shepherd asked if he was the one the Quraish say, claims to be a sabian. Sabian was a degrading accusation, that the people of Quraish would level towards the muslims. They would call them 'Assabiun' rather than 'muslims'. RusoolAllah said, "Yes, they do say that." The man said, "I bear witness that you bring the truth and that only a prophet could do as you have. I am your follower now." RusoolAllah (saw) told him, "You can not be that right now, come and join us, when you hear that I have declared my self openly." RusoolAllah (saw) does not mean that you can not be a Muslim right now, he meant that he could not join the islamic ja'maa at the moment, because RusoolAllah (saw) is still at that secretive stage. Thus by these examples the balance between giving da'wa and the secrecy of

RusoolAllah's (saw) identity can be understood. RusoolAllah(saw) only declared his identity to those people who he thought would respond to da'wa.

The Seventh lesson:

When RusoolAllah (saw) told Abu Bakr that, he had been given the permission for hijrah, and Abu Bakr was ready to join him, Abu Bakr told Muhammed (saw) that, "Here are two camels for hijrah." RusoolAllah (saw) replied that he will take the camel but, he'll pay for it. Thus it's important for the da'i to be financially independent. When a scholar is on the government pay roll, there's a conflict of interest when that scholar is giving a fatwa on any issue that relates to the government. When the scholar is dependant on the government then automatically the scholar will be hesitant to do anything against the will of the government even if that means favouring falsehood. An example of this is when we hear scholars giving fatwas, that it is allowed to have interest banks. Thus to prevent this evil, there should be financial independence of such Islamic figures.

RusoolAllah (saw) and Abu Bakr were travelling in the desert at the peak of the summer season. It was a very hot weather. The guide took them down the Valley, and Quba to the Banu Amr bin Auf, it was Monday the 12th of Rabi ull awwal, the heat was extreme, the sun had almost reached its peak. The Ansar would go out of Medina everyday in the morning, in the anticipation of meeting RusoolAllah (saw) and greeting him, but when the heat would become extreme, they would go back indoors. So one day, just like their practice, they went early in the morning waiting for RusoolAllah (saw), and when he didn't show up they went back in. There was a jew who was climbing on one of their high buildings, and he saw Muhammed (saw) and Abu Bakr approaching all dressed in white. The reason why they were dressed in white was that when they had reached the valley of Reem, they met Zubayr bin Awwam (ra), who was accompanying a trade caravan of Muslims returning from Syria. He presented the Prophet (saw) and Abu Bakr (ra) with sheets of white cloth. Anyway this jew after spotting them, called out: "O people of Arabia! What you have been waiting for has arrived!" The Ansar lifted their weapons and rushed to greet the Prophet (saw). The reason why the ansar grabbed their weapons was that it was their tradition, they would do this whenever they would greet an important guest. This was also a sign, that they were willing to offer him protection. This is still a tradition in some tribal societies. Rusool Allah (saw) and Abu Bakr arrived at the outskirts of Medina called Quba, where people started greeting them. Rusool Allah (saw) stayed in Quba for 14 days, during which he built the mosque of Quba, the first masjid in islam. This masjid is special, if you make wudu at your place and pray 2 rakats in the Masjid of Quba Quba then we get the sawaab of one umra. Rusool Allah (saw) stayed in a house called, the house of bachelors, all of the men in there were bachelors. He stayed in the house of Sa'd bin Khathima. He stayed there because he had a lot of visitors, he didn't want to burden a family with all the havoc. While he stayed there, Rusool Allah (saw) sent messengers to Medina, asking them permission for their entrance. They in response sent for the Prophet (saw) a large delegation, which came and met Rusool Allah (saw) and said, "Come in, you are safe, and you will be obeyed."

Rusool Allah (saw) was not going to Medina as a guest but rather as a leader. Allah zaujal also says:

SURAH AN-NISA (4:64)

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ

"Every Messenger that We have sent, We sent them to be obeyed ..."

So the people are under a duty to follow the Messenger's of Allah. It was an amazing day when Rusool Allah (saw) entered into Medina, there was a huge celebration. People were greeting him. The men came out

armed, the Abyssinians were dancing with their spears, women stood on their rooftops, children flooded the streets just to catch a glimpse of Rusool Allah (saw).

Anas ibn Malik (ra) says, "The Messenger of Allah did come, and his companion. They were amongst the town people. Even the old people came out to greet them, climbing on top of houses and shouting, 'which one is he?!'", Anas Ibn Malik says, "We never saw such a sight before." People were very happy the Rusool Allah (saw) had arrived. Anas Ibn Malik (ra) said, "I witnessed the day he entered among us and I witnessed the day he died, and I never saw two days as those. I never saw two days like that in my life." Anas Ibn Malik (ra) says in another narration, "I witnessed two days. One day was the brightest and best day in my life and that was the day, Rusool Allah (saw) and Abu Bakr came into Medina. The other day was the darkest day and the worst day in my life, and that was the day in which Rusool Allah (saw) passed away and I have witnessed both of them."

So dear brothers and sisters the best day that Medina had ever had, was the day Rusool Allah (saw) had entered Medina and the worst day Medina has ever witnessed was the day Rusool Allah (saw) left them. Rusool Allah (Saw) was offered to stay in every house in Medina, but Rusool Allah (saw) wanted to stay with Banu Najjar, this is because Banu Najjar were his relatives. Hashim married a woman from Banu Najjar, Banu Najjar are from Khuzruj. Their for Abdul Muttalib, his maternal uncles were from Medina, from Banu Najjar. Rusool Allah (saw) wanted said he wanted to stay with Banu Najjar, then he asked them which house of Banu Najjar was closest to him. Abu Ayyub Ansari responded, that his house was. Rusool Allah (saw) thus stayed with Abu Ayyub. Rusool Allah (saw) wanted to stay on the lower level, while Abu Ayyub was trying to convince him to settle on the upper floor. The reason for this was because people visited Rusool Allah (saw) often, so it was more convenient for everyone for him to stay in the lower level. Finally Abu Ayyub agreed. Abu Ayyub said, "We had a container filled with water that fell. We were afraid that the water would drip on Rusool Allah (saw) so we used our blanket, and me and my wife only had that blanket. We used it to soak up the water and we had to sleep without that blanket." This is the generosity that the sahaba (ra) were willing to offer to Rusool Allah (saw).

Another example of the generosity of the people in Medina: Zaid bin Thabit (ra) said "The first gift made to the Messenger of Allah, after he took up residence in the home of Abu Ayyub was brought to him by myself. It was a big wooden bowl filled with bread crumbled up with milk and butter. I told him that my mother had sent him the bowl. He commented, 'may Allah bless her' then he called over his companions and they ate, then a wooden bowl came from Sa'd ibn Ubada, it was bread mixed with meat gravy." Zaid bin Thabit said, "not an evening went by without there being, at the door of the messenger of Allah, three or four people, who would come one after the other, carrying food. He remained there in the home of Abu Ayyub for seven months." These were mostly poor people, who were giving up their food for the messenger of Allah. People loved Rusool Allah (Saw).

A few young girls went out on the streets, and they were singing, "We are girls of the Banu Najjab. How wonderful if Muhammed were our neighbor!" Rusool Allah (saw) said, "Allah knows, that my heart loves you all." This was the relationship between the people of Medina and Rusool Allah (saw). Allah Zaujal had chosen the Ansar, to be the ansar of Rusool Allah (saw). Towards the end of the Prophet's (saw) life he said, "If it wasn't for hijra, I would consider myself to be a member of al-ansar."

What was the situation of Medina like when Rusool Allah (saw) migrated? There were five tribes living in Medina. Three of them were Jewish and two were Arab. The three Jewish tribes were; Banu Nadir, Banu Qurayza, and Banu Qaynuqa. Banu Qaynuqa lived in the center of Medina, the market place, they had a business of jewellery. They were previously settled in the outskirts of Medina but were driven out by a war between them and the other Jews. Both Banu Nadir and Banu Qurayza lived in forts in the outskirts of Medina. They had about 59 fortresses in which they lived in. They had a fighting force of about 2000. The two Arab tribes were; Al-Aus and Al-Khazraj. They had a fighting force of about 4000. One tribe lived in the north while the other lived towards the south inside Medina. So Medina was a sort of a city full of many villages, with areas specified for each tribe. The livelihood of the people of Medina was dependant on agriculture. They had palm groves for which the farmers would need money throughout the year, until the

time of harvest. The jewish tribes would lend the arabs money who would charge interest on the loan. This created some conflict or bitter feelings between the arab and the jews. This was the situaion prior to the advent of Islam .When islam cam , Medina had muslims , pagan worshippers and jews .. thus there were different ethnic groups. Rusool Allah (saw) had to be very careful while dealing with these people.

There were some people who were not happy of Rusool Allah's (saw) presence, to give an example of the complicated situation that existed due to the various ethnic groups is that, once Rusool Allah (saw) was riding on his donkey and he went towards a gathering which included arabs, muslim and non-muslim, and jews. When he went there his donkey caused some dust, Abdullah bin Ubayy (who later became the head of the munafiqeen) said, "Keep your dust away from us." Rusool Allah (saw) did not respond to that, Rusool Allah (saw) started to preach islam to them. When he was finished, Abdullah bin Ubayy said, "Don't come and bother us in our meetings with your talk. Stay home, and whoever comes to visit you, then tell them your stories." Abdullah ibn Rawaha, who was a muslim said, "No! We want him to come to our meetings and talk to us." People then started shouting and arguing, it seemed like a battle was going to occur. Rusool Allah (saw) started to calm them down. Rusool Allah (saw) said, "Sa'd didn't you see what Abdullah bin Ubayy did?" Sa'd asked him what happened and then he responded to Rusool Allah's response, "Oh Rusool Allah, Abdullah bin Ubayy was a man whom his people was almost going to appoint him king over them, when you arrived. So he feels that you have stripped him of his kingdom." So Sa'd was explaining how it was understandable that Abdullah was against Rusool Allah (saw), because the tribe of Khazraj was about to appoint Abdullah bin Ubayy as the king over them. So this was the situation that Rusool Allah (saw) was dealing with.

CD #2

When Rusool Allah (saw) reached Medina, he had four projects to work on.

- The masjid
- Establishing Brotherhood
- A covenant that would govern the relationship between the various groups in Medina.
- The establishment of the army

1ST PROJECT

THE MASJID

The masjid was the first thing Rusool Allah (saw) worked on when he arrived to Medina. It is to be noticed that the first thing that Rusool Allah (saw) worked on in Qubaa was also a masjid. The reason why it was the first project he launced is because al-masjid is the center of learning for the muslims. The Rusool Allah (saw) had Dar ul Arqam in Mecca and then he was going to built a masjid in Medina which would expand the functions of Dar ul Arqam.

Dar ul Arqam was a secret location where the muslims would meet to pray and teach. But since Rusool Allah (saw) now had established an islamic state, nothing needed to be kept a secret anymore rather they built a mosque called "Masjid-e-Nabvi".

How did they choose the location for the mosque?

Rusool Allah (saw) was riding his camel and people were pulling it towards their direction. Rusool Allah (saw) said, "Leave it, because it is being commanded by Allah." The camel while going through the streets of Medina stopped at a particular location which was a field for drying dates. This field belonged to two orphans in Medina. After the camel chose his location, Rusool Allah (saw) said, "This is our place." This would be the location for the masjid and the Prophet's (saw) living quarter.

Rusool Allah (saw) wanted to buy the area, but the orphans refused to sell, they said they wanted to give the land to Rusool Allah (saw). The building of Masjid-e-Mabvi began. They built it from mud-bricks and the roof was palm leaves. When it would rain the drops would fall right on top of their heads. The floor was just sand. Even though it was very simple, it was the most blessed masjid, this was where the first generation graduated from. Rusool Allah (saw) also took part, along with the sahaba, in the building of the masjid. The poet among them said, "If we sit down while the messenger of Allah is working, that is a misguided act on our behalf." Rusool Allah (saw) even carried the bricks for the masjid.

Some lessons from the building of the masjid

First lesson: The masjid was the first thing Rusool Allah (saw) did. Allah Zaujal says:
Al-Hajj (22:41)

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ

"[And they are] those who, if We give them authority in the land, establish prayer..."

So when Allah Zaujal grants them authority in the land the first thing they did was establish salah. By establishing a masjid they are establishing the center of salah.

Second lesson: Rusool Allah (saw) taught the sahabah through practice. Our beloved Prophet (saw) worked side by side with the sahabah, he did not give orders from a high place. This explains the role of leaders in islam.

Third lesson: Specialisation is respected in islam, people should do what they believe they are good at. This we can tell because when the Prophet (saw) and the sahabah were building the masjid-e-Nabvi, there was a man from NAJD who was with them. This man was a builder. He asked Rusool Allah (saw) if he should join them in carrying the bricks. Rusool Allah (saw) refused, instead he asked the builder to make the mixture for the bricks and make them.. Thus Rusool Allah (saw) asked him to do this because the builder needed to focus on doing what he was best at. This indicates that in our islamic work, everybody does not have to do the same thing. Everybody does not need to be a good da'i, imam, or a scholar. Allah has given everyone different gifts, people should be allowed to utilise these gifts to their full. A good leader will be able to recognize these gifts and advise his followers on how to strengthen these gifts. But keeping in mind that these gifted abilities should be used for the benefit of Islam.

What is the role of the masjid?

Allah Zaujal says in the Quran:

Al-Nur (24:36)

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا أَسْمُهُ وَيُسَبِّحَ لَهُ فِيهَا بِالْغُدُوِّ

وَالْأَصَالِ ﴿٣٦﴾

“[Such niches are] in mosques which Allah has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings”

Al-Nur (24:37)

رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ
الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ



“[Are] men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah. They fear a Day in which the hearts and eyes will [fearfully] turn about”

AL-NUR (24:38)

لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ
مَن يَشَاءُ بِغَيْرِ حِسَابٍ



“That Allah may reward them [according to] the best of what they did and increase them from His bounty. And Allah gives provision to whom He wills without account.”

1. This tells us that the masjid is just a building, the real essence of the building are the people inside the building. That is the spirit of the Masjid. The Quran talks about men who are in the houses of Allah, these men are not distracted by money, or making a living. Although they indeed do run businesses or they do earn for a living, but when they are present in the house of Allah, they are busy with the remembrance of Allah only. Thus the primary role of masjid is that it is a place for salah and zikr.
2. The masjid is the center of learning. In Mecca it was Dar ul Arqam and Masjid-e-Nabvi in Madina. These were the places where Rusool Allah (saw) would give his khutbas, talks, and lectures. Also the sahabas would sit in circles and sit together to study the Book of Allah.
3. Rusool Allah (saw) says, “If people come together in the house of Allah, studying the book of Allah Zaujal and reading it. Allah will give them four things; Safina (tranquility), rahma (mercy), angels will surround them, and Allah will mention their names in a gathering better than theirs.”

4. The masjid is a place for muslims to meet. It plays a vital role in their social life. Muslims who pray jama'a would meet five times a day. This would strengthen the bond of brotherhood between them. They also meet on juma'a and this word like jama'a means congregation. Congregation means an assembly of people gathering.
5. The masjid was a dwelling for the traveller and the poor. There was a place called Ahl ul Sufa which was built for such people in the masjid.
6. The masjid was the place where the armies set out from. The banners or the standards of war will be handed out inside the masjid.
7. The masjid was a place for da'wa. When the chirstians from Yemen visited, they stayed inside the masjids. They stayed there, so that they can see the muslims pray and have discussions with Muhammed (saw). This tells us that non-muslims should be allowed to enter masjids.

We talked about how the masjids of Rusool Allah (saw) and Masjid-e-Nabvi were simple. They didn't have all that fancy decorations.

So what is the ruling on such decorations?

Scholars say that 'tashheed' is allowed while 'zakhrufa' and 'naksh' is not. Tashheed means having good quality building material for the building itself. So after the masjid was first built from mudbricks, it was rebuilt with stones etc. the roof was replaced by wood and all this is allowed. However there is a difference in opinion about the decoration of the masjid. Some say it is haraam and some say it is mukroo. Even the ones who say it is muqroo, they say that if someone designates money to be used as a 'waqf', trust for a masjid, it is haraam to use that money to decorate the masjid. The money must be put in for the building of the masjid. This is because substance is more important than symbol.

The Masjid-e-Nabvi was simple (mud bricks) but the best of people graduated from there, and now you have huge, magnificent buildings but this merely shows how much money was thrown into this.

Virtues of Masjid-e-Nabvi

Rusool Allah (saw) says in a hadith narrated by Bukhari, "One salah in my masjid is better than 1000 salah in any other masjid except the Masjid ul Haram (Ka'aba)." Which means if you pray Isha once in Masjid-e-Nabvi, it is as if you prayed Isha for 83 years in any other masjid. This is the amount of blessing you get by praying in Rusool Allah's (saw) masjid.

Rusool Allah (saw) also says, "You should not travel to visit a masjid, except if it is one of three masjids; Al-Masjid ul Haram (Ka'aba), Al-Masjid ul Aqsa (Jerusalem), and this Masjid of mine (Masjid-e-Nabvi)."

Rusool Allah (saw) says, "There is a garden from the gardens of Paradise between my house and my pulpit, and my pulpit is on my Lake Fount (Al-Kauthar)" Book 30:112

Azaan

Abdullah bin Zaid, one of the sahabah of Rusool Allah (saw) saw a dream, at the time the Masjid-e-Nabvi's construction was complete. After the completion of the masjid they were now thinking of ways of how to invite people to prayer. Some of the suggestions were to; use a bell like the Christians or blow a horn like what the Jews in Medina could do. So Abdullah bin Zaid (ra) saw a dream; he saw a man carrying a bell, who

Abdullah asked how much he would sell that bell for. The man then asked him why he wanted it. Abdullah responded in the dream, that he wanted it to invite people to prayer. The man then asked him if he could suggest something better. Abdullah asked what it was. The man told him to say:

Allahu Akbar! Allahu Akbar!
Allahu Akbar! Allahu Akbar!

Ash-hadu Al La ilaha illAllah
Ash-hadu Al La ilaha illAllah
Ash-hadu anna Muhammadar RasoolAllah
Ash-hadu anna Muhammadar RasoolAllah
Hayya'a ala-salaah
Hayya'a ala-salaah
Hayya'a alal-falaah
Hayya'a alal-falaah
Allahu Akbar! Allahu Akbar!
La ilaha illAllah

Then the man waited for a while, he then said to Abdullah and told him that when you have to make iqama you say:

Allahu Akbar! Allahu Akbar!
Ash-hadu Al La ilaha illAllah
Ash-hadu anna Muhammadar RasoolAllah
Allahu Akbar! Allahu Akbar!
La ilaha illAllah

Abdullah bin Zayd later, related this dream to the Prophet (saw). Rusool Allah (saw) realized that this dream was meant to be fulfilled. He then asked Abdullah to teach the words to Bilal, who had a strong and beautiful voice. When Umar (ra) heard the new prayer call, he hurried to the mosque and said that he had heard this call in his dream. When more than one person sees the same dream, it is an indication that it is a true dream. Azaan has become one of the most prominent symbol of islam. It is the most outwardly or public symbol of islam.

In the beginning the direction of the Qibla was towards north. This was because they used to pray towards Jerusalem. A few months after hijrah the Qiblah changed from the north towards the south, the exact opposite direction facing towards Mecca.

Regarding Ahl us-Suffa

When the Qibla was towards the north, the people had built a shed to provide shade, and the place underneath it, was called As-Suffa. The definition of As-Suffa according to Ibn Hajr is that As-Sufa is a place at the back of the Masjid-e-Nabvi, it is shaded and it was prepared for the foreigners. The ones who don't have any family or any place to stay. Abu Huraira, who was also an ahl al-Suffa says (in Bukhari) about Ahl al-Suffa that, Ahl al- Suffa are the guests of Islam, they are the ones who don't have any family or wealth to fall back on. So they live in this place called As-Suffa. Now not everyone who lived there was forced to live there, because of their condition.

Some of them volunteered to join Ahl al-Suffa like Abu Huraira, who had enough wealth, but he chose to devote his time to studying and therefore he lived with the people of As-Suffa. He said about himself that, some people comment that ,how come Abu Huraira narrates more hadith than the muhajireen and the ansar? They wondered this because Abu Huraira was late in becoming a muslim. Abu Huraira narrated more hadith than anyone else. So Abu Huraira explains how the brothers from the muhajireen were busy with business, while he used to follow Rusool Allah (saw) with an empty stomach. He said that he was poor and had nothing but he would follow Rusool Allah (saw) all the time. So he would attend when the muhajireen were absent and he would remember, when they would forget. Then he would explain that the ansar were busy with their farms. He said that he was a poor man and that he would remember what they wouldn't.

Because Abu Huraira devoted all his time to studying he had time to review all the hadith of the Prophet (saw). Infact Abu Huraira said that he splits the night into three parts. One part for sleeping, one for praying, and one for reviewing the ahadith of Rusool Allah (saw) that he would hear throughout the day. The muhajireen and the ansar were busy with business and farms. Abu Huraira had nothing to occupy himself so he chose to join Ahl al-Suffa so he could study with Rusool Allah (saw) full time.

One source of livelihood for As-Suffa was the sadaqat that Rusool Allah (saw) sent to them. When Rusool Allah (saw) receive sadaqat he would send it to them. Also when he would receive a gift he would take some of it and give them the rest. Rusool Allah (saw) did not accept sadaqat for himself. Rusool Allah (saw) would encourage the sahabah who are well-off to invite the people of As-Suffa. One of the Ansar said that his father was among the people of As-Suffa. Rusool Allah (saw) ordered the sahaba to invite the Ahl ul-Suffa to their houses and so the sahabah came and invited some until 5 of them were left. Then Rusool Allah (saw) told them to go to that ansar's house and he fed them.

Rusool Allah (saw) says that whoever has food enough for two people should take a third and whoever has food enough for four people, such a person should take a fifth of sixth person with him. These sahaba, who were told to invite these people, were not millionaires. Rusool Allah (saw) asked them to invite a third when they have food enough for just two people.

This tells us that sacrifice and generosity has been part of Islam since the beginning. Allah Zaujal has repeatedly revealed ayats be kind to the orphans, the poor, the needy, being generous towards guests etc. All of these are ibadaat that have been encouraged from day one. So we should accept that being a muslim does demand sacrifice, and this we have to do, to seek the pleasure of Allah Zaujal Giving is big part of sacrifice.

Fatima (ra) was the daughter of Rusool Allah (saw), the most beloved to the messenger of Allah (saw). Fatima had to do all of the hard work at home. This even caused her hands to become injured and coarse. Ali ibn Talib told her that her father has received slaves, and then he advised her to go ask Rusool Allah (saw) for a servant. So Fatima (ra) goes to Rusool Allah (saw) and asks for a servant, Rusool Allah (saw) responded to his daughter, that I am not going to give you and leave the people of As-Suffa with hungry stomachs, because they don't have any money. I don't have any money to spend on them, so I'm going to sell these slaves and use that money to give to Ahl us-Suffa. This tell us how much concern Rusool Allah (saw) had for Ahl us-Suffa.

It should not be thought that Ahl us-Suffa would just sit and eat free food, and that they don't do any work. These were actually very active people in ibadat, these were true monks. They had immense knowledge, who were scholars, mujahideen, many of them became Shuhadah. For example one of the scholars who graduated from among the ranks of Ahl us-Suffa was Abu Huraira (ra), the most prolific narrator of the hadith of Rusool Allah (saw). Another member of Ahl us-Suffa was Hazrat Huzafia ibn Yamaan (ra), who narrated most of the ahadith about the end of time. Shuhada from among Ahl us-Suffa were Sufwan, Habib bin Isaaf, Hareem, Harifa ibn Nauman, Sarem bin Umair were shuhadah at the battle of Badar. Hanbala the one who was washed by the angels was a shaheed in Uhud. There were also some shuhadah from As-Suffa in Hudaibiyah and various other battles. They would also try to earn for a living my collecting date seeds and selling them as animal feed. They would try to make a living, but due to the difficult conditions in Medina they were forced into poverty.

The number of Ahl us-Suffa rose and decreased depending on the conditions. But on average they were 70. They used to live 24 hours at the back of Masjid-e-Nabvi. They were obvioulsy active in studying because they were close to the center of learning, Masjid-e-Nabvi, which was the university of islam. That is why these people have narrated a lot of ahadith.

The is a lot of importance of having a social welfare system in islam. People would stay at As-Suffa and eat at the houses of al-Ansar. To take care of social needs is also a part of da'wa. Ubadah ibn us-Samet (ra) said that, "Rusool Allah (saw) would become busy, so he would turn over the new muslim to us." He also said, "If a new muhajir (new muslim) would come to Rusool Allah (saw), and if Rusool Allah (saw) is busy then he would send him over to one of us to teach him Quran., Rusool Allah sent

to me a man, he stayed with me at home, and I would feed him as a member of my own family and then I would teach him Quran.”

Da’wa to them includes feeding and taking care of the muhajir. They were aware that these muhajir had left everything they own behind, thus were in need of help.

Rusool Allah (saw) wanted the muslim society to become organized, so he appointed representatives over these groups. Abu Huraira (ra) was Areef, areef is someone who represents people and would express, or convey the people’s need to the leader. So Abu Huraira (ra) was the representative of Ahl us-Suffa. If Rusool Allah (saw) wanted to give a message to Ahl us-Suffa, then he would convey it through Abu Huraira (ra).

2ND PROJECT

ESTABLISHING BROTHERHOOD

Allah Zaujal says in AL-IMRAN (3:103)

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ
 كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى
 شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ
 تَهْتَدُونَ ﴿١٠٣﴾

“And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.”

Allah Zaujal also sais in AL-ANFAL (8:63)

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ
بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿١٣﴾

“And brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together. Indeed, He is Exalted in Might and Wise.”

Allah Zaujal is telling Muhammed (saw) that it is Allah, that brought the hearts of the muslims together. And that even if Muhammed (saw) had spent all the money in the world, he couldn't have done this. This tells us that it is not possible to buy the hearts of men. This was a favour of Allah Zaujal to unite the hearts of the muhajireen and the ansar making them brothers.

Allah Zaujal says about al-Ansar in AL-HASHR (59:9)

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْأَيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ
هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً
مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ
شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾

“And [also for] those who were settled in al-Madinah and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.”

From this Ayat, we know that Allah has protected the Ansar from stinginess in their souls. These ayar are talking about brotherhood in general, but the brotherhood between the muhajireen and the ansar is unique. According to As-Sohaili some people said that this brotherhood started 5 months after hijra, some say 9 months after hijra, while others say it was established as soon as Masjid-e-Nabvi was built.

This brotherhood was like as if the muhajireen and the ansar were blood brothers. Even the rules of inheritance would apply to them as if they were blood-brothers. An example of this , was the bond between Sa'd bin Rabi'a and Abdur Rahman bin Auf. Abdur Rahman was one of the muhajireen, he is one of the ten who were given glad tidings of Jannah. Abdur Rahman bin Auf stayed in the house of Sa'd bin Rabi'a, an ansari.

Narrated Ibrahim bin Sad from his father from his grand-father:

Abdur Rahman bin Auf said, "When we came to Medina as emigrants, Allah's Apostle established a bond of brotherhood between me and Sad bin Ar-Rabi'. Sad bin Ar-Rabi' said (to me), 'I am the richest among the Ansar, so I will give you half of my wealth and you may look at my two wives and whichever of the two you may choose I will divorce her, and when she has completed the prescribed period (before marriage) you may marry her.' Abdur Rahman replied, 'I am not in need of all that. Is there any market-place where trade is practiced?' He replied, 'The market of Qainuqa.'" Abdur-Rahman went to that market the following day and brought some dried butter-milk (yogurt) and butter, and then he continued going there regularly. Few days later, 'Abdur Rahman came having traces of yellow (scent) on his body. Allah's Apostle asked him whether he had got married. He replied in the affirmative. The Prophet said, 'Whom have you married?' He replied, 'A woman from the Ansar.' Then the Prophet asked, 'How much did you pay her?' He replied, '(I gave her) a gold piece equal in weigh to a date stone (or a date stone of gold)! The Prophet said, 'Give a Walima (wedding banquet) even if with one sheep.' "

(Sahih Bukhari Book 3 Volume 34 Hadith 264)

These brothers would also advise each other. An example of that would be the brothers Salman and Abu Ad-Darda.

Narrated Abu Juhaifa:

The Prophet made a bond of brotherhood between Salman and Abu Ad-Darda'. Salman paid a visit to Abu Ad-Darda' and found Um Ad-Darda' dressed in shabby clothes and asked her why she was in that state. She replied, "Your brother Abu Ad-Darda' is not interested in (the luxuries of) this world." In the meantime Abu Ad-Darda' came and prepared a meal for Salman. Salman requested Abu Ad-Darda' to eat (with him), but Abu Ad-Darda' said, "I am fasting." Salman said, "I am not going to eat unless you eat." So, Abu Ad-Darda' ate (with Salman). When it was night and (a part of the night passed), Abu Ad-Darda' got up (to offer the night prayer), but Salman told him to sleep and Abu Ad-Darda' slept. After sometime Abu Ad-Darda' again got up but Salman told him to sleep. When it was the last hours of the night, Salman told him to get up then, and both of them offered the prayer. Salman told Abu Ad-Darda', "Your Lord has a right on you, your soul has a right on you, and your family has a right on you; so you should give the rights of all those who has a right on you." Abu Ad-Darda' came to the Prophet and narrated the whole story. The Prophet said, "Salman has spoken the truth."

(Sahih Bukhari Book 3 Volume 31 Hadith 189)

Salman was a muhajir but not from Mecca, he came from Persia to Medina in search of the Prophet (saw). But still he was made the brother of Abu Ad-Darda by Rusool Allah (saw).

The Ansar were thus very co-operative and giving towards the muhajireen.

Narrated Abu Huraira:

The Ansar said (to the Prophet), "Please divide the date-palm trees between us and them (i.e. emigrants)." The Prophet said, "No." The Ansar said, "Let them (i.e. the emigrants) do the labor for us in the gardens and share the date-fruits with us." The emigrants said, "We accepted this."

(Sahih Bukhari Book 5 Volume 58 Hadith 126)

Though the agreement was that the muhajir will do half of the work, that didn't happen and that the Ansar ended up doing most of the work! The muhajirun came to Rusool Allah (saw) and said, Oh Messenger of Allah, we have never seen people like this, they comfort us when they are poor and they are generous when they are well off, they work in their farms and then they split their harvest with us.

Then, Narrated Anas ibn Malik:

The Immigrants (Muhajirun) said: Apostle of Allah! The Helpers (Ansar) got the entire reward. He said: no, so long as you pray to Allah for them and praise them.

(Dawud Book 41 Hadith 4794)

This now tells us the value of being grateful. If you can not give then we are obliged to thank the person who is generous to us, and pray for him/her. To wish good for others is a part of becoming a Muslim. Of course Allah deserves to be thanked the most!

The bond of brotherhood was in pairs between the muhajireen and the ansar. And this lasted till the situation of the muhajireen improved. Once their conditions improved the brotherhood of the pairs dissolved, but the general brotherhood of the ummah remained. The inheritance laws now only apply to blood relatives.

Allah Zaujal says in AL-ANFAL (8:75)

وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَٰئِكَ مِنْكُمْ
وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ
عَلِيمٌ

“And those who believed after [the initial emigration] and emigrated and fought with you - they are of you. But those of [blood] relationship are more entitled [to inheritance] in the decree of Allah . Indeed, Allah is Knowing of all things.”

A new community was developed in Medina, based on a new bond. Usually in Arabia the recognized bonds were; blood relationships, economical relationships. But then a community was born based on faith. It was mentioned that in Medina there were Arab pagans, Arab Christians, muslims and then there were jews. This multiethnic society caused some conflicts or disputes in the city. One example mentioned was when Rusool Allah (saw) went in a gathering to do da'wa and war was about to break out between the Muslims and Ka'afirs.

When Rusool Allah (saw) was trying to establish an ummah based on imaan, Allah Zaujal revealed ayat asking Muslims to first break down your previous alliances.

Allah Zaujal says in AT-TAUBA (9:23)

يَتَّيِّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا
الْكُفْرَ عَلَى الْإِيمَانِ وَمَن يَتَوَلَّهُمْ مِّنكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٣﴾

“O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever does so among you - then it is those who are the wrongdoers.”

Thus Allah Zaujal is now telling the muslims that you need to terminate the relationships of loyalty that you have with your tribes, if they are not muslim.

And Allah Zaujal says in *AL-MUMTAHINAH* (60:1)

يَتَّيِّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ
تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ
الرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَادًا
فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ
بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١﴾

“O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth, having driven out the Prophet and yourselves [only] because you believe in Allah , your Lord. If you have come out for jihad in My cause and seeking means to My approval, [take them not as friends]. You confide to them affection, but I am most knowing of what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the soundness of the way.”

AL-MUMTAHINAH (60:2)

إِن يَتَّقُواكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُمُ
بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ﴿٢﴾

“If they gain dominance over you, they would be to you as enemies and extend against you their hands and their tongues with evil, and they wish you would disbelieve.”

AL-MUMTAHINAH (60:3)

لَنْ تَنْفَعَكُمُ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَمَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ
بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣﴾

“Never will your relatives or your children benefit you; the Day of Resurrection He will judge between you. And Allah, of what you do, is Seeing.”

The muslims then had to follow new rules. The former alliances with tribes needed to end. This was about the relationship of the Muslims and non-muslims in general. There were also some ayat revealed related to the relationship of the muslims and the People of the Book (jews and Christians). This is because in Medina there were also people of the Book. The Arabs in Medina had this on-going relationship with the Jews; neighbourly, economical or political. Allah Zaujal revealed ayat to deal with this issue.

Allah Zaujal says in AL-MAIDAH (5:51)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ
أَوْلِيَاءُ بَعْضٍ وَمَن يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ مِنهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴿٥١﴾

“O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people.”

This Ayat tells us that if a muslim has allied with the People of the Book, then he will become a disbeliever., he will become one of ‘them’.

Allah Zaujal says in AL-IMRAN (3:100)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم
بَعْدَ إِيمَانِكُمْ كُفَرِينَ ﴿١٠٠﴾

“O you who have believed, if you obey a party of those who were given the Scripture, they would turn you back, after your belief, [to being] unbelievers.”

AL-IMRAN (3:101)

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ
رَسُولُهُ ۖ وَمَنْ يَعْصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿١٠١﴾

“And how could you disbelieve while to you are being recited the verses of Allah and among you is His Messenger? And whoever holds firmly to Allah has [indeed] been guided to a straight path.”

Thus again the muslims are being warned that, if they follow the ways of the Jews and Christians in Medina then they will become disbelievers.

Allah Zaujal says in AL-BAQARAH (2:120)

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ
إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ
مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٣٠﴾

“And never will the Jews or the Christians approve of you until you follow their religion. Say, “Indeed, the guidance of Allah is the [only] guidance.” If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper.”

All the relationships of loyalties have been cut off.

An important aqeedah of islam is that, it first asks us to negate then it affirms. Like when a muslim says, ‘la ilaha illAllah’, the first part is, ‘there is no god..’, thus it first asks you to disbelieve in all the gods that you previously believed in, then ‘..but Allah’ thus your faith in Allah is then established. Precisely similarly, Allah here asks muslims to first break their ties with the disbelievers and then affirms Who muslims loyalty should be towards.

Allah Zaujal says in AL-MA’AIDAH (5:55)

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ
وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾

“Your ally is none but Allah and [therefore] His Messenger and those who have believed - those who establish prayer and give zakah, and they bow [in worship].”

AL-MA'AIDAH (5:56)

وَمَن يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾

“And whoever is an ally of Allah and His Messenger and those who have believed - indeed, the party of Allah - they will be the predominant.”

A new community is established based on faith, this community is the ‘party of Allah’.

Allah Zaujal says in AL-FATH (48:29)

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ
تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي
وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ
كَزَرْعٍ أَخْرَجَ شَطْئَهُ فَفَازَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سَوَابِهِ ۖ يُعْجَبُ
الزَّرَّاعُ لِيَغِيظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
مِنْهُمْ مَّغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾

“Muhammad is the Messenger of Allah ; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers

- so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward."

Virtues of Al-Ansar

Narrated Al-Bara:

I heard the Prophet saying (or the Prophet said), "None loves the Ansar but a believer, and none hates them but a hypocrite. So Allah will love him who loves them, and He will hate him who hates them." (Sahih Bukhari Book 5 Volume 58 Hadith 127)

Another hadith mentioned in Bukhari is that Rusool Allah (saw) said that if the ansar take one path and the rest of the people would take another path, I would follow the path of al-Ansar and if I hadn't made hijra, I would consider myself a member of the ansar.

Narrated Musa bin 'Uqba:

'Abdullah bin Al-Fadl told me that Anas bin Malik said, "I was much grieved over those who had been killed in the Battle of Al-Harra. When Zaid bin Arqarr heard of my intense grief (over the killed Ansar), he wrote a letter to me saying that he heard Allah's Apostle saying, O Allah! Forgive the Ansar and the Ansar children. The sub narrator, Ibn Al-Fadl, is not sure whether the Prophet also said, and their grand-children." Some of those who were present asked Anas (about Zaid). He said, "He (Zaid) is the one about whom Allah's Apostle said, 'He is the one whose sound hearing Allah testified.'" (Sahih Bukhari Book 6 Volume 60 Hadith 429)

In another narration Prophet (saw) said that people will increase and the ansar will decrease then Rusool Allah (saw) says accept from the ones who do good and overlook mistakes, he then said, in the name of Allah I love Al-Ansar, the Ansar have done their part , now it is your turn. Prophet Muhammed (saw) is telling us that the Ansar have done their duty and now it's the Muslims turn to their duty.

This was about the 2nd project of Rusool Allah (saw) in Medina: establishing a community based on brotherhood. We should keep in mind that shaitan is always trying to disunite us. Muslims need to be aware of this wuswasa and fight it. We need to be aware that shaitan is constantly plotting to break this bond of brotherhood among muslims.

And that is why Allah Zaujal says in AL-ISRA (17:53)

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ
إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا

"And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy."

3RD PROJECT

COVENANT THAT GOVERNED THE RELATIONSHIP BETWEEN COMMUNITIES IN MEDINA

A covenant is called 'al 'waheeqa', or the document. This document governed the relationship of the communities of Medina

It is narrated by ibn Ishaq, "This messenger of Allah wrote a contract between the immigrants and the helpers in which he expressed conciliation."

The Covenant:

In the name of Allah The Merciful, The Beneficient

-This is a document from Muhammed, the unlettered Prophet, between the believers and Muslims of Quraish, and Yathrib and their followers, allies, and supporters. Establishing that they are one nation apart from all others.

-The immigrants from Qurasih will maintain their current practice and will honour blood money contracts between themselves and will treat their weaker members with kindness and justice.

-The Banu auf shall maintain their current practice and honour their former blood money contracts , each party treating their weaker members with kindness and justice among all believers.

(Then a reference was made to each clan of the helpers and to the families of each home. He went on to say ...)

-The believers shall not leave anyone among them burdened by debts without giving him in kindness and paying for him any ransom, money, or blood money he owes.

-A believer will not ally with any freed man of a second believer against that man. Pious believers shall act against any of their own people; who practice evil, or seek to bring harm, sin, aggression, or corruption among believers. Believers will unite against anyone doing this, even if he being one of their own sons.

-No believer shall kill any believer for any disbeliever, nor shall he help a disbeliever against a believer.

-Allah's protection is all one; the least of them can offer protection to others.

-Believers are allies to one another excluding others.

(Meaning we are a nation excluding everyone else.)

-Jews who become Muslim shall receive help and equality. They shall not be mal-treated nor will others be helped against them. Peace for all believers.

-No peace shall be accepted for any one believer, to the exclusion of others, the entire community is responsible if an individual failed to carry out his duty when the battle is for Allah's cause.

-Among them equality and justice must prevail.

-In every expedition we engage in, riders shall take turns on their mounts.

- Believers shall avenge one another for blood-shed in Allah's cause.
- Believers who are pious are well-guided on the straightest of paths.
- No polytheist shall be allowed to offer protection, for the property or persons of Quraish. Nor try to interfere with any believer.
- Anyone who has clearly aggressed against and caused the death of any believer shall be subject to retaliation, unless the dead person's executor can be satisfied. Believers as a whole shall take action against him and no excuse will be acceptable.
- It shall not be permissible for any believer who has accepted what is in this document, and who believes in Allah, to give help or shelter to any wrong-doer. Any believer who does this shall be the object of Allah's curses and anger on Judgement Day. And neither compensation nor excuse will be acceptable.
- Any matter in which you disagree must be referred to Allah All-Mighty, and Glorious is He and to Muhammed (saw).
- The Jews shall pay expenses along with the Muslims, so long as they are allied in war-fare.
- The Jews of Bani Auf and Muslims would live together as two separate nations. The Jews will have their religion, the Muslims their own. This applies to their freemen and to them themselves, except for those who commit sins and are unjust. Such persons only harm themselves and their families.
- What applies to Bani Auf shall also apply to the Jews of Banu Najjar, Banu Harith, Banu Sa'ada, Banu Jishum, Banu ul-Aus, Banu Thaaluba, Banu Jifna, and Banu Shutaiba.
The close associates of the Jews shall be viewed as themselves; none of them shall go to war without Muhammed's permission. However he is not thereby constrained from taking revenge for injury.
- Whoever attacks another may do so to protect himself and his family, but act not unjustly. For Allah condemns such acts.
- The Jews shall bear their own expenses, the Muslims theirs.
- Both nations must help one another, against any who fight those who adopt this document. They must give one another advice and consult one another. Do good and avoid evil.
- A man is not held blameworthy on behalf of his allies.
- Help must be given to those wronged.
- The center of Yathrib shall be a sanctuary for those who agree to this document.
- One's neighbor shall be treated as oneself, without being harmed.
- No property shall be encroached upon without the permission of its owner.
- In the case of any dispute or incident occurring between those agreeing to this document and involving consequences likely to be harmful, the matter must be referred to Allah, and to Muhammed the Messenger of Allah.
- Allah acknowledges what is very good and pious in this document, the Quraish and their allies are not to be helped or given protection.

-Those accepting this document must help one another against anyone attacking Yathrib, if they are called upon to make peace, to do so, and keep it, then they will be making peace. If they make a similar demand then it is up to the muslims to agree, if the warfare is over the faith.

-Each participant shall receive whatever portion is due to him from his own side's winnings.

-This document will not provide protection to people who are wrong-doers or unjust.

-Whoever goes to war will be safe, or whoever leaves will be safe, whoever stays in the town will be safe except for those who have sinned or have been unjust. Allah provides protection for those who are good.

We talked about the covenant which governed the relationship between the various communities; polytheist Arabs, Muslim Arabs and the Jewish tribes of Medina.

Comments on the covenant

- Here you have a faith based community, an ummah based on faith, this was an unusual concept among the arabs, who used to base their unity on the relationship of blood. Rusool Allah (saw) came up with this new concept, which says that we are brothers because we are believers. A statement in the covenant was that 'Believers are allies to one another excluding others'. Thus we are excluding everyone else. This might be one of the reasons why Rusool Allah (saw) gave many orders to distinguish the Muslims from the jews. There are many obvious distinctions between the pagan worshippers and the Muslims whereas there are some similarities between muslims and the People of the Book. Muhammed (saw) wanted to keep the muslim identity distinct. You will find that there are many ahadith ordering Muslims to be different than the jews in Medina.

For example Rusool Allah (saw) noticed that the jews of Medina did not pray in leather socks so Rusool Allah (saw) allowed muslims to pray in leather socks. The jews in Medina would not dye with henna so Rusool Allah (saw) instructed muslims to dye their hair with henna. This is for men. Another incident:

Narrated Ibn Abbas:

When the Prophet arrived at Medina, the Jews were observing the fast on 'Ashura' (10th of Muharram) and they said, "This is the day when Moses became victorious over Pharaoh," On that, the Prophet said to his companions, "You (Muslims) have more right to celebrate Moses' victory than they have, so observe the fast on this day." (Sahih Bukhari book 6 Volume 60 Hadith 202)

Therefore Rusool Allah (saw) meant that we, as Muslims, are closer to Moses because he was a Muslim too. Rusool Allah (saw) started the tradition of fasting on the 10th of Muharram called Ashura, however before he passed away, he said that if he lives till next year than he will also fast the ninth of Muharram. Thus he was going to fast the ninth and the tenth to distinguish the Muslims from the Jews who would only fast on the 10th of Muharram.

- This document was establishing authority of Rusool Allah (saw) who entered Medina as a guest. Rusool Allah (saw) was invited there, but he was actually there to be followed.

Allah Zaujal says in *AN-NISA (4:64)*

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ

"And We did not send any messenger except to be obeyed by permission of Allah..."

So Rusool Allah (saw) was meant to be followed and he was establishing his authority by the will of Allah Zaujal, through various means and one of them was this covenant. All of the first four projects of Rusool Allah (saw) which were; The masjid establishing brotherhood, a covenant that would govern the relationship between the various groups in Medina and the establishment of an army, all four

contributed to the establishment of the authority of Muhammed (saw), the one who was sent by Allah to bring people out of darkness and into light.

So it is mentioned in the document that if there is any matter in which you disagree must be referred to Allah All-Mighty, and Glorious is He and to Muhammed (saw). The only name of an individual mentioned in this document, is that of Muhammed (saw). Any matter of dispute that occurs between the Jews and the Arabs, among the Arabs, between a citizen of Medina and an outsider. All of these matters need to be referred to Allah and the Messenger of Allah. This meant that now Allah's rule will prevail in Medina, along with the sunnah of Muhammad (saw). This was agreed by everyone in Medina, muslims, and non-muslims.

- Relationship with the Jews:

It is clear from the covenant that Rusool Allah (saw) was extending a hand of tolerance towards the people of the book. You find that this document considers Jews to be citizens of Medina, thus citizens of an Islamic state. They were granted religious freedom, they were allowed to worship according to their teachings and it was the responsibility of the Islamic state to protect them. On the other hand the Jews were required to support the Muslims against any enemy that attacked Medina. They were also required to give sincere counseling to the Muslim state, and never conspire against it, and to never withhold information that was necessary for the security of the Medina. Also nobody was allowed to leave Medina, without the permission of Rusool Allah (saw). The Jews were under a duty to refer to Muhammed (saw) in any dispute that might arise between them and the Muslims.

This was where the relationship of the Jews and the Muslims started, however from there on, their relationship only went downhill. The reason for this was the response of the Jews of the Muslim presence in Medina. But from the Muslim side, Muhammed (saw) tried live peacefully in Medina via the covenant (by giving them protection, equal rights, and freedom); however the Jews did not let this happen.

- Establishment on the sanctity of Medina:

Mecca was considered to be 'haram' by the Arabs. Haram is a sanctuary, it was holy. Rusool Allah (saw) did the same with Medina. It is mentioned in the document that the center of Yathrib is a sanctuary for everyone in this covenant. This includes not cutting down trees; they are not allowed to hunt, and they are not allowed to fight or carry weapons within the boundaries of this area.

These were a few comments regarding this covenant.

Some of the sahabah were held back from doing hijra, so they came after Rusool Allah (saw) came to Medina. One of these sahabah was Suhayb Ar-roomi (ra). Suhayb (ra) was imprisoned by the Romans in one of the wars between the Romans and the Arabs. Suhayb ended up growing up among the Romans and he acquired their language. Thus he would have a roman accent when he would speak Arabic. He was sold from one master to another ending up in the hands of Abdullah ibn Judan.

Abdullah ibn Judan was a wealthy man in Mecca, who freed Suhayb (ra). Suhayb (ra) was a bright, intelligent, and an active person. He started his own business, and soon acquired wealth. When he wanted to make hijra, he dug up a hole, hid his wealth somewhere, and then left. Some of the people of the Quraish followed him, and told him that, "you came to us as a, poverty stricken beggar, with us you grew wealthy and acquired status, and now you want to take yourself and your money away? By Allah we will not allow

this to happen.” Suhayb asked them if he could pay for his freedom, they said then they said, “Then we will allow you to go.” In another narration it said that when Suhayb (ra) saw the Quraish following him, Suhayb drew out 40 arrows, and threatened that he will stick each arrow into them, and after the arrows finish he said he would draw out his sword and fight and then the Quraish will know that he is a man. He then demanded, that he be let go, in return for his money.

This story of Suhayb (ra) represents an immigrant who went to Mecca, settled there, earned his living and gained a status. But when he wanted to leave Mecca (hijra) for the sake of Allah, he faced hindrances. The Muslims in the west today should take heed in the story of Suhayb Ar-Rumi (ra). The muhajireen who moved from Mecca to Medina, were feeling homesick. They wanted to go back to Mecca. Infact Bilal (ra) used to say, “May Allah curse Utba bin Rabi’a, Shayba bin Rabi’a, Umayyay bin Khalaf, because of whom they were driven out of Mecca into this land of diseases.” Medina had swampy land, due to which a lot of diseases such as malaria, or fever were common.

Yahya related to me from Malik from Hisham ibn Urwa from his father that A'isha, umm al-muminin said, "When the Messenger of Allah, may Allah bless him and grant him peace, came to Madina, Abu Bakr and Bilal came down with a fever. I visited them and said, 'Father, how are you? Bilal, how are you?'" She continued, "When Abu Bakr's fever worsened he would say, 'Every man is struck down among his people in the morning -death is nearer than the strap of his sandal.'"

When it left Bilal, he raised his voice and said, 'Would that I knew whether I will spend a night at the valley of Makka with the idhkhair herb and jalil herb around me. Will I go one day to the waters of Majinna? Will the mountains of Shama and Tafil appear to me?' " ' A'isha continued, "I went to the Messenger of Allah, may Allah bless him and grant him peace, and informed him. He said, 'O Allah! Make us love Madina as much as we love Makka or even more. Make it sound and bless us in our sa' and mudd. Remove its fever and put it in al-Juhfa.' "(Malik Book 45 Hadith 45.4.14)

In another narration when Aisha when to visit, even Amr bin Fuhaira was down with fever and when she asked him how he was, he also did not reply and would say, “I have found death before tasting it, a coward has his demise right above him. Every man fights hard with all his power, as a bull protects its skin with its horns.”

Abu Bakr was talking about death, Bilal (ra) speaks about Shama and Tafil which are two mountains in Mecca, and Amr talks about his death. All of these men are homesick and they want to go back to Mecca. These people were forced out of their homes and went into a place in which they didn't really to CHOOSE to live in. After that you become sick!! It is understandably a horrible feeling. They also didn't have their family around, to have someone to take care of them. So Rusool Allah (saw) felt very sorry for the sahabah (ra) and made the dua, mentioned in the hadith. And SubhanaAllah due to the dua, the muhajireen ended up loving Medina more than anyplace in this World.

In fact when they opened Mecca Abu Bakr (ra), Umar (ra), Uthman (ra), Bilal (ra) all chose to stay in Medina. And the fact of the matter is that everyone who has faith is his/her heart will love Medina. Until this day there is a special feeling in the hearts of believers when they enter the city of Rusool Allah (saw). When you enter Mecca, and see the huge pillars masjid ul-haram you have this feeling of magnificence but when you go to Medina which is flat, unlike Mecca which is mountainous, you have a different feeling than what you feel in Mecca. In Medina you experience a feeling of tranquility. You feel at peace. It is a beloved place for any believer. This is due to the barakat of the dua of Rusool Allah (saw).

The first new-born in Medina was Asma bint Abu Bakr (ra), she says, “When I immigrated I was at term, when I came to Medina, I stayed in Quba and gave birth to him there (Abdullah bin Zubair).” She then took him to Rusool Allah (saw) and placed the new born in his lap. Rusool Allah (saw) called for a date, which Rusool Allah (saw) chewed and then he placed the chewed date into the mouth of Abdullah bin Zubair.

Asma said that the first thing that entered the baby's mouth was from the mouth of Rusool Allah (saw). Rusool Allah (saw) then prayed for Abdullah and blessed him. Asma said that Abdullah was the first baby born in Islam.

Narrated Asma:

That she conceived 'Abdullah bin Az-Zubair. She added, "I migrated to Medina while I was at full term of pregnancy and alighted at Quba where I gave birth to him. Then I brought him to the Prophet and put him in his lap. The Prophet asked for a date, chewed it, and put some of its juice in the child's mouth. So, the first thing that entered the child's stomach was the saliva of Allah's Apostle. Then the Prophet rubbed the child's palate with a date and invoked for Allah's Blessings on him, and he was the first child born amongst the Emigrants in the Islamic Land (i.e. Medina).

(Sahih Bukhari Book 5 Volume 58 Hadith 248)

Thus this shows that the sahabah considered the beginning of Islam in Medina, because that was where the first Islamic state had formed. As if the first 13 years spent in Mecca was a preparation for this. Asma did not say first child born after hijra or first child born in Medina. This was the first child born in Islam. Islam only became complete when Muslims started living together in a Muslim society in a Muslim state, following the Rules and Regulations of Allah Zaujal. This makes US realize that we are missing a lot!

Abdullah ibn Salam (ra) was the most knowledgeable rabbi in Medina. When he heard of the coming of the Prophet (saw), he decided to go and meet him. In one narration of Imam Ahmed Abdullah ibn Salam says that when he saw the face of Rusool Allah (saw), he knew that this was not the face of a liar. SubhanAllah truth shined out from the face of Rusool Allah (saw). As mentioned Abdullah ibn Salam was a rabbi (scholar), he wanted to test Muhammed (saw) whether he was the true messenger or not. These rabbis knew of signs related to the upcoming prophet.

Narrated Anas:

When the news of the arrival of the Prophet at Medina reached 'Abdullah bin Salam, he went to him to ask him about certain things, He said, "I am going to ask you about three things which only a Prophet can answer: What is the first sign of The Hour? What is the first food which the people of Paradise will eat? Why does a child attract the similarity to his father or to his mother?" The Prophet replied, "Gabriel has just now informed me of that." Ibn Salam said, "He (i.e. Gabriel) is the enemy of the Jews amongst the angels. The Prophet said, "As for the first sign of The Hour, it will be a fire that will collect the people from the East to the West. As for the first meal which the people of Paradise will eat, it will be the caudate (extra) lobe of the fish-liver. As for the child, if the man's discharge precedes the woman's discharge, the child attracts the similarity to the man, and if the woman's discharge precedes the man's, then the child attracts the similarity to the woman."

On this, 'Abdullah bin Salam said, "I testify that None has the right to be worshipped except Allah, and that you are the Apostle of Allah." and added, "O Allah's Apostle! Jews invent such lies as make one astonished, so please ask them about me before they know about my conversion to Islam . "The Jews came, and the Prophet said, "What kind of man is 'Abdullah bin Salam among you?" They replied, "The best of us and the son of the best of us and the most superior among us, and the son of the most superior among us."The Prophet said, "What would you think if 'Abdullah bin Salam should embrace Islam?" They said, "May Allah protect him from that." The Prophet repeated his question and they gave the same answer. Then 'Abdullah came out to them and said, "I testify that None has the right to be worshipped except Allah and that Muhammad is the Apostle of Allah!" On this, the Jews said, "He is the most wicked among us and the son of

the most wicked among us." So they degraded him. On this, he (i.e. 'Abdullah bin Salam) said, "It is this that I was afraid of, O Allah's Apostle. (**Sahih Bukhari Book 5 Volume 58 Hadith 275**)

In the incident mentioned above when Abdullah ibn Salam, claimed that Gibrael an enemy of the Jews, Rusool Allah (saw) in response recited the ayat in *Surat ul Baqarah (2:98)*

"Whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael - then indeed, Allah is an enemy to the disbelievers."

You thus, cannot pick and choose who you like and dislike. All of the angels are made by Allah and they all obey Him. There is no such thing as an enemy or a friend angel. Rusool Allah (saw) was correcting this error in Abdullah ibn Salam's aqeedah.

Another thing to note is Rusool Allah's (saw) answer to the the second question. Now fish liver might not be a very desirable meal in this world, but things in Jannah will be different. Things may seem similar but are actually very different in Jannah. The answer to the third question is now scientifically proven. Now science says that if the gene of the father is dominant in the child then the child will resemble the father and the same goes for the mother if the gene of the mother is dominant in the child. This is what Rusool Allah (saw) is saying because the genes are carried in the fluid; sperm of the man and egg of the woman.

The way the Jews had changed their opinion of Abdullah ibn Salam shows the extent to which they lie. Incidents such as this one are what contributed to the deterioration of the relationship of the Muslims and the Jews. Jews were stubborn on refusing that Muhammed (saw) as the messenger of Allah, and Islam is the true and final religion. Also they would often talk against the Islamic state behind the scenes.

In an authentic narration Ibn Abbas (ra) says that when Abdullah ibn Salam, Thalaba ibn Saya, Usayd ibn Saya, Asad ibn Ubayd and some other jews became Muslim, the other rabbis of the Jews said that these people who have followed the religion of Muhammed (saw) are the most evil among us. They thought that if they were righteous they would not have left the religion of their fore-fathers.

Allah Zaujal says in *Surah AL-IMRAN (3:113)*

لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ
الَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾

"They are not [all] the same; among the People of the Scripture is a community standing [in obedience], reciting the verses of Allah during periods of the night and prostrating [in prayer]."

AL-IMRAN (3:114)

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَيُسِرُّونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾

“They believe in Allah and the Last Day, and they enjoin what is right and forbid what is wrong and hasten to good deeds. And those are among the righteous.”

AL-IMRAN (3:115)

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوا ۖ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٥﴾

“And whatever good they do - never will it be removed from them. And Allah is Knowing of the righteous.”

Allah Zaujal is saying that not all the people of the book are disbelievers, some of them did accept Islam. Allah praises people such as Abdullah ibn Salam in these ayat. These ayat will apply to any christian or jew who reverted to Islam and not only that but practiced Islam.

A very important event occurred 14 months after the hijra of Rusool Allah’s (saw), and that was the change of the Qibla. In Mecca Rusool Allah (saw) would pray towards Jerusalem BUT the Ka’aba would come in between, thus he would be facing the Ka’aba and Jerusalem. But when they moved to Medina Ka’aba was then in the opposite direction of Jerusalem. Rusool Allah (saw) wanted to face the Ka’ba but he didn’t dare ask Allah Zaujal about it. Then in Medina Allah Zaujal revealed ayat telling the muslims to face the Qibla of Ibrahim (as), the Ka’aba. Rusool Allah (saw) prayed towards the new Qibla, and one of the sahabah who was with him went back to his people who were a few miles outside of Medina. He saw that they were praying Asr towards Jerusalem, while they were in salat, he said, “I bear witness that I just prayed with Rusool Allah (saw) towards Mecca.” They all turned in their salah, towards Mecca. This shows the obedience they had for Rusool Allah (saw) and the trust that was present among the muslim community.

But this event also caused some controversy, in fact it was a very controversial event. Allah Zaujal revealed over 40 ayat in Surat ul-Baqarah dealing with this issue alone!! Ibn-ul-Qayyum says that this was a test from Allah Zaujal for the people and of them, the mushrikeen. The mushrikeen said about Rusool Allah (saw) that: ‘he has reverted back to our Qibla and he will revert back to our religion’ because the Ka’abah was the Qibla of the pagan worshippers in Arabia. Ibn-ul-Qayyum said that it was a test for the hypocrites who said that Muhammed (saw) doesn’t know what he’s doing, and that he changes his mind. It was a test from Allah Zaujal for the Jews, who said about Muhammed (saw), ‘he has left the Qibla of the anbiya before him and that shows you that Muhammed is not a prophet of Allah.’ The jews considered Jerusalem to be the Qibla of the anbiya. Also it was a test for the believers to see if there are firm in following Rusool Allah (saw), in other words to see if they change the Qibla with him or not. Thus it was a trial from Allah Zaujal for these four groups.

Allah Zaujal revealed *AL-BAQARAH (2:142)*

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ عَن قِبْلَتِهِمُ الَّتِي كَانُوا
عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ
مُسْتَقِيمٍ ﴿١٤٢﴾

The foolish among the people will say, "What has turned them away from their qiblah, which they used to face?" Say, "To Allah belongs the east and the west. He guides whom He wills to a straight path."

Who is the one who created Ka'aba, Mecca, or Jerusalem? All of it belongs to Allah Zaujal... as the ayat says 'to Allah belongs the east and the west'... therefore it is up to Allah Zaujal to decide, towards which direction He wants his followers to pray. He has the authority to tell where to face. The Jews would say Allah can not change His mind, either the first Qibla was right or the second was right. They would then go on to say that if the first Qibla is right then your prayers now is wasted and if the second Qibla is right then all your previous prayers are wasted. In response to this claim by the Jews, Allah Zaujal revealed another ayat.

AL-BAQARAH (2:143)

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ
وَيَكُونَ الرُّسُولُ عَلَيْكُمْ شَهِيدًا ۚ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ
عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرُّسُولَ ۚ أَمَّا عَنْ بَنِي إِسْرَءِيلَ
فَمَا يَكُنْ لَكُم بِهِ مِنْ عَمَلٍ ۚ إِنَّكُمْ أَعْيُنُكُمْ إِنَّا
لَعَلَّاهُ بِالنَّاسِ لِرَعُوفٍ رَحِيمٍ ﴿١٤٣﴾

And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful.

Ibn Kathir comments on this and says, "likewise We have made you the best of nations, the very essence of the World. The most noble of all groups, the most honorable of **the ancient and the high born**, so that you may be witnesses on the Judgement day against those who have combined against you, and so that they may give testimony on that day to your great virtue." Allah makes it clear in this ayat that a believer's prayers towards Jerusalem will never be wasted, thus rejecting Jew's idea that if a person died before this revelation, then all of his/her prayers are wasted.

AL-BAQARAH (2:144)

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ
 شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ
 الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا
 يَعْمَلُونَ ﴿١٤٤﴾

We have certainly seen the turning of your face, [O Muḥammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-ḥaram. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who have been given the Scripture well know that it is the truth from their Lord. And Allah is not unaware of what they do.

AL-BARARAH (2:145)

وَلَيْنَ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ
 بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَيْنَ أَتَبَعْتَ أَهْوَاءَهُمْ
 مِّنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذَا لُمِنَ الظَّالِمِينَ ﴿١٤٥﴾

And if you brought to those who were given the Scripture every sign, they would not follow your qiblah. Nor will you be a follower of their qiblah. Nor would they be followers of one another's qiblah. So if you were to follow their desires after what has come to you of knowledge, indeed, you would then be among the wrongdoers.

AL-BAQARAH (2:146)

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا
 مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾

Those to whom We gave the Scripture know him as they know their own sons. But indeed, a party of them conceal the truth while they know [it].

AL-BAQARAH (2:147)

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾

The truth is from your Lord, so never be among the doubters.

AL BAQARAH (2:148)

وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيٰهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾

For each [religious following] is a direction toward which it faces. So race to [all that is] good. Wherever you may be, Allah will bring you forth [for judgement] all together. Indeed, Allah is over all things competent.

AL-BAQARAH (2:149)

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾

So from wherever you go out [for prayer, O Muhammad] turn your face toward al- Masjid al-faram, and indeed, it is the truth from your Lord. And Allah is not unaware of what you do.

AL-BAQARAH (2:150)

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَئِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾

And from wherever you go out [for prayer], turn your face toward al-Masjid al-haram. And wherever you [believers] may be, turn your faces toward it in order that the people will not have any argument against you, except for those of them who commit wrong; so fear them not but fear Me. And [it is] so I may complete My favor upon you and that you may be guided.

In ayat 150, Allah Zaujal states an important concept 'fear them not, but fear Me!' ... People might blame or criticize things that are Islamic or righteous. In every generation, there have been some people who criticize various factors of Islam. Now they say Islam oppresses women, at one point they might say that Islam gives too many rights. There are some who say Islam is a religion of violence and so on and on and on. Allah Zaujal tells the believers to fear Allah and not such people. We should do what Allah Zaujal wants from us and forget about what people say. The ayat says ... *'I may complete My favour upon you...'*, every new command that comes from Allah, is a favour from Allah.

This was the incident of the changing of the Qibla which was very controversial in its time, in fact it was a test from Allah.

Rusool Allah (saw) was developing the economic system of the new Islamic state so he appointed an area next to Masjid ul-Haram to be Medina's market place, the central market of Medina. Rusool Allah (saw) devoted this place for the market and he said that this is the market place of Medina, so no taxes will be levied. Thus it was a tax-free market place. Once the prices were very high so the sahabah came to Muhammed (saw)...

... Narrated Anas ibn Malik:

The people said: Apostle of Allah, prices have shot up, so fix prices for us. Thereupon the Apostle of Allah (peace be upon him) said: Allah is the one Who fixes prices, Who withholds, gives lavishly and provides, and I hope that when I meet Allah, none of you will have any claim on me for an injustice regarding blood or property.

(Dawud: Book 23 Hadith 3444)

Thus Allah is the one Who gives rizq, the price will be according to the supply and demand. That will vary according to Allah's will, He is the one Who fixes the prices. The Apostle of Allah refused to interfere in Allah's work. This shows the freedom given by the Islamic economical system, which does not place restrictions on how people buy and sell in their trade.

Then Allah Zaujal revealed ayat on the rulings of fasting in *AL-BAQARAH (2:183)*

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous

So the purpose or wisdom behind fasting is taqwa so that we may become righteous.

(We are still within the first 2 years of hijra)

Rusool Allah (saw) also married Aisha'a (ra) during that time or actually the consummation of his marriage to her happened then. The actual marriage itself happened towards the end of Rusool Allah's time in Mecca when Aisha was 6 years old and the marriage was consummated in Medina when she was 9 years old.

The age of Aisha'a was very young, this is an issue that many raise against Islam and the Prophet of Allah (saw) saying that your prophet married a child. The wisdom behind all of Rusool Allah's (saw) marriages was covered in the Meccan period. One point to add here is that Rusool Allah (saw) was 54 years old when he married Aisha'a, but he was young even though he was 54. When Rusool Allah (saw) met the delegation of the tribe of Rabi'a, at that time he was 50 years old, the head of the tribe went back to his people and referred to Muhammed (saw) as a 'young man'. It was because of his strength and active attitude by which his age could not be told by looking at his face.

Another incident was that when Anas ibn Malik was narrating the story of hijra, when Rusool Allah and Abu Bakr (ra) were walking in the desert and people recognized Abu Bakr (ra) but not Rusool Allah (saw) because they didn't know what he looked like. Anas referred to Abu Bakr as an old man, who was known while Rusool Allah (saw) was a young man, who wasn't known. A comment by Ibn Hajar aluf Kalam regarding this is that Abu Bakr's age showed on him, or that the way Abu bakr (ra) looked was according to his age, he did not look younger or older. While Rusool Allah (saw) appeared to be a young man even though he was 2 years elder to Abu Bakr Siddiq (ra).

This was a point to be mentioned regarding Rusool Allah's (saw) marriage to Aisha'a. We know from the Sunnah, that Rusool Allah (saw) used to race Aisha'a.

Narrated Aisha, Ummul Mu'minin:

While she was on a journey along with the Apostle of Allah (peace be upon him): I had a race with him (the Prophet) and I outstripped him on my feet. When I became fleshy, (again) I had a race with him (the Prophet) and he outstripped me. He said: This is for that outstripping.

(Dawud: Book 14 hadith 2572)

In this hadith the word fleshy means when Aisha became heavier. And the adorable part of this hadith is when Rusool Allah (saw) said, 'this is for that outstripping.' Meaning this is a sort of tit for tat, for the time when Aisha (ra) won. Thus Rusool Allah (saw) was a very healthy and active individual. And he needed to be all that, to complete his mission being the Messenger of Allah Zaujal.

The Ghazwat (Battles)

Before we start talking about the battles, first a bit about Jihad will be spoken. This is important because during the ten years in Medina, Rusool Allah (saw) had participated himself in 19 battles and he had sent out over 55 expeditions in which he didn't take part. So if we add there had been over 70 battles within 10 years. This is about 7 battles per year. Battles take time to prepare; you have to finance, mobilize and organize the army... then time is spent in reaching the destination and then time is spent in coming back. So this was actually a huge burden on the Islamic state. The question is why Rusool Allah (saw) devoted so much time and energy to this.

Another reason why this needs to be discussed is that this issue has become very controversial today. There is a major misconception on what Jihad really means, and what is the objective and wisdom behind it.

The word Jihad itself means 'struggle' it comes from the word 'Juhd' which means exerting effort. So the linguistic meaning of the word is to exert effort or to struggle. This word later on carried a specific Islamic

meaning. There are words in Arabic which had a linguistic meaning but then Islam gave a new meaning to those words. For example the word 'salah' in Arabic originally means supplication but now it carries a new meaning and that is prayer. This word now is a terminology in Islam. Jihad fi Sabi lillah later carried a new meaning and that is 'to fight' the enemies of Allah Zaujal, who object to His religion. According to all the four mazahib it means, 'to fight in the path of Allah.'

Every war is an act of injustice and is evil with the exception of fighting in the path of Allah Zaujal. So every blood shed is evil with this exception, which is that the ONLY war which is allowed is to fight in the path of Allah.

And the evidence for this is an ayat in Quran, AL-NISA (4:76)

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ
فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ
كَانَ ضَعِيفًا

Those who believe fight in the cause of Allah , and those who disbelieve fight in the cause of Taghut. So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak.

In this ayat Allah is saying that there are two types of war. One type is fought for Allah by the believers and the second type of war is for Taghut which is fought by the disbelievers. Taghut means anything worshipped other than Allah or it could mean those transgressors who assert the divine right of governorship.

Thus if believers fight for Allah then that is a rewarding act and those who disbelieve fight for Taghut. It doesn't matter what the disbelievers state their objective to be, it will always be evil. Even if they say that it is fought for freedom from aggression it will still be evil. The ONLY war which is righteous is the war fought under the banner of 'la ilaha illAllah'. Islam is against all types of aggression except if it is done for the sake of Allah... Islam is not a violent religion.

Allah is the Creator, therefore He is the only one Who has the right to designate the permissible and the impermissible, or what is preferable over the other. For example the 7 days of the week, they are all equal from a scientific point of view. However Allah Zaujal has told us that Friday is preferred over the rest of the days of the week. There is no difference between the month of Ramadan and the rest of the months in terms of the solar system, however Allah Zaujal has picked Ramadan to be the most preferred month of the year, the same goes for the first 10 days of Zil-Hujja in terms of the reward for the good deeds done during those 10 days. Even last 10 nights of Ramadan are special and out of those 10 nights, the odd ones and out of those odd ones He chose laila tul Qadr to be the best night of the year. It is something that Only Allah has the right to do.

The purpose of Jihad fi sabilillah is to free the people from the slavery of one another, and to become the servants of Allah Zaujal. So it is much better to be a slave of The Creator rather than to be a slave of creations (rock, idol, human being etc). It is also to bring the people under the blessed rule of Islam, whether they become Muslim or not, because in Islam you cannot force someone to become a Muslim. However there is an increased chance of more people coming to Islam if people live under the Islamic rule.

Rusool Allah says in a hadith that Allah Zaujal is amazed by people, who are dragged into Jannah in chains.

A scholar commented on this hadith and said that these people are dragged into Islam even though they don't want it, and that becomes a reason for them to enter into Jannah.

In general people are not interested in hearing about religion. If you announce to non-muslims that there will be a lecture on Islam, then people are not going to show up. Even if they do show up they won't really give you much of a response, but if you make an announcement that whoever shows up will get Rs. 2000

then people are going to rush for the lecture and eventually there will not be enough seats. This situation is not only with the non-muslims but even the Muslims. The masjids are packed for Juma'a but only about 10% of those come for Fajr. Even here if you make an announcement that whoever shows up for Fajr will get a 1000 rupee note then everybody will come.

To conclude people are least interested to talk about religion and that is why when Rusool Allah (saw) called on the people of Mecca and gathered them

He then said, "I am a warner to you in face of a terrific punishment." Abu Lahab said (to the Prophet) "May your hands perish all this day. Is it for this purpose you have gathered us?" (Sahih Bukhari: Book 6 Volume 60 Hadith 293)

Abu Lahab was upset because he closed his shop and went to listen to Muhammed (saw), he thought that there was something important that Rusool Allah (saw) had to say, even though it was important, but Abu Lahab did not think so. When it turned out to be a matter of religion he became furious.

That is when the ayat of Surat Al-Masad were revealed (111: 1-5)

Allah says that Abu Lahab's wealth and children will not benefit him; this wealth was what prevented Abu Lahab from listening to Muhammed (saw) preaching Islam. It was because he had to close down his shop that is why he became upset.

Anyway when the sahabah fought fi sabi lilah and bought people under the rule of Islam that is when they listened. The people listen to the sahabah attentively because they now ruled and had some authority. The sahabah had a chance to do daw'a as a government and not as a preacher. This was when people in multiples entered Islam. In Mecca when Rusool Allah (saw) was giving daw'a, only a few people were interested, nevertheless when Rusool Allah (saw) established an Islamic state the people, the tribes, and other nations were listening and taking it seriously. That was when people became Muslim in thousands. By the end of 13 years in Mecca Rusool Allah (saw) had followers in hundreds, nevertheless in Medina the Muslims increased in thousands every year! So in Fatah Mecca Rusool Allah (saw) had an army of 12,000 or 10,000, in Hajja tul Wida 90,000 and when he passed away the ones who prayed his salah janaza were over 114,000.

So what are the stages that Jihad went through? Ibn ul Qayyum says in Zaad-ul-Maad, that in the beginning Jihad was prohibited, it was not allowed. Rusool Allah (saw) used to tell the Muslims to be patient because they were not given the permission to fight. So in the beginning it was patience, and then in the second stage Jihad was merely allowed, it was not instructed, commanded, or obligatory, it was just allowed.

Allah Zaujal revealed the ayat in surah AL-HAJJ (22:39)

أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾

Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory.

Thus here permission was given to them. Now the following stage, as Ibn ul Qayyum says is, then they were commanded to fight the ones who fight them. This was the third stage and the ayat for that is the following:

Surah AL-BAQARAH (2:190)

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ
الْمُعْتَدِينَ ﴿١٩٠﴾

Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors.

So here the command came from Allah Zaujal to fight the ones who are transgressors. Then came the final stage, in which the final law was revealed by Allah Zaujal for the ummah. Ibn ul Qayyum says about this stage that the Messenger of Allah was instructed to fight all the disbelievers.

SURAH AT-TAUBA (9:36)

وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً

...And fight against the disbelievers collectively as they fight against you collectively...

There is also a hadith narrated by over 20 sahaba of Rusool Allah (saw) and that is:

Narrated Ibn 'Umar:

Allah's Apostle said: "I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle, and offer the prayers perfectly and give the obligatory charity, so if they perform a that, then they save their lives and property from me except for Islamic laws and then their reckoning (accounts) will be done by Allah." (Sahih Bukhari: Book 1 Volume 2 Hadith 24)

These were the four stages of Jihad fi sabi lillah

Objectives of Jihad

Some ayat in Quran give us the objectives of fighting fi sabi lillah

- Promotion of Islam: To fight until Allah Zaujal's religion prevails
Allah Zaujal says in AL-ANFAL (8:39)

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ

And fight them until there is no fitnah and [until] the religion, all of it, is for Allah

- For the protection of rituals and worship places
Allah Zaujal says: **AL-HAJ (22:38)**

﴿ إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ ﴾

﴿ ٣٨ ﴾ كُفُورٍ

Indeed, Allah defends those who have believed. Indeed, Allah does not like everyone treacherous and ungrateful.

AL-HAJ (22:39)

﴿ أَذِنَ لِلَّذِينَ يُقَتِّلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴾

Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory.

AL-HAJ (22:40)

﴿ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّهُدِمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۚ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴾

[They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allah ." And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might.

Notice here that Allah Zaujal is saying , ‘were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, and synagogues, and mosques...’ People are checked by fighting, this is called sunnat-ul-mudaafa’ah. Allah has governed the lives of men, if it wasn’t for this fighting, churches, synagogues, and mosques would have been would have been demolished. The reason why churches and synagogues are mentioned is because we are not the first nation to fight in the path of Allah. The first nation to fight fi sabi lillah was Bani Israel. For the previous nations before Bani Israel fighting was not prescribed. Allah would destroy the anbiya’s enemies through miraculous events, thus the believers did not have to be involved in fighting themselves. The followers of Musa (as) were the first nation to fight in the path of Allah. Because they were the ummas which fought in the path of Allah

(jihad), synagogues and churches were protected. And ofcourse mosques are protected because the ummah of Muhammed (saw) also practices this act of worship (Jihad).

AL-HAJ

(22:41)

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا
بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾

[And they are] those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters.

- Protecting the World from corruption, thus when you fight fi sabi lillah it is not destruction but rather a form of protection for the World. Allah Zaujal's ayat makes this very clear canceling the efforts of Shaitan to try to make evil seem good, and good seem evil. The ayat of Quran cleanses our hearts from the corruption caused by the media.

Allah Zaujal says in AL-BAQARAH (2:251)

وَلَوْ لَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ
الْأَرْضُ وَلَٰكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾

... And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds.

- Test for mankind, it is a trial. Our entire existence in this world is a test from Allah Zaujal and fighting in His path is a part of that test

Allah Zaujal says in SURAH MUHAMMAD (47:4)

ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرْنَا مِنْهُمْ وَلَٰكِن لِّيَبْلُوَ بَعْضَكُمْ

بِبَعْضٍ

... That [is the command]. And if Allah had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others...

Thus armed struggle is a test for the believers and a test for the disbelievers. Allah is testing the patience of the believers and whether they can sacrifice for Allah. The biggest sacrifice that a believer can give for Allah Zaujal is to sacrifice his soul and wealth. It is also a test of whether you fear Allah more or His creations more.

It actually tests most of what you call 'Amaal Quloob', the deeds of the heart. These diseases of the heart appear when the time of the sacrifice comes. For example the munafiqeen blended very well with the Islamic society, but their reality was only exposed in the various battles. That is why Allah Zaujal says about them:

Surah AT-TAUBA (9:126)

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ

Do they not see that they are tried every year once or twice...

The average of the ghazwat of Rusool Allah (saw) was around one or two per year, and in each battle their hypocrisy would be exposed.

- To punish and humiliate the enemies of Allah Zaujal
Allah Zaujal says in AL-ANFAL (8:60)

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ
تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخِرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ
يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ
لَا تُظْلَمُونَ ﴿١٠﴾

And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged.

Allah Zaujal also says in SURAH AT-TAUBA (9:14) and (9:15)

قَتَلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِيهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ
صُدُورَ قَوْمٍ مُؤْمِنِينَ ﴿١٤﴾

Fight them; Allah will punish them by your hands and will disgrace them and give you victory over them and satisfy the breasts of a believing people

وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ



And remove the fury in the believers' hearts. And Allah turns in forgiveness to whom He wills; and Allah is Knowing and Wise.

And Allah Zaujal says in Surah AL-ANFAL (8:17) and (8:18)

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

And you did not kill them, but it was Allah who killed them. And you threw not, [O Muhammad], when you threw, but it was Allah who threw that He might test the believers with a good test. Indeed, Allah is Hearing and Knowing.

ذَٰلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ

That [is so], and [also] that Allah will weaken the plot of the disbelievers.

- The sixth objective is to expose the hypocrites

Allah Zaujal says in AL-IMRAN (3:179)

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِن رُّسُلِهِ مَن يَشَاءُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَإِن تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ

Allah would not leave the believers in that [state] you are in [presently] until He separates the evil from the good. Nor would Allah reveal to you the unseen. But [instead], Allah chooses of His messengers whom He wills, so believe in Allah and His messengers. And if you believe and fear Him, then for you is a great reward.

Thus the way you can separate the evil from the good is by fighting fi sabi lillah. These ayat were revealed after ghazwa-e-Uhud, because Abdullah bin Ubay withdrew, along with his troops which formed 1/3rd of the army.

- It is a defense against the aggression of the enemies of Allah. These enemies plan to transgress against the ummah.

Allah Zaujal says in AN-NISA'A (4:84)

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضَ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ
يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا ﴿٨٤﴾

So fight, [O Muhammad], in the cause of Allah ; you are not held responsible except for yourself. And encourage the believers [to join you] that perhaps Allah will restrain the [military] might of those who disbelieve. And Allah is greater in might and stronger in [exemplary] punishment.

CD#4

In Mecca the believers were not allowed to fight back, even though the Kaafir had used all forms of aggression against the muslims. It wasn't easy for the Arabs to restrain themselves from fighting, they were tribesmen they didn't have an anti-war background. They were no peace activists in those days like Martin Luther King or Gandhi. Generally if you fight against a tribesmen then, then he would fight back. So for them to restrain themselves from fighting was very difficult. But it was a test of their patience.

When the permission for fighting was given, Abu Bakr (ra) said that he knew there was going to be fighting, ultimately we would have to fight, there is no way we could get out of this situation except by fighting in the path of Allah.

The permission was given during the early days of Medina. Some say the permission was given before hijra but the actual practice of it started from Medina.

To fight against the enemies of Allah Zaujal, demanded preparation. That is why Rusool Allah (saw) trained the muslims to fight. This training took two forms; physical and spiritual training. This would now lead us to the fourth project.

ESTABLISHMENT OF THE MUSLIM ARMY

The word army isn't really accurate because they weren't any professional soldiers, it was more of a militia rather than a professional army. It says in the american dictionary that a militia is a citizen's army as the state from a body of professional soldiers. So they weren't any professional soldiers in the time of Rusool Allah (saw). Everyone who fulfilled five requirements was expected to participate in Jihad fi sabi lillah. There requirements were:

1. Islam
2. age of puberty
3. sanity
4. to be free of defects (that would prevent a person from being able to participate)
5. financial ability

Financial ability was important because Rusool Allah (saw) did not have the ability to sponsor every fighter. Everyone had to finance themselves.

Also it says that the militia is the whole body of physically fit male civilians legible by law for military service. So the word militia suits more than the word army.

So Rusool Allah (saw) was preparing the troops spiritually. *Allah was doing the same thing via an ayat of Quran in Surat AT-TAUBA (9:111)*

﴿ إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ ۚ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment.

Then Allah teaches them to be patient in AL-IMRAN (3:140) (3:141)(3:142)(3:143)

﴿ إِن يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ ۚ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَآءَ ۚ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾

If a wound should touch you - there has already touched the [opposing] people a wound similar to it. And these days [of varying conditions] We alternate among the people so that Allah may make evident those who believe and [may] take to Himself from among you martyrs - and Allah does not like the wrongdoers -

﴿ وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكَافِرِينَ ﴿١٤١﴾

And that Allah may purify the believers [through trials] and destroy the disbelievers.

﴿ أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾

Or do you think that you will enter Paradise while Allah has not yet made evident those of you who fight in His cause and made evident those who are steadfast?

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ
وَأَنْتُمْ تَنْظُرُونَ ﴿١٤٣﴾

And you had certainly wished for martyrdom before you encountered it, and you have [now] seen it [before you] while you were looking on.

These were examples of ayat in which Allah was preparing the Muslims. There are some ahadith for the same purpose.

Narrated Abu Huraira:

A man came to Allah's Apostle and said, "Instruct me as to such a deed as equals Jihad (in reward)." He replied, "I do not find such a deed." Then he added, "Can you, while the Muslim fighter is in the battle-field, enter your mosque to perform prayers without cease and fast and never break your fast?" The man said, "But who can do that?" Abu Huraira added, "The Mujahid (i.e. Muslim fighter) is rewarded even for the footsteps of his horse while it wanders about (for grazing) tied in a long rope." (Sahih Bukhari: Book 4 Volume 52 Hadith 44)

Thus the reward of the mujahid is greater than fasting and praying continuously. Fighting with the disbelievers is more virtuous than Jihad-un-Nafs. Praying and fasting is part of Jihad un-Nafs. When the Muslims came back from Battle of Tabuk, Rusool Allah (saw) said to Muadh bin Jabal that if you want I will tell you about head of the affair, its pillar and its peak. The head of the affair is Islam and its pillar is salah and its peak is Jihad fi sabi lillah. This tells us that the peak of Islam is to fight in the path of Allah.

Narrated Salim Abu An-Nadr:

The freed slave of 'Umar bin 'Ubaidullah who was 'Umar's clerk: 'Abdullah bin Abi Aufa wrote him (i.e. 'Umar) a letter that contained the following:--

"Once Allah's Apostle (during a holy battle), waited till the sun had declined and then he got up among the people and said, "O people! Do not wish to face the enemy (in a battle) and ask Allah to save you (from calamities) but if you should face the enemy, then be patient and let it be known to you that Paradise is under the shades of swords." (Sahih Bukhari: book 4 Volume 52 Hadith 210)

It has been narrated on the authority of Zaid b. Kbalid al-Juhani that the Messenger of Allah (may peace be upon him) said: Anybody who equips a warrior (going to fight) in the way of Allah (is like one who actually) fights. And anybody who looks well after his family in his absence (is also like one who actually) fights. (muslim: Book-20 Hadith-4668)

There is also a hadith in Muslim in which it says that ribat (to station or stay in) for one day in the path of Allah is better than praying and fasting for one entire month.

All of these Ahadith were for the purpose of preparing the muslims spiritually for whats coming. The muslims were being prepared to face enemies from every direction. Rusool Allah (saw) was telling them about the virtues of Jihad. There was also the physical preparation, and that is military training.

The sahabah were not told to go jogging or lift weights, there lifestyle was active anyway so there was no need for them to be told to be physically fit. They were active because of the type of work they used to do. It wouldn't make sense to tell a farmer, who works from fajr till late in the day, to go jogging after farming. However in the areas where the muslims were lacking, Rusool Allah (saw) did specify for example swimming.

The arabs of Mecca and Medina were far away from the sea. They never really got the chance to swim, thus Rusool Allah (saw) told them to swim.

Rusool Allah (saw) also trained them for target shooting, marksmanship. In his tafsir of the ayat in AL-ANFAL (8:60), he said strength is marksmanship and he repeated that three times.

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ
تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ
يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ
لَا تُظْلَمُونَ ﴿٦٠﴾

And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged.

Narrated Uqbah ibn Amir:

I heard the Apostle of Allah (peace be upon him) say: Allah, Most High, will cause three persons to enter Paradise for one arrow: the maker when he has a good motive in making it, the one who shoots it, and the one who hands it; so shoot and ride, but your shooting is dearer to me than your riding. Everything with which a man amuses himself is vain except three (things): a man's training of his horse, his playing with his wife, and his shooting with his bow and arrow. If anyone abandons archery after becoming an adept through distaste for it, it is a blessing he has abandoned; or he said: for which he has been ungrateful.

(Dawud: Book 14 Hadith 2507)

In a similar narration there are four exceptions instead of three in which the fourth one is learning how to swim and teaching it to others. So these four things are ibadah of Allah Zaujal, and any other form of entertainment is a waste of your time.

So from these teachings we can notice that, there was what you call an absolute war. Where there is a total mobilization of the society gearing all of its resources towards the militarization, on order to defend the society. This entire process was happening in the time of Rusool Allah (saw).

Rusool Allah (saw) told Muslims to fight the unbelievers with your wealth arms and tongues all geared up to defend the newly formed Muslim state.

This time was a very difficult time for the Muslims. The Quraish were threatening them. For example as soon as Rusool Allah (saw) made hijrah to Medina the Quraish sent a letter to Abdullah bin Ubayd telling him that the people of Medina have given sanctuall to 'assuba'. They used a degrading term for Rusool

Allah (saw). They also gave them the option that you either hand Rusool Allah (saw) over, or the Quraish will kill them and leave their wives as widows and your children as orphans. So they were threatening the people of Medina.

Another example is when Sa'd ibn Muadh went to visit Mecca, he was friends with Umayya bin Khalaq since Jahiliya. Sa'd went to Umayya and asked him for a suitable time when he could make tawaaf around the Ka'abah. A time when the people around are few. They waited for it to get late then they went to make tawaaf. Abu Jahl saw them. Abu Jahl came and asked Umayya who the man with him was. Umayya said that he is Sa'd bin Muadh. Sa'd bin Muadh was well-known, he was the head of Al-Aus, which was one of the two tribes in Medina who became Muslim. Abu Jahl told Umayya that he does not approve of Umayya helping this man make tawaaf when his people have given sanctuary to Muhammed (saw).

Sa'd ibn Muadh then warned Abu Jahl, that if he will prevent him from making tawaaf then Sa'd will prevent his caravan from reaching their destination. This was because the Quraish caravans used to pass Medina. This shows the constant effort by the Quraish against Rusool Allah (saw) and the sahaba (ra). Thus the militarization was to protect the Muslim community.

After Rusool Allah (saw) received the permission to fight from Allah. Rusool Allah (saw) started sending out what you call 'saraya'. In the books of seerah you have saraya and ghazwat. So you ghazwat Uhud or Badr and then there is Sarayah Abu Ubaidah. Sarayah is when the militia was sent out, without Rusool Allah (saw) participating in them. While a ghazwat is an army which is led by Rusool Allah (saw). This is the difference. The linguistic meaning of ghazwat is an army of conquest, while sarayah's is just army.

The first ghazwa in which Rusool Allah (saw) participated in is called ghazwat ul abwa. The army went out, but there was no fighting. Then Rusool Allah (saw) sent out a sariya lead by Ubaidah ibn Harith, there were 60 muhajirun, who were on foot. They would walk at night and hide during the day. During the sariya arrows were exchanged but no one was killed. The first one to shoot was Sa'd bin Abi Waqas (ra). He said that I'm the first one to strike an arrow in the path of Allah.

Then there was sariya lead by Hamza bin Abdul Muttallib. The militia comprised of 30 muhajirun, but this time they were riding camels. They went out to raid a caravan full of belongings of Quraish, this caravan had many guardians. Anyway no fighting occurred because one of the tribesmen in the area had a peace agreement with Muhammed (saw) and Quraish. He ensured that no fighting occurred. When this happened, Abu Jahl went back to his people and warned them that Muhammed (saw) is after them. Abu Jahl also said that Muhammed (saw) is like an angry lion because they had driven his people out of Mecca like insects driven off the back of a camel. So he told his people to be careful, and that Muhammed (saw) is out there waiting to lay his hands on their caravans and them.

There was another ghazwat called Ghazwat Buwat. They also had set out to intercept a Quraish trade caravan, but could not find it.

In Ghazwat Al Ashira too, they went to pursue a caravan but could not find it. Then there was Sariya Sa'd bin Abi Waqas and Ghazwat Badr Oola. All of these took place within the first two years of hijra, before the Battle of Badr.

Then another sariya happened and this one is important because of the consequences of it, and this Sariya was the Sariya of Abdullah ibn Jahsh (ra). This was a small group of sahabah (ra) who were sent out to pursue a caravan belonging to the Quraish. Abdullah ibn Jahsh, the leader, was handed a letter by Rusool Allah (saw). That letter was sealed and Rusool Allah (saw) told Abdullah not to open it, until after two days. So Rusool Allah (Saw) told him to go to a such and such place and then read the letter after two days. Abdullah ibn Jahsh (ra) opens the letter after two days and it states in there Rusool Allah (saw) had instructed Abdullah ibn Jahsh to go to this place, which was between Mecca and Taif, and ask the members of the sariya to follow him, but it should be optional for the members to follow him. So this was a voluntary sariya. Probably the reason was that this was a risky operation. They had to go deep into the territory of the Kuffar. Now they had to raid the caravans of the Quraish which were between Mecca and Taif, previously they had been trying to raid caravans passing by Medina. This was a risky operation as they would be very far from their base, Medina. Abdullah ibn Jahsh told the members about the letter and said that he would go and that whoever wishes can follow him. It was voluntary on all of them including Abdullah ibn Jahsh. They all were willing to go with Abdullah ibn Jahsh. None of them stayed behind. This tells us how willing they were to fight in the way Allah. It also differentiates between someone who fights for greed, power or any other worldly purpose and someone who fights for the sake of Allah.

Abdullah ibn Jahsh (ra) and his men eventually do spot the caravan of the Quraish which was lightly guarded, there were only four guards. The caravan was within a striking distance. But there was a dilemma. That time, it was a day of the sacred month out of the four sacred months in which arabs did not fight. It was the last day of the month of Rajab, which is one of the sacred months. The Muslims agreed to follow this and took this seriously. The question arises; why not just wait for another day? But the problem was that if they wait for another day then this caravan would enter within the sacred limits of Mecca, where they are not supposed to fight either. Either way they would be violating either the sanctity of the four months or the sanctity of the limits of Mecca. They decided to go ahead and attack in the month of Rajab. They shot the arrows and one of the four guards was killed, AlHadrami, one ran away and two were taken prisoners and the whole caravan was taken into the hands of the Muslims. They then went back to Medina.

This was breaking news, everyone was talking about it. The Quraish made a big deal about it; they took this opportunity and milked it as far as possible. They went around saying that; Muhammed and his people are violating the sacred months, they are shedding blood, and they are taking prisoners, and stole our wealth during the holy months. This news was spread throughout the country. When these men came back Rusool Allah (Saw) said that; I didn't tell you to fight during the holy month, I didn't give you those instructions. The Muslims were reproaching the sahabah asking them who told you to attack during the holy months? The men of the sirya were in a very difficult situation, they were very worried. They were very concerned about how this would seem to Allah Zaujal. Rusool Allah (saw) refused to take the prisoners and the caravan. These sahabah must be very desperate; they went out there and risked their lives and all that they did was not being accepted, everyone was upset with them. The Quraish were taking advantage of this... and then ayat from the Quran were

revealed **SURAT AL-BAQARAH (2:217)**

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ
وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ
أَكْبَرُ عِندَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يَقْتُلُونَكُمْ
حَتَّى يَرُدُّوكُم عَن دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَن يَرْتَدِدْ مِنْكُم
عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ
فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾

They ask you about the sacred month - about fighting therein. Say, "Fighting therein is great [sin], but averting [people] from the way of Allah and disbelief in Him and [preventing access to] al-Masjid al-haram and the expulsion of its people therefrom are greater [evil] in the sight of Allah. And fitnah is greater than killing." And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from His religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire, they will abide therein eternally.

'They ask you about the sacred month-about fighting therein.', so then people started asking about the ruling of the fighting during the sacred months. Allah said that what Abdullah and his men did was a great sin, thus fighting in the sacred months was a great sin. Then Allah puts everything into perspective, He says that what the sahabah did was a sin but then Allah Zaujal lists four other sins.

1. Averting people away from the path of Allah- the people of Quraish were standing in the way of people in becoming Muslim.
2. Disbelief in Allah- that too is a great sin, which the Quraish were committing
3. Preventing access to Masjid ul-Haram- The Muslims were not allowed to go to Mecca
4. Expulsion of the people therefrom- the muhajireen were driven out from Mecca by the Quraish.

SubhanaAllah Allah says that these four sins are greater than what Abdullah ibn Jahsh did. Allah Zaujal thus put things in perspective.

Ibn Ishaac says, 'the people of Quraish will seduce a Muslim until he gives up Islam.' This Ayat was clearing up the minds of the people. It indicates what Abdullah ibn Jahsh did and then asks them to look at what the people of the Quraish have been doing for 13 years. Allah does not want the Muslims to make a big deal about what Abdullah ibn Jahsh did and forget about the sins of the Quraish. Even though what Abdullah ibn Jahsh did was wrong, but what the Quraish had been doing outweighs all that.

Abdullah ibn Jahsh and his followers were relieved that atleast Allah mentioned the sins of the Quraish, and gave clarity to the issue. Abdullah and his followers were now eager for some credit, so they went to Rusool Allah (saw) even though the ayat says that it was a sin too. Allah then revealed the following ayat (2:218)

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ
 يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ

Indeed, those who have believed and those who have emigrated and fought in the cause of Allah - those expect the mercy of Allah . And Allah is Forgiving and Merciful.

SubhanAllah, Allah then says that Abdullah ibn Jahsh and his followers can expect the mercy of Allah. Thus they can expect to be given the reward of a mujahideen.

Abdullah ibn Jahsh and his sariya were the first to take prisoners in the path of Allah, they were the first to take booty of battle in the path of Allah, and they were the first to kill a disbeliever in the path of Allah. This was an honour for them.

When these ayat were revealed Rusool Allah (saw) took the caravan and took the two men as prisoners. The people of Quraish came to ransom them. Two men of the sariya went to look for their camels. Rusool Allah (saw) said that he will only give the two prisoners back after the two men from the sariya come back. Rusool Allah (saw) was afraid that the Quraish might kill them. This shows the care that Rusool Allah (saw) had for his followers. This is how Muslims should be, they should never give one another up. After Sa'd ibn abi Waqas and and Utba came back, Rusool Allah (saw) released the prisoners in return of money. One of them, Al-Hakim Ibn Keisan became Muslim. He stayed back. Al Hakim died as a shaheed later on. While the other prisoner Othman Ibn Al-Moghira, went to Mecca and died as a disbeliever.

LESSONS FROM THIS SARIYA

- The enemies of Allah will pick on a Muslim's action and then try to blow them out of proportion. They might try to twist the truth in effort to present a Muslim in the worst form capable. So a Muslim needs to be aware of this, he/she needs to study the reality of the situation and put things in perspective. Just like what Allah did through these ayat of surah Baqarah.

So if Muslims are ever accused of being terrorists, or that Islam promotes violence then remind people that more than a million people were killed in Iraq, Palestinians have been suffering for over fifty years. Muslims in Kashmir, Chechnya, China, have been suffering for a very long time. The list can just go on and on and on. Bring these things up and it will become clear that EVEN IF the Muslims do something that is not justified it can never reach the level of violence and evil against the Muslims from the disbelievers.

THINGS NEED TO BE PUT IN THE RIGHT PERSPECTIVE... Don't be gullible and naïve, believing whatever the media says. The media is not on the truth's side. The enemies of Allah are not on your side.

A Muslims needs to be aware, and should not just accept things as he/she hears it. Look at what the Quraish did at their time and look at what the enemies of Allah are doing to the Muslims today. Preachers, who are spreading the true Islam, are being thrown in jail, are killed, or are subjugated to threats. If Muslims try to present the truth then they are suppressed and restricted. Muslim blood has become worthless!

- The care that Muslims should have for one another. The way Rusool Allah (saw) refused to hand over the prisoners until the Muslims returned, shows how we should treat each other.

A few lessons regarding the issue of sarayah in general

- A few lessons regarding the issue of sarayah in general. These sarayah were to establish the military presence of Rusool Allah (Saw) in the Muslims. Rusool Allah (saw) sent sarayah in all directions to let people know that the Muslims have forces and are capable of using it. In the old tribal system of Arabia, if one tribe is weaker than another, then the stronger one would take advantage of that. Rusool Allah (Saw) would send out sarayah as a deterrent for others, for the Bedouins who surrounded Medina who still have respect for the Quraish in their hearts. This is because the Quraish was seen as the center of Arabia. They were the custodians of the Ka'aba, so the Quraish were held in high esteem by the rest of Arabia. Rusool Allah (saw) was trying to break that, he tried to tell the people that there was now a rival power in the area
- Rusool Allah (saw) was winning over tribes and establishing alliances. During this time, Rusool Allah (saw) was allowed to establish alliances with the mushrikeen , and he did. This was done through these sarayah.
- These sarayah were mostly for economical reasons. Most of the time the sarayah were sent out to raid the caravans of Quraish, that is because in the Islamic Fiqah, if the Muslim state is in war with another in the cause of Allah, then that makes the lives and the wealth of the enemy halal. So Rusool Allah (saw) was attacked the economical network of the Quraish and this was a serious threat to Quraish and this is what lead to the Battle of Badr. Because it all started as an attempt by the Muslims to take over the biggest caravan of the Quraish led by Abu Sufyan.
- These sarayah was training for the Muslims, these sarayah were actually a great chance for the sahabah to experience and to learn. They would learns methods of reconnaissance, and learn how to ambush. They would get to know the area, and the tribes around them. So they were benefiting greatly from these expeditions. Overall they were quite successful. During this war which carried on between the Quraish and the Muslims, it is noticed that the Quraish did not have the tactic of sending out sarayah against the Muslims. This was pretty much an Islamic way.

Rusool Allah (saw) wasn't totally secure in Medina. The number of Muslims was not that large. One night Rusool Allah (saw) couldn't sleep, and he wished that someone could guard him during this night.

'A'isha reported that Allah's Messenger (may peace be upon him) lay on bed during one night and said: Were there a pious person from amongst my companions who should keep a watch for me during the night? She said: We heard the noise of arms, whereupon Allah's Messenger (May peace is upon him) said: Who is it? And Sa'd b. Abi Waqqas said: Allah's Messenger. I have come to serve as your sentinel. 'A'isha said: Allah's Messenger (May peace be upon him) slept (such a sound sleep) that I heard the noise of his snoring. (Muslim: Book-31 Hadith-5925)

Ibn Hajar commented on this hadith and explained that this shows that Muslims should not be careless when care is needed. Rusool Allah (saw) felt that there was a threat then, and he wasn't careless about it. He couldn't sleep because he wanted someone to be his guard. Thus a Muslim should not be carefree.

He also said that the Muslims should protect their leaders, guard their Ulema, their military leaders.

The third thing he said was that Rusool Allah (saw) did this as a lesson for his Umma, that they should be careful and alert and this carried on until Allah revealed the ayat of surah **AL-MAIDAH (5:67)**

وَاللَّهُ يَعْصِيكَ مِنَ النَّاسِ

And Allah will protect you from the people.

Allah was telling Rusool Allah (saw) that he does not need a guard, Allah Himself takes the responsibility of the protection of His messenger. And that is when Rusool Allah (saw) came out and told Sa'd to go back.

The Muslims had a census. Rusool Allah (saw) ordered to count the number of souls that profess Islam. The total number of men of fighting age was 1500. The sahabah then wondered that if their number is 1500 then they shouldn't be afraid.

The Quraish were sending out their major caravan to Ashsham, the caravan was headed by Abu Sufyan, one of the leaders of Quraish. Rusool Allah (saw) heard of this, he sent out spies to gain information on this caravan. Busaisah bin Umroo comes back, he enters the house of Rusool Allah (saw). At that time there was only Anas (ra) and Busaisah at Rusool Allah's (saw) house. Busaisah gives him the news that the caravan of the Quraish has been spotted at such and such place. (Having heard the news), the Messenger of Allah (may peace be upon him) came out (hurriedly), spoke to the people and said: We are in need (of men); whoever has an animal to ride upon ready with him should ride with us. People began to ask him permission for bringing their riding animals which were grazing on the hillocks near Medina. He said: No. (I want) only those who have their riding animals ready. Rusool Allah (saw) wanted this to be a speedy operation. He could not wait for people to go get their rides; there was no time to wait for them to prepare themselves. That is why the people, who could go, were very few, some say there were 317 troops and some say there were 319, but it wasn't more than that.

The purpose of this army was to take over the caravan of Quraish led by Abu Sufyan. Rusool Allah (saw) told the people that: This caravan is of the Quraish and will carry much wealth, attack it, may Allah present it to you. Abu Sufyan was very careful and as we mentioned earlier, Abu Jahl had already warned his people about possible attacks by Muhammed (saw). Thus Abu Sufyan too had sent out spies to gather the whereabouts of Muhammed (saw). Abu Sufyan reached Badr, which is 150 km from Medina. He held some camel manure in his hand and crushed it. He sensed that the manure had the animal feed of Medina in it. He figured out that Muhammed's followers were pursuing him. Abu Sufyan sent out an urgent message to the Quraish, informing them about the threat to the caravan and called them to come and protect it. He sent the message with Amr bin Umayya Dhamri but before we talk about what Amr does when he goes to the Quraish let's go back to Mecca.

In Mecca, Atika bint Abdul Muttallib, the aunt of Rusool Allah (saw) saw a dream. She saw that a man rushes into Mecca riding his camel and he screams to gather the people of Mecca around him. His camel stands on top of Al-Ka'aba and after that it stands on top of a mountain in Mecca. He then warns the people of Quraish that: In three days you will perish. This man then takes a rock and throws it from on top of the mountain; it explodes as it lands in the valley of Mecca. Every house in Mecca is hit by a fragment of that explosion.

Atika was worried about this dream so she told her brother Al-Abbas about it, but told Abbas not to tell anyone about it. Al-Abbas heard the dream and said that it was a vision, he told Atika to keep quiet about it. Now Atika told her brother not to tell anyone, however Al-Abbas the next came across his friend Waleed bin Utba, and told him about the dream. Al-Abbas tells Waleed not to tell anybody about it. Waleed bin Utba goes and tells his father and soon the news is all over Mecca. Al-Abbas said: I woke up early to make tawaaf around Ka'aba and there was Abu Jahl sitting with a group of Quraish leaders sitting and discussing the vision of Atika. When Abu Jahl saw Al-Abbas he asked him to join the discussion after his tawaaf. Abbas

joined them after tawaaf and Abu Jahl said: How long has your family of Abdul Muttalib had this female prophet? Abbas pretended he didn't know what Abu Jahl was talking about. Abu Jahl said that he was talking about Atika's vision. Abu Jahl then sarcastically asked that: aren't you Abdul Muttalibs satisfied with your men becoming prophets, has it got to be your women now? Abu Jahl then said that Atika gave the time of three days. Abu Jahl warned Abbas that the Quraish will keep a close eye on them for three days and if what she said is true, so be it. But if it turns out to be false then they will call him one of the biggest liars of Arabia.

So Abu Jahl here had insulted the Abdul Muttalibs, insulted the Al-Abbas and Atika claiming that they are liars. Al-Abbas went back home and every woman of Abdul Muttalibs visited and said: Have you agreed to let that dirty old reprobate attack first your men and then your women while you just listened? Didn't anything you heard, offend you? Al-Abbas said: I would have done something but I never had a problem with him before. I swear I will confront him. If he repeats this, I will confront him for you. So after three days Abbas goes to haram and walks by Abu Jahl so that Abu Jahl can call him, and then he could get a chance to argue back and take revenge for what happened.

Al Abbas says: On the morning of the third day after Atika's vision, I was extremely angry feeling that I have let him get away with something I should have put a stop to. I went into the mosque and saw him; I swear I was moving towards him to confront him, to get him to retract what he had said. He was a slight man with a sharp face, a sharp voice and a sharp gaze. When he hurried of towards the door of the mosque, I asked myself, 'what could be the matter with the fellow?' and whether he was doing this because he feared I was about to confront him? But actually he had heard something I had not; he had heard the voice of Damdam Ibn Amr Al-Ghafari, who was out in the center of the valley standing by his camel. The man, who was sent by Abu Sufyan, arrives three days after the dream of Atika. Damdam Al-Ghafari comes into Mecca in a scene. Just by looking at him it was enough to strike fear in the hearts of people. He came in and he cut the nose of his camel and he turns its saddle upside down, and he tears his shirt. He stands in the middle of the valley screaming calling to the people and saying, 'Oh Quraish! The caravan! The caravan! Your goods being brought by Abu Sufyan have been raided by Muhammed and his men. I don't think you can save them. Help! Help!'

Al- Abbas said: 'and so all this diverted us from our personal conflict.' This was an emergency situation now; everyone was trying to defend their caravan. The people of Quraish mobilize to go and fight Muhammed (saw) in order to protect their caravan.

Rusool Allah (saw) made shura (to consult) with the sahabah (ra), he asked for counseling from his troops. Abu Bakr (ra) spoke, Umar (ra) spoke but it seemed as if Rusool Allah (saw) didn't take interest in what they had to say. Sa'd ibn Muadh said, that it seems Rusool Allah (saw) want the ansar to speak. Rusool Allah (saw) said yes. Sa'd bin Muadh said: O Messenger of Allah, if you want us to lead our horses towards the sea, we will do that, and if you want us to lead our horses towards Bark ul-Ghamad which was at the tip of Arabia, we will do so (muslim: Book 19 Hadith 4394). This made Rusool Allah (saw) very happy. The reason why Rusool Allah (saw) didn't pay heed to what Abu Bakr (ra) and Umar (ra) had to say is because he wanted to hear what the ansar had to say because the pledge or allegiance that was given by Al-Ansar to Rusool Allah (saw) was to protect him, and this protection could possibly (not necessarily) apply only within the boundaries of Medina. But at that time Rusool Allah (saw) was leading an army outside of Medina to raid a caravan belonging to the Quraish. Rusool Allah (saw) wanted to know what the ansar were thinking. The ansar COULD have interpreted their agreement with Rusool Allah (saw) that the agreement to protect only applied within Medina. Rusool Allah (saw) was very glad with the attitude of Al-Ansar, and it shows us the understanding that the ansar had, about the importance of the protection of Rusool Allah (saw).

Rusool Allah (saw) heads forward but on his way he had to return some of the sahaba because they were too young to fight He returned Abdulla bin Umar Khattab (ra), he returned Al-baraa. This is in contrast with soldiers of today who would take any chance to escape fighting and who are just in the army because of all the free services they get like education. Rusool Allah (saw) was dealing with people who were very eager to fight fi sabi lillah.

It has been narrated on the authority of A'isha, wife of the Holy Prophet (may peace be upon him), who said: The Messenger of Allah (may peace be upon him) set out for Badr.

When he reached Harrat-ul-Wabara (a place four miles from Medina) a man met him who was known for his valor and courage. The Companions of the Messenger of Allah (may peace be upon him) were pleased to see him. He said: I have come so that I may follow you and get a share from the booty. The Messenger of Allah (may peace be upon him) said to him: Do you believe in Allah and His Apostle? He said: No. The Messenger of Allah (may peace be upon him) said: Go back, I will not seek help from a Mushrik (polytheist). He went on until we reached Shajara, where the man met him again. He asked him the same question again and the man gave him the same answer. He said: Go back. I will not seek help from a Mushrik. The man returned and overtook him at Baida'? He asked him as he had asked previously: Do you believe in Allah and His Apostle? The man said: Yes. The Messenger of Allah (may peace be upon him) said to him: Then come along with us.

(Muslim: Book 19 Hadith 4472)

Financially the Muslims were going through a hard time, so every camel was shared by three men. These men would take turns. Rusool Allah (saw) like evrybody else shared a camel with two other sahabah. When their turn approached they would ask Rusool Allah (saw) if they could keep walking and Rusool Allah (saw) ride on the camel. Rusool Allah (saw) said to them that : You are not stronger than I am, and I am in need of reward just as you are.

So Rusool Allah (saw) was just like anybody else in the army. Rusool Allah (saw) went towards the direction of Badr to pursue the caravan, however Abu Sufyan was cautioned and he was able to divert the caravan and get away.

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Abu Sufyan was very alert, he himself was scouting the area, he passed next to the wells of Badr and he asked the people there, who were drawing water from those wells. He asked the people if they saw somebody here who seemed foreign or distinguished. They responded that they saw two men there, Abu Sufyan went to where their camels were and he then held some of the camel manure in his hand and he crushed it. He could tell by crushing it that the food of the camels was crushed dates, and that is the food of the camles in Medina. He recognized that these two men came from Medina; he rushed towards the coast changing his course thus was able to evade the Muslims. He sends a letter back to Mecca saying: You came out to do battle in order to protect your caravan, people and wealth. Allah has now saved these, so go back.

Abu Sufyan said that there was no point in fighting because the caravan was now free of threat. Abu Jahl said: By Allah we will not turn around until we reach Badr.

Badr was a place where the arabs would hold a fare and a market each year. Abu Jahl went on and said: We sill stays there three days, slaughter some camels eat well, drink whine, and entertainers will play music for us. The Bedouin will get to hear of our journey and our gathering there and they will respect us for it. Let us proceed ahead.

So for Abu Jahl this was nothing but a show of the strength of the Quraish. Allah Zaujal says in **AL-ANFAL (8:47)**

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ
وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾

And do not be like those who came forth from their homes insolently and to be seen by people and avert [them] from the way of Allah . And Allah is encompassing of what they do.

So the people came out with insolence and arrogance. They wanted to boast their power and strength. Rusool Allah (saw) realised that the caravan is trying to get away and he thought that instead of facing around 40 men with the caravan they might have to face an army of thousand men.

Rusool Allah (saw) held a shura and asked the companions what they think. Abu Bakr Siddiq (ra) stood and spoke, Umar (ra) did the same, then Maqdad said something and in response Abdullah bin Masood (ra) said: Al-Maqdad stood up and spoke some words, I would sacrifice the World to be the one who spoke those words. Al-Maqdad stood up and said: O Messenger of Allah go forth to what Allah Zaujal has commanded you to do and we are not going to say like the children of Israel told Musa (as): Go and fight with your Lord we are going to stay here. Al-Maqdad went on to say: But we will fight in front of you, behind you, on your right, and to your left. And we will say 'go forth and fight with your Lord, we will fight with you'.

On hearing this the face of Muhammad (saw) lit up, shined and then he stood up. These words of Al-Maqdad (ra) strengthened the sahabah, but that wasn't the case with all of them. Some of the troops were not prepared to fight a war. This is because they had left Medina with the intent to raid a caravan, though they were armed, they were not mentally prepared to face an army. That is why some were reluctant and inside their heart they wished they could just raid the caravan. It is to be noticed that the only way we know today what was in their hearts is via the Quran. Allah Zaujal knows what is in the hearts of people. Unlike a historian writing history, he can only write what he observes he can never know about the thoughts or feelings of people. So Allah Zaujal says in *AL-ANFAL (8:5)*

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ

لَكَرِهُونَ ﴿٥﴾

[It is] just as when your Lord brought you out of your home [for the battle of Badr] in truth, while indeed, a party among the believers were unwilling

Allah Zaujal is telling us that some of the believers were unwilling, (there was no other way we would have found out). By the way the people we are talking about here were part of the cream of Muslims, they were the best. Despite them being the cream, some of them were unwilling. This was because fighting is something disliked and this was their first time, some of them may not have had to face an enemy before. Obviously fear of fighting was also present. So understandably fighting is something disliked. Allah Zaujal says in *AL-BAQARAH (2:216)*

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ

خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ

وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not.

Allah Zaujal then says in *AL-ANFAL (8:6) and (8:7)*

يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى
الْمَوْتِ وَهُمْ يَنْظُرُونَ ﴿٦﴾

Arguing with you concerning the truth after it had become clear, as if they were being driven toward death while they were looking on.

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ
ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَن يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ
دَابِرَ الْكَافِرِينَ ﴿٧﴾

Remember, O believers], when Allah promised you one of the two groups - that it would be yours - and you wished that the unarmed one would be yours. But Allah intended to establish the truth by His words and to eliminate the disbelievers

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨﴾

That He should establish the truth and abolish falsehood, even if the criminals disliked it.

In the ayat (8:7) Allah Zaujal talks about two groups, these are; to raid the caravan or to defeat the enemy. 'And you wished that the unarmed one would be yours.' People wanted the caravan, which had the money of the muhajireen in it.

So Allah had a plan, and the Muslims had a plan, but the plan of Allah was superior. The muslims wanted to raid the caravan and take over its wealth while Allah Zaujal wanted this battle to be the first meeting between good and evil, and for it to be 'The Day of Furqan', the criterion.

So Rusool Allah (saw) was gathering information on the whereabouts of the army of Quraish and also the whereabouts of the caravan. Rusool Allah (saw) met .

Then Rusool Allah (peace and blessing of Allah be upon him) stopped near Badr with one of his Companions, Ibn Hisham said this Companion was Abu Bakr, they stopped by an old man of the Bedouin and inquired about, Quraish and about Muhammad and his Companions and what he had heard about them. The old man said, "I won't tell you before you tell me which party you belong to." The Messenger of Allah (peace and blessing of Allah be upon him) said, "If you tell us we will tell you." The man said, "Should this be for that?" Yes, he replied. The man said, "I have heard that Muhammad and his Companions went out on such-and-such a day. If that is true, today they are in such-and-such a place, [referring to the place in which the Messenger of Allah (peace and blessing of Allah be upon him) actually was]; and I heard that Quraish went out in such-and-such a day, and if this is true, today they are in such-and-such a place." Meaning the one in which they actually were. "When he had finished he said, 'Of whom are you?' the Messenger of Allah (peace and blessing of Allah be upon him) said, "We are from Ma."

Then he left him, while the old man was saying, "What does 'from Ma' mean? Is it from the water of Iraq? Rusool Allah (saw) walked away so that the man would not ask him more questions. What he meant by his answer was that we are from water, because Allah Zaujal says in the Quran that man is created from water.

Rusool Allah (saw) got some valuable information on the location of the Quraish. This old man was reliable because he gave the precise location of Muhammad (saw) and his companions. The Messenger of Allah (saw) returned to his Companions and he sent Ali Ibn Abi Talib, Az-zubair and Sa'd Ibn Abi Waqqas with a number of his Companions in quest for news. They found a servant belonging to the army of the Quraish; they arrested him and took him along. When they reached Rusool Allah (saw) was praying. They asked him who he belongs to; he responded that he belonged to the army of Quraish. The sahabah then beat him up badly and ask him about the location of Abu Sufyan, but the servant did not know where Abu Sufyan was. The sahabah then asked him who he knows about. He said that he knows the whereabouts of Abu Jahl, Abu Umayyaa bin Khalaf, Utba bin Rabi'a and some other prominent members of the army of Quraish. They then would start beating him up to know about Abu Sufyan, so the man would agree to give information about Abu Sufyan, when the beating stopped he would then say that he doesn't know. Having completed his Prayer, the Messenger of Allah (saw) said, "When he told you the truth, you beat him: and when he lied, you leave him alone." So Rusool Allah (saw) said that when the man says the truth that he doesn't know, you beat him but when he lies that he will tell them, the sahabah leave him alone. And then Rusool Allah (saw) interrogated himself because the sahabah were not asking the right questions.

The Messenger of Allah (saw) asked him how many are they, and he said, "Many," Rusool Allah (saw) wanted a more specific answer so he asked for the number, but he did not know; so he asked them how many camels do they slaughter every day, so the man said one day they would slaughter 10 camels and the next day they would slaughter nine, the Messenger of Allah (saw) said, 'The people are between nine hundred and a thousand.' The actual number was 950 for the Quraish while the Muslim army was a little over 300. So the Muslims were 1/3rd of the army of Quraish! The muhajirun were 86 in number, Al-Aus were 61, and Al-Khazraj were a 170. The reason why Al-Aus were much fewer than Al-Khazraj was because the dwelling of Al-Aus was in the upper part of Medina and when Rusool Allah (saw) mobilized this army he said that the ones who have their rides ready can join the army. So due to the fact that Al-Aus lived a bit far away, they weren't able to join the army.

In Bukhari Al-Baraa bin Aazib (ra) said: We the companions of Rusool Allah (saw), when we would talk about the battle of Badr, we would say that 'the number of people who participated in the Battle of Badr is equal to the number of people who participated with Talut, after they passed the trial of the river. And the only ones who passed were the believers; we were a little over 310.'"

The fact there was a coalition between the muslims at the Battle of Badr and the Banu Israel who participated with Talut and the fact that Al-Baraa here mentions that these are the ones who pass the test and joined Talut tells you that the believers who were in the Battle of Badr were also the best. These were the ones who passed the trials of this world. So they are the best of the best. Rusool Allah (saw) had banners, flags, slogans, and battle cries; this was all to encourage the soldiers to fight. The banner for the army during the Battle of Badr was white and it was handed to Musab ibn Umair. Rusool Allah (saw) also had two black flags; one of them was called Al-Uqab, this was standard it was carried by Ali ibn abi Talib and the other black flag was given to one of the Ansar.

The entire army had only two horses one was with Zubair and the other with Al-Maqqad bin Amr (ra). The Muslims had 70 camels; each camel as shared by three people. Rusool Allah (saw) shared his camel with Ali Ibn Abi Talib and Marthad Ibn Abi Marthab. They offered to give their turns to Rusool Allah (saw), Rusool Allah (saw) said to them that: You are not stronger than I am, and I am in need of reward just as you are. SubhanaAllah this was their leader and their teacher. Rusool Allah (saw) would not even let them give up their turns for him. This is why the sahabah loved Rusool Allah (saw) so much. No followers have ever, or will ever love their leader as much as they loved Rusool Allah (saw).

When Rusool Allah (saw) chose the location of the army Al-Habbab bin Al-Mundhir (ra) (one of the ansar) said: O Messenger of Allah! Is this the place about which Allah revealed to you, that; we should not advance beyond or stop before, or is this a question of opinion in warfare tactics?

Look at how al-Habbab stated the question ... if this was a wahi from Allah, then Al-Habbab was satisfied but if it's a question of tactics then Al-Habbab had something to say. Rusool Allah (saw) told him that it is a matter of warfare tactics. Al-Mundhir suggested that the army should go ahead till they get to the well of Badr and stop there, stop up the wells beyond it, and construct a cistern so that they would have plenty of water; then they could fight their enemy who would have nothing to drink. The Messenger of Allah (saw) agreed that this was an excellent plan and they acted accordingly.

The night before the battle started Rusool Allah (saw) saw a dream, and these are the dreams which the mujahideen fi sabilillah see in which Allah Zaujal strengthens them. In the dream Rusool Allah (saw) saw that the army of Quraish very few in number than what it really was. Now why would Allah Zaujal make Muhammed (saw) see the Quraish army fewer than what it really was? Allah Zaujal wanted to strengthen the hearts of the believers. The army of Quraish army was three times more in number than the Muslims, their morale could have been weakened by this. If soldier goes to the battlefield knowing that they have no chance, he will be weak in the battlefield. Allah Zaujal is hence showing the Quraish as few in number. Allah Zaujal says in **AL-ANFAL (8:43)**

إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَنَاهُمْ كَثِيرًا لَفَشَلْتُمْ

وَلَتَنَزَّعْتُمْ فِي الْأَمْرِ وَلَٰكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤٣﴾

Remember, O Muhammad], when Allah showed them to you in your dream as few; and if He had shown them to you as many, you [believers] would have lost courage and would have disputed in the matter [of whether to fight], but Allah saved [you from that]. Indeed, He is Knowing of that within the breasts.

So the dream was to strengthen them, and this was the night before the battle. The following morning it rained, though it was not a rainy season. I

Ibn Ishaq said that the valley was soft brown; the water from the sky dampened the earth for the Messenger of Allah and his force but did not impede their progress but the Quraish had such rain fall upon them that they could not move ahead.

This was rain that showered on both; the Muslims and the non-muslims, but for the Muslims it dampened the Earth and made it firm while for the Quraish the Earth became muddy and sticky which impeded their progress. So subhanAllah, the same rain had differing effects on both sides. This was a miracle from Allah Zaujal also some of the Muslims woke up in a state of impurity because they had wet dreams. SubhanAllah, a Muslim does not feel comfortable in a state of impurity, he/she wants to purify themselves as soon as he/she can. So to spare the Muslims of this uncomfortable feeling, Allah Zaujal sent down water to cleanse them. This was spiritual cleaning in addition to the Earth becoming firm for them to march over. Allah Zaujal says in **AL-ANFAL (8:11)**

إِذْ يُغَشِّيكُمُ الْغُصَاثَ أَمْنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم

بِهِ وَيُزِيلَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ

بِهِ الْأَقْدَامَ ﴿١١﴾

[Remember] when He overwhelmed you with drowsiness [giving] security from Him and sent down upon you from the sky, rain by which to purify you and remove from you the evil [suggestions] of Satan and to make steadfast your hearts and plant firmly thereby your feet.

Ali ibn abi Talib said about the night before the battle that all of the Muslim army was asleep; this sleep was a blessing from Allah as mentioned in the ayat 'He overwhelmed you with drowsiness'. Usually right before the battle you would expect people to be anxious, tensed, worried, and afraid... but the sahabah (ra) were asleep! Ali ibn Abi Talib said that each one of the soldier was in deep sleep. SubhanaAllah that is why our scholars say that sleeping before a battle is a sign of emaan, while sleeping during salah is a sign of hypocrisy As Allah Zaujal says that when the munafiqeen go to pray they go in state of laziness. The scholars say that feeling drowsiness before or during battle is a sign of emaan, because it shows the confidence of the heart.

Ali ibn abi Talib said that the only one who was awake that night was Rusool Allah (saw). SubhanAllah Rusool Allah (saw) was standing and making du'a.

As mentioned in the ayat, Shaitan was whispering to the Muslims about how they can fight when they are impure... Allah Zaujal removes such suggestions of Shaitan by cleansing the Muslims with rain. Thus this rain had served those purposes as mentioned by the ayat.

Allah Zaujal talks about the scene in **AL-ANFAL (8:42)**

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ مِنْكُمْ وَلَوْ
تَوَاعَدْتُمْ لَاخْتَلَفْتُمْ فِي الْمِيعَادِ وَلَكِنْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا
لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ



[Remember] when you were on the near side of the valley, and they were on the farther side, and the caravan was lower [in position] than you. If you had made an appointment [to meet], you would have missed the appointment. But [it was] so that Allah might accomplish a matter already destined - that those who perished [through disbelief] would perish upon evidence and those who lived [in faith] would live upon evidence; and indeed, Allah is Hearing and Knowing.

What does 'appointment' mean in this ayat? Allah Zaujal is saying that meeting the army of Quraish wasn't by appointment, the Muslims did not have an appointment with the Quraish and the Quraish did not make an appointment with the Muslims. The Muslims wanted the caravan but Allah Zaujal had set a date for the meeting of the Muslims with the Quraish. *'If you had made an appointment [to meet], you would have missed the appointment.'* ... the Muslims did not want to meet the Quraish nor did the Quraish want to meet the Muslims. Abu Sufyan and some other Quraish were telling the army to go back, some of the Quraish were afraid because they knew that they were fighting the Messenger of Allah (saw), but they were too arrogant to be his followers. This kind of kufr is called Kufr ul Istikbar, disbelief because of arrogance. And as we mentioned earlier many of the Muslims didn't want to fight because they weren't prepared for battle, they had left their homes with the intention of raiding the caravan. *that those who perished [through disbelief] would perish upon evidence and those who lived [in faith] would live upon evidence*; This battle ground was the ultimate test of emaan and of Kufr.

Sa'd ibn Muadh (ra) had a suggestion to make, he went to Rusool Allah (saw) and suggested that a portico should be built for Rusool Allah (saw), and camels and guards should be ready for the Prophet (saw). Sa'd said that if Muslims won then that is what is desired but if the Muslims are defeated then he suggested that Rusool Allah (saw) should go back to Medina to join the people who are left behind, for they were just as deeply attached to Muhammed (saw) as they were. And then Sa'd said about the Muslims in Medina that

had they known that the Muslims would be fighting they would not have stayed behind. Sa'd here was probably talking about Al-Aus, who wanted to join Muhammed (saw) but couldn't. He then went on to say that Muhammed (saw) can go back and fight with the Muslims, to carry on his mission.

The Messenger of Allah (peace and blessings of Allah be upon him) thanked him and blessed him. Then a booth was constructed for the Messenger of Allah (peace and blessings of Allah be upon him) and remained there. Abu Bakr Siddiq (ra) was his bodyguard.

Ibn Ishaq said that when the Messenger of Allah saw them (Quraish) coming forward into the valley from their position behind the sandhill at Aqanqal the Messenger of Allah said, "O Allah! Here come Quraish in their vanity and pride contending with you and calling your Messenger a liar. O Allah! Grant the help, which you have promised me. Destroy them his morning!" This was what Rusool Allah (saw) said when he first saw the army.

One of the Kuffar from Quraish was riding a red camel, looking at him Rusool Allah (saw) said, "If there is any good in any of them, it will be with the man on the red camel: if they obey him, they will take the right way." Rusool Allah (saw) was referring to Utba bin Rabi'a. Why did Rusool Allah (saw) say this? ... The Kuffar of Quraish had sent Umar ibn Wahab to scout on the strength and number of the Muslim army. Umar did do that and he went back to the Quraish and said that he said: O Quraish! What I saw was camels bearing deaths, there are people whose only aid and refuge are their swords. I swear I don't foresee any of them being killed before he kills one of you and if they kill of you a like number as their own, what good will it be to live after that? Consider carefully.

Thus Umar ibn Wahab had gone and saw that the Muslim army was quite small, but when he looked in their faces he saw death. He saw men willing to die. Hakim Ibn Hizam goes to Utba bin Rabi's, one of the prominent leaders of Quraish, and says: O Utba! Shall I suggest something, if you do, you will carry the honour of this day until the end of time. Utba asked him what he wanted to say. Hakim said: You withdraw this force back to Mecca, you take care of the blood of your ally, Hadhrami. (Hadhrami was the guard of the caravan who died during the Sariya of Abdullah ibn Jahsh)

So another reason for this battle was to avenge the death of Hadhrami. Utba was an ally with Hadhrami, so Hakim was telling him to spare the battle and instead give the blood money of Hadhrami to the Quraish. Utba liked this idea; however they needed to get the agreement of Abu Jahl.

Utba then stands up and says: Oh Quraish! By fighting Mohammed's companions you will accomplish nothing, if you do attack him, each of you will always be looking at others who will always dislike looking back at you. You will be known to have killed their cousin or a member of their tribe. Go home, and leave Muhammed up to the other Arabs. If they kill him that will be accomplishing your aims and if otherwise, he will find you not to have been exposed to the risk of what you now plan.

So what Utba was saying is that to fighting Muhammed (saw) that would mean fighting their own people also that if the Arabs kill Muhammed (saw) then that is good, while if Muhammed (saw) wins then they won't come and take revenge from the Quraish.

While Utba was speaking to the Quraish, Hakim ibn Hizam went to convince Abu Jahl. Hakim says what he has to say and says that this was the message from Utba. Abu Jahl says that: Utba didn't find anybody else to send but YOU!? Hakim in response said that Utba could have sent someone else, but he wouldn't have been a messenger for someone except for Utba.

And then Abu Jahl said: I swear his lungs are filled with terror when he saw Muhammed and his men, by Allah we will not return until Allah decides the issue between us and Muhammed, Utba is not sincere in what he says. He sees Muhammed and his men as fodder for camels awaiting slaughter and his own son is there among them He is scaring you for his own sake.

The meaning of the words of Abu Jahl 'He sees Muhammed and his men as fodder for camels awaiting slaughter'... means that he was saying that the Kafir will slaughter the Muslims and that the disbelievers will win, Abu Jahl was saying that Utba is afraid because his son is a Muslim, so he doesn't want his son to be killed. That is why Utba was trying to make everyone withdraw.

And then Abu Jahl goes to the brother of Amr bin Hadhrami and says to him that: Your ally, your protector, Utba wants to withdraw the army back, go and inspire the army to fight.

So the brother of Amr bin Hadhrami goes to the army and screams, "Woe to Amr! Woe to Amr!"... he marches in front of the army inspiring them to fight.

Ibn Ishaq says that the mood for warfare became heated, and the attitudes of the forces hardened and they became determined to fight, while Utba's advice was ignored. Utba said, "That fellow with the filthy yellow **backside** will find out whether its me or him whose lungs are filled with terror."

Not only did Abu Jahl sweep the entire army with anger but he also made Utba angry, and to prove Abu Jahl wrong he was the first one to stand forth and ask for a duel with a Muslim. This shows you how effective this devil Abu Jahl was.

Let's stop here and comment on this Rusool Allah (saw) said about Utba that "If there is any good in any of them, it will be with the man on the red camel: if they obey him, they will take the right way." So brothers and sisters among the **camp** of disbelievers there are voices of reason, there are men of wisdom, there are people who are moderate, however when it comes to it being a battle against Islam, when it is a religious war with the intention of defeating the truth, the religion of Allah ... these voices of reason and moderation are swept aside while the voices of fanaticism and extremism gain the upper hand. This is important to mention because sometimes Muslims think that: since among the enemies of Allah there are people who are anti-war, moderate, or there are people who are supportive of Muslim causes then we think that such people's voices will overcome the other voices of extremism that could be the case when the battle is between Kufr and Kufr. But we have to understand that when it comes to fighting with the anbiya of Allah Zaujal or the followers of the anbiya of Allah, the case is then different.

Abu Sufyan! Didn't he urge the army to go back? Wasn't he representing a voice of reason, didn't Banu Zahra withdraw? Banu Zahra were lead by Akhnas bin Shuraiq, who refused to fight in the Battle of Badr. They refused to fight with their own brothers. Didn't Utba and Hakim try?

Infact I will mention another incident, to show how the disbelievers are when it comes to Islam. Abu Sufyan's son was taken a prisoner of war, by the Muslims. Abu Sufyan was told to go and ransom him but he refused, because the Muslims had killed one his sons, he refused to go and ransom the other. He preferred that his son stays there. The people of Quraish used to really respect and honor any pilgrim who would come to Mecca. This respect and honor was based on them showing generosity to the pilgrims. There was a Muslim member of one Arab Muslim tribe, who went to Mecca for pilgrimage, this Muslims was taken as a prisoner by Abu Sufyan.

Ibn Ishaq says: Quraish only ever treated well those who came as pilgrims. So this was the first time they violated that law, Abu Sufyan took that pilgrim as a prisoner. The family of the prisoner went upto Rusool Allah (saw) and told him about the situation. Rusool Allah (saw) eventually had to free Abu Sufyan's son, then Abu Sufyan freed the pilgrim. The reason why this is important to bring up is because when the Kuffar, deal with the Muslims, they deal with them in a different standard.

So even if among the Kuffar, you have people who are wise, peace activists, moderate they change when it comes to dealing with Muslims. This is because Shaitan is out there convincing his followers that the followers of Islam need to be wiped off the face of the Earth.

So as we mentioned Allah blessed the Muslims with sleep the night before, and the earth was firm (due to the rain) for them to walk on. Allah blessed the Muslims with something else. Rusool Allah (saw) saw a dream that the Quraish were few in number, and when the Muslims actually confronted the Quraish, they still saw the Quraish as few!! SubhanAllah ☺ ...Allah Zaujal says in **Al-Anfal (8:44)**

وَإِذْ يَرِيكُمُوهُمْ إِذِ التَّفَيُّتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيَقَلُّكُمْ فِي أَعْيُنِهِمْ
لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤٤﴾

And [remember] when He showed them to you, when you met, as few in your eyes, and He made you [appear] as few in their eyes so that Allah might accomplish a matter already destined. And to Allah are [all] matters returned.

So we've already talked about why Allah would make the enemy seem fewer in the eyes of the believer, but the above ayats also talks about how Allah made the Muslims seem few in the eyes of the

disbelievers. Now why would Allah Zaujal do that? Allah gives the explanation in the same verse '*so that Allah might accomplish a matter already destined.*' Allah wanted this battle to happen, so when the enemies heard the Muslims were few, it made them more eager and anxious to fight. This was because they thought that they had a greater chance to defeat the Muslims. But what this also did was make the Kuffar careless and overconfident. So this was like a bait, to bring them to fight. But once they truly realise the strength of the Muslims, it will be too late.

So what was the strategy of Muhammed (saw) in fighting? Rusool Allah (saw) used a tactic that wasn't used by the arabs before. It might have been used by other nations but not the arabs. The arab method of fighting was *Al-kurru wulfur*, Al kuroo wulfur is to attack and withdraw, then attack again then withdraw... this happens repeatedly. This is a very disorganised attack.

However Rusool Allah (saw) employed the method of ranks. He would line up the army in one, two, three or four ranks depending on the number of troops. Rusool Allah (saw) had the first rank armed with lances and he would have the ranks in the back armed with arrows or archers. So the archers would fire from behind while the front rank would prevent the enemy or the cavalry from advancing. As mentioned before this was a new tactic for the Arabs. Allah says in *Surat As-saf (61:4)*

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَهُمْ بُنْيَنٌ مَّرْصُوصٌ



Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly.

This method of fighting in ranks is called *Zahf*, which also probably employed by the Romans and the Persians. This method gives the leader a greater control over the army rather than just attacking and withdrawing in a disorganised fashion. And that is how Muhammed (saw) fought in the majority of his battles.

Rusool Allah (saw) also encouraged and inspired the army because that was instructed to him by Allah Zaujal. Allah says in *AL-ANFAL (8:65)*

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ
صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِّنَ
الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

O Prophet, urge the believers to battle. If there are among you twenty [who are] steadfast, they will overcome two hundred. And if there are among you one hundred [who are] steadfast, they will overcome a thousand of those who have disbelieved because they are a people who do not understand.

So Rusool Allah (saw) stands up in front of the army and says: Every man who fights them bravely and advances without retreating will have Allah give him entry into Paradise.

And in Muslim Rusool Allah (saw) stands up in front of the army and says, "Go forth towards the Garden the size of the heavens and Earth combined." So one of the sahabah, **Umar Bin Al Hamman** said, "Oh messenger of Allah! Could a garden really be the size of the Heavens and the earth combined?" Rusool Allah (saw) said yes. Umair then said, "Fine fine", Rusool Allah (saw) asked umair what made him say that, he replied, "Oh messenger of Allah! It is only my hope of being one of its people." Rusool Allah (saw) told him that he certainly will be. So Umair bin Al Hamman stands up draws his sword, and then he had some dates

which he took out from his pocket, and started eating those dates. Then Umair bin Al Hamman said, "If I live long enough to eat these dates, it would be a long life."

Umar was so inspired by the words of Rusool Allah (saw), that he was in a hurry to die in the path of Allah. He was in such a hurry that he thought that if his life lasted till the time he finished his dates then that would be a long life! He then rushed in to the Battle.

Narrated 'Abdullah bin Mas'ud:

From Sa'd bin Mu'adh: Sa'd bin Mu'adh was an intimate friend of Umaiya bin Khalaf and whenever Umaiya passed through Medina, he used to stay with Sa'd, and whenever Sa'd went to Mecca, he used to stay with Umaiya. When Allah's Apostle arrived at Medina, Sa'd went to perform 'Umra and stayed at Umaiya's home in Mecca. He said to Umaiya, "Tell me of a time when (the Mosque) is empty so that I may be able to perform Tawaf around the Ka'ba." So Umaiya went with him about midday. Abu Jahl met them and said, "O Abu Safwan! Who is this man accompanying you?" He said, "He is Sa'd." Abu Jahl addressed Sa'd saying, "I see you wandering about safely in Mecca inspite of the fact that you have given shelter to the people who have changed their religion (i.e. became Muslims) and have claimed that you will help them and support them. By Allah, if you were not in the company of Abu Safwan, you would not be able to go your family safely." Sa'd, raising his voice, said to him, "By Allah, if you should stop me from doing this (i.e. performing Tawaf) I would certainly prevent you from something which is more valuable for you, that is, your passage through Medina." On this, Umaiya said to him, "O Sa'd do not raise your voice before Abu-l-Hakam, the chief of the people of the Valley (of Mecca)." Sa'd said, "O Umaiya, stop that! By Allah, I have heard Allah's Apostle predicting that the Muslim will kill you." Umaiya asked, "In Mecca?" Sa'd said, "I do not know." Umaiya was greatly scared by that news.

When Umaiya returned to his family, he said to his wife, "O Um Safwan! Don't you know what Sa'd told me?" She said, "What has he told you?" He replied, "He claims that Muhammad has informed them (i.e. companions that they will kill me. I asked him, 'In Mecca?' He replied, 'I do not know.'" Then Umaiya added, "By Allah, I will never go out of Mecca." But when the day of (the Ghazwa of) Badr came, Abu Jahl called the people to war, saying, "Go and protect your caravan." But Umaiya disliked to go out (of Mecca). Abu Jahl came to him and said, "O Abu Safwan! If the people see you staying behind though you are the chief of the people of the Valley, then they will remain behind with you." Abu Jahl kept on urging him to go until he (i.e. Umaiya) said, "As you have forced me to change my mind, by Allah, I will buy the best camel in Mecca. Then Umaiya said (to his wife). "O Um Safwan, prepare what I need (for the journey)." She said to him, "O Abu Safwan! Have you forgotten what your Yathribi brother told you?" He said, "No, but I do not want to go with them but for a short distance." So when Umaiya went out, he used to tie his camel wherever he camped. He kept on doing that till Allah caused him to be killed at Badr.

Bukhari: Book-5 Volume-59 Hadith-286)

Even though Umaiya was a disbeliever, he still believed Rusool Allah (saw), this shows that deep inside their hearts they knew that it was Rusool Allah (saw) was the last and final messenger. So Umaiya said that he would not leave Mecca, now when the call came to respond to the battle of Badr, Umaiya didn't want to leave. So Abu Jahl brings him a **mubkhura**, **mubkhura** is this thing in which you burn the **oudh**. Abu Jahl made fun of him by saying that Ummayya is an old woman, and that he should use this like old women do. Abu Jahl indicated that Ummayya was a coward. Abu Jahl tried until he convinced Umaiya to go with him. Umaiya went back home to prepare for the journey. His wife asked him if he forgot what his friend from Medina (Sa'd) told him. He responded that he remembers but he will just go with the Quraish and then come back. Ibn Kathir said that whenever the Quraish would stop on their way, Umaiya would make the intention that it was their last stop, but he eventually ended up entering the fray of the battle himself.

So Umaiya ended up being captured by Abdur Rahman bin Auf. Abdur Rahman bin Auf narrated the story himself. He said that he had a bunch of **coatnails** with him as armor. Abdur Rahman had collected them one by one as booty. Umaiya sees him and says "O Abd Amr!" Abdur Rahman didn't respond. Abdur Rahman and Umaiya were friends in Mecca and before Abdur Rahman became Muslim his name was Abd Amr. Abdur Rahman refused to listen to him when he called him by his previous name. So Umaiya said, "When I call you 'Abd Amr' you refuse to respond back, and I do not recognize Abdur Rahman so I cannot call you 'Abdur Rahman', so how about you choose a name for yourself just for me and you." Abdur Rahman told Umaiya to go ahead and choose a name, so Umaiya gave the name 'Abdul ilah', the servant of God. They agreed to this.

When Umaiya and Abdur Rahman were walking to the site of Badr, Umaiya asked Abdur Rahman, "who was that man, who had an ostrich feather across his chest?" Abdur Rahman bin Auf said, "That is Hamza bin Abdul Muttallib." Umaiya bin Khalaf said, "This is the man who ruined us." So Hamza (ra) was truly the lion of Allah.

In another narration in Bukhari Abdur Rahman said that he had an agreement with Umaiya bin Khalaf that Abdur Rahman will take care of his business interests in Medina, while Umaiya will take care of Abdur Rahman's business interests in Mecca. Abdur Rahman said that he didn't respond when Umaiya called him 'Abd Amr' but then Umaiya said 'Abdul ilah' so then Abdur Rahman responded. Umaiya asked Abdur Rahman if he wanted something better than the coatnails that Abdur Rahman had been carrying. Abdur Rahman asked him what that was. Umaiya said, "me and my son." Obviously Umaiya was rich so his ransom would bring a lot of money.

Abdur Rahman said that he threw the armor from his hand and held Umaiya and his son, Ali. Thus Umaiya and Ali were Abdur Rahman's prisoners of war. This was a good deal for Abdur Rahman because he would get the ransom. However someone spots Umaiya bin Khalaf, and that was Bilal (ra), the former slave of Umaiya. Bilal was tortured by Umaiya. So when Bilal saw him he screamed, "Umaiya! The head of the disbelievers", Abdur Rahman said "hey Bilal! He is my prisoner." Bilal says, "I will not live if he does." Then Abdur Rahman tries to tell him that Umaiya is his prisoner. When Bilal realized that Abdur Rahman is not going to give Umaiya up, so then he goes to the ansar and tells them, "That man is Umaiya bin Khalaf, the head of the disbelievers. I am not going to live if he does!" Abdur Rahman said that the Ansar then attacked, he was afraid that they would catch them, so he left Umaiya's son for them to keep them busy but the Ansar killed the son and insisted on following Abdur Rahman and Umaiya. Umaiya was a fat man, and when they approached them, Abdur Rahman told him to kneel down, then Abdur Rahman laid on him to protect him by his own body, but the Ansar killed Umaiya by passing their swords underneath Abdur Rahman, and one of the Ansar even injured his foot with his sword. And the sub narrator said, "Abdur Rahman used to show us the trace of the wound on the back of his foot."

Abdur Rahman would then say, "May Allah have mercy on Bilal, he made me lose my armor and my prisoners. I lost them both."

So that was what happened with Umaiya bin Khalaf who was an Imam of disbelief. Anas ibn Malik (ra) tells us the story of Al **Kaleed** he says: "The Messenger of Allah ordered on the day of the battle at Badr, that 24 of the chiefs of Quraish be thrown into a dirty refused laden old well." So the 24 leader's bodies were dragged into this place.

When they were pulling the body of Utba bin Rabi'a his son Huzaifa was watching, so Rusool Allah (saw) looks into his face and sees that he was sad. Rusool Allah (saw) asked Huzaifa if he was very upset at his father's fate. Abu Huzaifa responded back, "I swear oh Messenger of Allah, I have no problem with my father's fate, but I once knew him as a man of reason, judgment, and goodness and hoped those qualities would lead him to Islam. When I saw what his fate was and how he had died in disbelief, despite my hopes for him, I was saddened." Rusool Allah (saw) then made dua for him.

The issue of guidance is in the hands of Allah, nobody can control it. Huzaifa was saying that his father was a wise man with reasoning, judgment and goodness. But things did not turn out as Huzaifa expected and that was the case with Abu Talib as well. Abu Talib the uncle of Rusool Allah (saw) had all these qualities; in fact he protected Rusool Allah (saw) during until the day he died. But Abu Talib did not become Muslim. So in the issue of guidance you can't really tell who will be guided and who won't. While Umar bin Khattab was so evil, but he became Muslim. There was even an incident in which one of the sahabiat was expecting Umar to become Muslim because he spoke to her softly; he said that the donkey of his father would become

a Muslim before he does. And Umar (ra) became one of the best Muslims. So the issue of guidance is something under Allah's control, we cannot judge anyone. We cannot say that he might become Muslims, and we also cannot say that someone won't become a Muslim. At the end Abu Talib dies as a Kafir and Abu Sufyan dies as a Muslim. Abu Talib who supported Rusool Allah (saw) all of his life dies as a disbeliever while Abu Sufyan who fights Rusool Allah (saw) for most of his life ends up being a believer. So such issues should be left in the hands of Allah Zaujal.

And that is why Rusool Allah (saw) says, "You don't guide the ones you want, the ones you love, the ones you like, but it is Allah who guides the one He wants."

This incident of Huzaifa also tells us that our love should be for Allah only. Even though Huzaifa was very upset about his father's fate, that sadness didn't cause him to leave Islam, or to blame someone or something. Instead he accepted Allah's will. We should be content with what Allah gives us or does to us. So we should do our best in da'wa but then we shouldn't become overwhelmed or upset if they don't become Muslim, we should Accept it as Allah's will. If they do become Muslim, then say Allhumdullilah that Allah Zaujal has guided them.

So Rusool Allah (saw) ordered these bodies to be thrown into this well...

Narrated Abu Talha:

On the day of Badr, the Prophet ordered that the corpses of twenty four leaders of Quraish should be thrown into one of the dirty dry wells of Badr. (It was a habit of the Prophet that whenever he conquered some people, he used to stay at the battle-field for three nights. So, on the third day of the battle of Badr, he ordered that his she-camel be saddled, then he set out, and his companions followed him saying among themselves. "Definitely he (i.e. the Prophet) is proceeding for some great purpose." When he halted at the edge of the well, he addressed the corpses of the Quraish infidels by their names and their fathers' names, "O so-and-so, son of so-and-so and O so-and-so, son of so-and-so! Would it have pleased you if you had obeyed Allah and His Apostle? We have found true what our Lord promised us. Have you too found true what your Lord promised you?" "Umar said, "O Allah's Apostle! You are speaking to bodies that have no souls!" Allah's Apostle said, "By Him in Whose Hand Muhammad's soul is, you do not hear, what I say better than they do." (Qatada said, "Allah brought them to life (again) to let them hear him, to reprimand them and slight them and take revenge over them and caused them to feel remorseful and regretful.")

(Bukhari: Book-5 Volume-59 Hadith-314)

So Allah made the bodies listen to this, just to add to their punishment.

CD#6

Rusool Allah (saw) sends Abdullah bin Rawaha and Zaid bin haritha to deliver the news to the people of Medina. Abdullah bin Rawaha went to Awali, the upper region of Medina and delivered the news in the house of each Ansar, while Zaid bin Haritha went to the center of Medina to deliver the news.

Now Zaid ibn Haritha was riding on the camel of Rusool Allah (saw), as he entered he was naming all the people who were killed during the battle like , "Utba bin Rabi'a was killed, Abu Jahl was killed ..." When Zaid was mentioning all the famous leaders of Quraish who were killed, the munafiqeen and the Jews said, "This man doesn't know what he's talking about, he's confused and he has run away from the battle field, And Muhammed himself was killed and the evidence is that Zaid is riding his camel." And they all started spreading this news.

Osama and Uthman stayed behind to take care of Ruqqayya the daughter of Rusool Allah (saw). So Osama went to his father (Zaid bin Haritha) and said: O father! Is the news that you're delivering true?" He said yes to his son. People would go up to ask Abdullah bin Rawaha if the news Zaid was delivering true. And he would say yes it is true and tomorrow Rusool Allah (saw) is going to bring the captives.

People had such a difficult time in believing what happened. A force a little over 300 defeats a 1000 and then kills the most famous leaders of them! The news was too good to be true. The next day Rusool Allah (saw) enters medina with the prisoners. The prisoners were kept in a specific location. When Sawdah, the wife of Rusool Allah (saw), saw Suhayl bin Amr's hands tied to his neck, she said, "Why didn't you die as noble men?" Rusool Allah (saw) overlooked that statement and said, "Are you asking them to fight Allah's Messenger?" He said this because what Sawdah question meant was that why didn't you fight, instead of being defeated. And obviously if he would fight, then he would fight against Muhammed (saw). Sawdah apologized for she said, "Oh Messenger of Allah, when I saw him in that state, I couldn't help but make such a statement." Her emotions overwhelmed her when she saw Suhayl. This tells us how humiliated the leaders of Quraish were that day, because of their disbelief and Kufr and the way they dealt with the Muslims.

Rusool Allah (saw) stopped at **Roha** to receive congratulations from all of the people who were coming to visit him and when the people were doing this, one of the Ansar said, "What are you congratulating us for? We have only met old bald men like camels awaiting slaughter and we slaughtered them." Rusool Allah (saw) told the Ansar not to say that, because the people who were killed were the chiefs. Now this Ansar was saying that it was so easy, because those people whom they fought were old men who didn't know how to fight. But it was Allah who sent angels to assist them and help them. The Quraish were strong and had it not been for Allah's help the Muslims would have lost.

The news was delivered to Mecca by a man called **Al-Haythuman Khuzai** . Al-Haythuman Khuzai rushes into Mecca and mentions all those of the Quraish who were killed. Safwan ibn Umayya was listening and he said, "This man has lost his mind; ask him about me, to make sure he isn't crazy." They asked him what happened to Safwan, he said, "Safwan is sitting right there and I have seen the death of his father and his brother with my own eyes." For the people of Mecca this news was too bad to be true. They could not imagine how the strong leaders of the Quraish be killed.

Abu Lahab was one of those who stayed behind but he sent a person in his place to fight. **Rafa** says that he was a servant of Al-Abbas and that their household was Muslim. Rafa, Al-Abbas, and **Umm ul-Fadal**, she was the wife of Abbas; they all were Muslim. Rafa used to make arrows. One day he was sitting in the pavilion around Ka'aba, sharpening arrows. Abu Lahab was sitting with his back towards Rafa when a fighter of the Quraish approached. Abu Lahab said to that fighter, "Come and tell us the news of what happened." The man came and said, "As soon as the fighting started we handed them over ourselves to be killed and

to be taken as captives. But I don't blame them for it, because we were facing men in white clothes on horses between the heavens and earth, and nothing can stop them."

So this fighter was saying that yes it is true that the Quraish lost but the credit doesn't go the Muslims but to this other force of people in white, who could not be defeated. When Rafa heard that he said, "In the name of Allah, those are the angels." Abu Lahab turned around and punched him in the face. Rafa then started fighting back, but Abu Lahab was much stronger than him. Abu Lahab sat on Rafa and was beating him up when Umm-e- Fadl came with a rod and hit Abu Lahab on the head. Then she said to Abu Lahab that he was taking advantage of the fact that his master is not around. Abu Lahab then left. Rafa said that a week later Abu Lahab caught a disease because of which he died. This particular disease terrified the people of the Quraish. People wouldn't go near anyone who had that disease. Abu Lahab died, and his body lay in his house for three days until his body started decomposing. Nobody wanted to bury him. The people of the Quraish went up to the two sons of Abu Lahab; and told them to have shame because their father's body has been in the house for three days, and they didn't bury him. They said that they are afraid of that disease. So what they did was drag the body of Abu Lahab next to a wall and then threw stones over him to cover his body ... they didn't even dig a grave for him. This was the humiliation that he suffered, even after his death!

In order to minimize the happiness of the Muslims on their victory, the people of Quraish prevented any one from crying in public, so there was no wailing allowed. Also they refused to allow anybody to investigate the issue of ransoming the prisoners. So Muhammed (saw) would not raise the price of ransom. Ibn Kathir comments on this he said, "I observe that Allah's forcing them to forego mourning for their dead was part of the totality of the punishment of those of them that remained alive at that time, for weeping for the dead contributes to the recovery of the grieving heart." So this prevention of mourning was in fact more of a punishment for the people of the Quraish.

And then ibn Kathir says that Ibn Ishaq stated that **Al-Aswad Abdul Muttallib** was inflicted with the loss of three of his sons. This was an old man who was already blind; he lost three of his sons. This man also wasn't allowed to mourn their deaths. So one night he hears a woman weeping, so he said, "Go and see if mourning has become permissible, are Quraish now be wailing their dead? Perhaps now I will be able to lament the loss of Abu Hakim (his eldest son), for I am in great pain." So they went to find out why the woman was crying... and they found that she was crying because she lost her camel. So Al-Aswad Abdul Muttallib said his poetry, "Is she weeping because of a camel of hers has gone astray, and so insomnia keeps her from sleeping. Do not weep over a young camel but over Badr that ruined all hopes, over Badr and the elite of **Banu Husais** and **Makhzoom and the tribe of Abul Waleed** and weep if you weep at all for **Abu Aqeel and Harith** the lion of lions. Weep for them all and do not hold back for there is none the like of **Abu Hakina**, after them it is other men who rule and had it not been for Badr, they would not have come to lead."

So this poor old man wasn't even allowed to weep for his own three sons. Why? So Muhammed (saw) doesn't get the news that the Kuffar were suffering. They wanted to show that they didn't care about the dead or of the ransom of the captives. Surat AL-ANFAL was revealed after the ghazwah of Badr.

Ubadah bin Saamit says about the first verses of Surah Al-Anfal, "they were revealed about us, the Muslims at Badr, when we disputed the issue of booty with one another." What happened was that the Muslims were in three groups; one group was protecting Rusool Allah (saw), the second group was pursuing the enemy and the third group was collecting the spoils of war. So the ones who collected the spoils of war said, that the booty belongs to them. The ones who protected Rusool Allah (saw) wanted their share of the booty because they were protecting the Prophet (saw). And the ones who pursued the enemy said that if it wasn't for them, there wouldn't be any spoils of war for the Muslims. So they all disputed. To this Allah Zaujal revealed the ayat of surah **AI-ANFAL (8:1)**

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا
ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِن كُنْتُمْ مُؤْمِنِينَ ﴿٤١﴾

They ask you, [O Muhammad], about the bounties [of war]. Say, "The [decision concerning] bounties is for Allah and the Messenger." So fear Allah and amend that which is between you and obey Allah and His Messenger, if you should be believers.

So the decision of the bounty was for Allah and His Messenger. All the spoils of war were given to Muhammed (saw). All of it. This ayah goes on to teach the mujahideen to 'fear Allah....' that they should have taqwa, you cannot fight fi sabi lillah without taqwa, and it tells them to 'amend that which is between you...' ... thus the Muslims have to have unity. The third lesson was that to be a believer you have to obey Allah and His Messenger. There needs to be discipline among the mujahideen. So these are the three essential qualities that a mujahideen fi sabi lillah should have; taqwa, unity, and obedience.

And then Allah Zaujal gives the grooming regarding ho the spoils of war should be divided. Allah Zaujal says in AL-ANFAL (8:41)

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ إِن كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا
عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ أَجْمَعِينَ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ



And know that anything you obtain of war booty - then indeed, for Allah is one fifth of it and for the Messenger and for [his] near relatives and the orphans, the needy, and the [stranded] traveler, if you have believed in Allah and in that which We sent down to Our Servant on the day of criterion - the day when the two armies met. And Allah, over all things, is competent.

So the ruling regarding the spoils of war is as follows;

They are divided into five equal portions. Four of those five portions are distributed among the fighters. So 80% of the spoils of war are split among the fighters. The foot soldier receives one share and the horse men receive three shares. The remaining 20% is then divided into 5 portions. That means 4% each.

4% goes to Allah

4% goes to Rusool Allah (saw)

4% goes to Rusool Allah's near relatives

4% goes to orphans, the needy

4% goes to the traveler.

Now the 8% percent for Allah and Rusool Allah (saw) is invested in anything for the betterment for Islam, such as musajids, roads or whatever. It is upto the Imam of the Muslims to distribute that.

Another issue dealt by Allah in the ayat of surat AL-ANFAL was the issue of the prisoners of war. Rusool Allah (saw) had 70 prisoners of war, so he invited the sahabah for shura. He listened to various opinions.

Abu Bakr's opinion was, "O Messenger of Allah! These are our relatives, these are our tribes, ask for ransom. This ransom will strengthen us. And maybe these people will become Muslim.

Umer bin Khattab opinion was, "O Messenger of Allah! They exiled you and called you a liar bring them close and strike their necks."

In another narration, it says that Abu Bakr said, "O Messenger of Allah! These are your close relatives, your tribal brothers. I think you should accept ransom from them. What we receive from them will give us power against the unbelievers and Allah might well give them guidance, so that they become allied to us." Then Umer said, "I don't agree with Abu Bakr, I think you should hand over to me so and so (referring to one of his relatives) and I'll strike his neck and you hand over Aqeel to his brother Ali, so he can strike his neck, and you hand over to Hamza so and so (his brother) so he can strike his neck. That way Allah will know that we feel no leniency towards the mushrikeen. These men are their chieftains, their very leaders."

And in another narration Abdullah bin Rawaha spoke and he said, "I suggest oh Messenger of Allah, you find a valley of many trees make them enter it, and then set them on fire. You burn them in that valley."

Rusool Allah (saw) said, "Allah softens the hearts of men concerning Him. So that they become softer than soft and Allah hardens the hearts of men, so that they become harder than stone. You Abu Bakr are like Ibrahim who said, 'whoever follows me, is of me and whoever disobeys me, then You are forgiving and merciful.' You Abu Bakr are like Jesus who said, 'If you punish them, they are your servants, if you forgive them then You are all powerful and wise.'"

Rusool Allah (saw) said that Abu Bakr (ra) was similar to Ibrahim (as) and Isa (as), who were lenient with their people. Then Rusool Allah went on and said, "You Umer are like Nuh who said, 'Oh Lord, do not leave on the Earth any place for the unbelievers' and Umer you are like Musa who said, 'Oh Allah! Destroy their wealth and make their hearts hard for they will not believe until they see the painful punishment.'"

And then Rusool Allah (saw) said, "Let none be exempt from either ransom or having their head smitten."

So Rusool Allah (saw) was inclined to adopt the opinion of Abu Bakr (ra) and he was willing to accept ransom. The following day Umer bin Khattab (ra) said, "I went to the Prophet early in the morning, he was with Abu Bakr and they were weeping, I asked 'Oh Messenger of Allah, tell me why you and your companion are weeping, if I find a reason to weep I will do so, if I don't I'll pretend to weep at your weeping.' Rusool Allah said, 'I am weeping at how your companions proposed to me that I accept ransom, your punishment for doing so was proposed to me and it was closer than this tree.'" Rusool Allah (saw) meant that Allah Zaujal wasn't happy of the Muslims' decision to accept ransom. Why? Allah Zaujal revealed ayat in *AL-ANFAL* (8:67) (8:68) (8:69)

مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِي الْأَرْضِ تُرِيدُونَ عَرَضَ
الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾

It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allah 's enemies] in the land. Some Muslims desire the commodities of this world, but Allah desires [for you] the Hereafter. And Allah is Exalted in Might and Wise.

لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ
عَذَابٌ عَظِيمٌ ﴿٦٨﴾

If not for a decree from Allah that preceded, you would have been touched for what you took by a great punishment.

Two things ayat (8:67) and (8:68) tells us. First is that Allah says that Rusool Allah (saw) should have executed them all. That is what would have pleased Allah Zaujal. To execute all of the prisoners. Why? Because Allah says: *It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allah 's enemies] in the land.* A newly formed state needs to show its strength in the beginning. Asking for ransom shows a less strong position of the Muslims compared to what it would have been had they executed them. However Allah Zaujal says in the following ayat (8:68), that Allah has made asking for ransoms halal, therefore what the Muslims did was allowed. Otherwise they would have been punished.

According to Mujahid At-Thauri '*If not for a decree from Allah that preceded, you*' means in forgiving them, while the majority opinion is as Ibn Kathir states that it is the allowing of ransom.

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ
اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٩﴾

So consume what you have taken of war booty [as being] lawful and good, and fear Allah . Indeed, Allah is Forgiving and Merciful.

As we mentioned Rusool Allah (saw) adopted the method of formal ranks in the battlefield rather than the method of the traditional arab warfare, in which they would attack and withdraw in a very disorganised manner.

Rusool Allah (saw) was straightening the lines of the ranks as if he was straightening the lines for prayer and he was holding an arrow in his hands. He came up to one of the soldiers , Sawad bin **Ghuazzaiyya** , who was protruding a bit from the line. So Rusool Allah (saw) slightly nudged him back with his arrow. Sawad said, "Oh Rusool Allah (saw) you hurt me, I want to retaliate." This was just before the battle. Here was one soldier who was saying to the prophet of Allah that he wants to retaliate with him. So Rusool Allah (saw) exposed his stomach to Sawad and said: go ahead and retaliate. Rusool Allah (saw) didn't get angry, he didn't ask his soldiers to throw him in prison, because a soldier is talking to the head of the military in such a fashion. He simply allowed him to retaliate. So Sawad (ra) hugs Rusool Allah (saw) and he kisses his stomach. That was his retaliation. Rusool Allah (saw) asked Sawad why he did that? Sawad (ra) said, "Oh Messenger of Allah, you can see what is about to happen. I wanted my last contact with you. To be my skin touching yours."

Sawad (ra) was saying that he might die during the battle, they were facing death then. The last thing he wanted in this world was to make his skin touch Rusool Allah's (saw) skin. This was how much they loved Rusool Allah (saw). Sawad (ra) who was accidentally hurt by Rusool Allah (saw) used this opportunity to kiss and hug Rusool Allah (saw). The Muslims did not think that because of Rusool Allah (saw) they were having to fight or even death. They all were willingly ready to face death for the sake of Allah Zaujal and his servant and messenger, Muhammed (saw). Rusool Allah then made dua for Sawad. It is this love for Muhammed

(saw) that we need to develop. Love for Muhammed (saw) isn't words, poetry, or singing. Love for him means putting everything on the line for Muhammed (saw); our wealth, family, money, children, our talents, everything that we can sacrifice. We should love Rusool Allah (saw) 's message, his way, and his sunnah. We should also ask Allah Zaujal to make us love his shari'a.

In a hadith Rusool Allah (saw) said that we can never taste the sweetness of emaan until we prefer to be thrown in fire, rather than go back to kufr.

Rusool Allah (saw) after he did his best in terms of preparation, arranging the army, choosing the location and making shura... when all the worldly means had exhausted he then put his trust in Allah Zaujal and made dua. This is what 'tawakkul' means.

It means you do your best by worldly means and then after that you throw the matter into the hands of Allah Zaujal. You then leave it to him. So after everything, Rusool Allah (saw) went to a side, raised his hands and started making dua, which took him a long time. He was very involved in it, he said, "Oh Allah! I appeal to your pact and to your oath, if you wish it, you will not be worshipped again after this day." He said this because, this was it, those were the Muslims, if they get killed no will remain to worship Allah. Rusool Allah went on and on making dua to Allah Zaujal. Abu Bakr (ra) felt sorry for Muhammed (saw), he went up to him held his hand and said to him: "that's enough Oh Messenger of Allah."

Ibn Kathir gave the reason why Abu Bakr (ra) said that, "By saying these words, he was in effect asking, 'why are you so exhausting yourself? Allah has made you a promise of help.'" May Allah bless Abu Bakr, he was a tender hearted man with great empathy and compassion for the messenger of Allah (saw). Rusool Allah (saw) then went outside his portico walking vigorously and his armor was speaking the verse **AL-QAMAR (54:45) (54:46)**

سَيَهْرَمُ الْجَمْعُ وَيَوَلُّونَ الدُّبُرَ ﴿٤٥﴾

Their] assembly will be defeated, and they will turn their backs [in retreat].

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذَىٰ وَآمْرٌ ﴿٤٦﴾

But the Hour is their appointment [for due punishment], and the Hour is more disastrous and more bitter.

Allah Zaujal has promised Rusool Allah (saw) victory, after his long dua Allah Zaujal says in **SURAH AL-ANFAL (8:9)**

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَبَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِّنَ الْمَلَائِكَةِ

مُرْدِفِينَ ﴿٩﴾

[Remember] when you asked help of your Lord, and He answered you, "Indeed, I will reinforce you with a thousand from the angels, following one another."

So this was the response of Rusool Allah's (saw) dua from Allah. Allah Zaujal gave him the news that He will send him 1000 angels. Now even one angel would be enough. We know that Jibrael (as) destroyed the

people of Lut with the tip of his wing. So then why one thousand? The point here was to give comfort to Rusool Allah (saw). If Allah wanted he couldve destroyed all the Qurasih. But here Allah Zaujal is giving comfort to the Muslims and Allah Zaujal says in *AL-ANFAL* (8:17)

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ
رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾

And you did not kill them but it was Allah who killed them and you threw not (O Muhammed) when you threw, but it was Allah who threw that He might test the believers with a good test indeed Allah is Hearing and Knowing.

In this ayat the portion: ***and you threw not (O Muhammed) when you threw, but it was Allah who threw...*** this could apply to any situation of war in which a Muslim was fighting his enemy. However the scholars of tafsir mention a specific incident after which this ayat was revealed.

They say that Rusool Allah (saw) held in his hand some dirt and he threw it towards the enemy of Allah Zaujal and one particle of that sand flew into the eyes of each of the disbelievers there. And after this Allah Zaujal revealed this ayat.

Al-Aswad Al-Makhzumi was an evil bad-charactered man from the people of Quraish. He made an oath that he will reach for the wells and drink from them. The wells were under the control of the Muslims. Aswad marches forth towards the wells and Hamza (ra) comes forth and strikes his leg. Al-Aswad's leg seperated from his body ... and he fell on his back. Al-Aswad was so stubborn that he continued crawling in order to fulfill his oath. But Hamza (ra) struck him again causing Al-Aswad's death.

Utba bin Rabi'a his son Al-Waleed bin Utba, and his brother Shayba, all three stood infront of their army and challenged the Muslims for a dual combat. Three young men from among the Ansar jumped forth; Awf and Mu'adh, Ibn Aafra as well as Abdullah Ibn Rawahah. When they approached, Utba asked, "Who are you?" They told them that they were from the Ansar. Utba said, "We're the opponents, however we want to meet our peers from among our own people." Utba is saying to these men that they have no quarrel with the you, they have a problem with the men of Quraish, who then became Muslim. Utba was asking to fight the peers of the Quraish.

Utba bin Rabi'a was one of the leaders of the Quraish; he came out with his brother and his son. Utba here was trying to prove that he wasn't a coward, as Abu Jahl claimed he was. **Al-Amawi** one of the scholars of seerah, said that Rusool Allah (saw) was not happy when he saw that three men from among the Ansar responded to the challenge by Utba. Rusool Allah (saw) wanted his own relatives and his family to go forth. This was because this was the first time the Muslims and the Mushrikeen were standing face to face in battle. There had been skirmishes before, but this was the first battle. This was a very significant event.

In fact Ali ibn Talib (ra) says, "I will be the first person who kneels before Allah, the All-Mighty among the adversaries on Judgment Day." Ali (ra) is saying that he will be the first person to kneel infront of Allah on Judgment day when Allah will Judge among the adversaries, among the people who disputed in this duniya. These tree men are not fighting over land, they are not fighting over wealth or power. They are fighting for Allah. So Allah Zaujal revealed in surah ***AL-HAJJ* (22:19)**

هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ ۚ فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ
مِّن نَّارٍ يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿١٩﴾

These are two adversaries who have disputed over their Lord. But those who disbelieved will have cut out for them garments of fire. Poured upon their heads will be scalding water

The scholars of tafsir have said that this ayat is referring to the dueling that happened on the Day of Badr.

So when told the Ansar to go back, Rusool Allah (saw) said, "Oh Hamza stand up! Oh Ubaidah Stand up! Oh Ali stand up!" Ubaidah here is Ubaidah bin Harith bin Abdul Mutallib, the cousin of Rusool Allah (saw). Rusool Allah (saw) asked these three men to go forth. So Ali (ra), Hamza (Ra) and Ubaidah (ra), rushed to face Utba, Shayba, and Al-Waleed. Ubaidah was the eldest among them so he said he will face Utba, since Utba was the oldest among the mushrikeen. Ali (ra) stood in front of Al-Waleed, these two were the youngest. Hamza (ra) faced Shayba. Ali (ra) and Hamza (ra) immediately killed their opponents. But Utba and Shayba both exchanged blows and fell down. Each of them was hurt so they couldn't carry on fighting but they were not dead. Ali (ra) and Hamza (ra) then attacked Utba then killed him. Ali (ra) says, "Rusool Allah did not reprimand us for doing that." Meaning it was an acceptable thing in a dual.

They then carried Ubaidah back to Rusool Allah (saw). Rusool Allah (saw) honored him; by placing Ubaidah's head on the thigh of Rusool Allah (saw). Abu Talib the uncle of Rusool Allah (saw) would say, "We will serve the messenger of Allah until we are laid out before him uncaring even of our sons and our wives." Ubaidah bin Harith (ra) said to Rusool Allah (saw) while he was lying on Rusool Allah's (saw) lap, "Oh Messenger of Allah if Abu Talib could only see me, he would know that it was to me his words applied." Ubaidah bin Harith (ra) had given his life for the Messenger of Allah (saw), Ubaidah then passed away. Rusool Allah (saw) said, "I testify that you are a shaheed."

Allah Zaujal also revealed these ayats **HAAJ (22:20) (22:21) (22:22) (22:23) (22:24)**

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢٠﴾

By which is melted that within their bellies and [their] skins.

وَلَهُمْ مَّقَامِعٌ مِّنْ حَدِيدٍ ﴿٢١﴾

And for [striking] them are maces of iron.

كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ
الْحَرِيقِ ﴿٢٢﴾

Every time they want to get out of Hellfire from anguish, they will be returned to it, and [it will be said], "Taste the punishment of the Burning Fire!"

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ
وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾

Indeed, Allah will admit those who believe and do righteous deeds to gardens beneath which rivers flow. They will be adorned therein with bracelets of gold and pearl, and their garments therein will be silk.

وَهُدُّوْا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُّوْا إِلَى صِرَاطٍ الْحَمِيدِ ﴿٢٤﴾

And they had been guided [in worldly life] to good speech, and they were guided to the path of the Praiseworthy.

These are the ayat related to the dualing of Badr. Allah u Akbar three Muslims killed three mushrikeen in single combat. This enraged the Quraish. They started to advance towards the Muslims. Rusool Allah s(saw) instructed his army to not attack until the enemy comes close. He did not want random random arrows being shot haphazardly. Rusool Allah (saW) told his troops to preserve their arrows, and in another narration he asked them to gather their arrows.

In another narration Abu Dawud, Rusool Allah (saw) says, "and do not draw out your swords until they are near to you." SubhanAllah when the battle started the mushrikeen started seeing the Muslims double in number. First it was mentioned that Before the battle started the mushrikeen saw the Muslims, less than what they really are. Now when the battle started the mushrikeen saw them as double to what they were. So the Mushrikeen were 1000, so they saw the Muslims as 2000. Allah Zaujal says in *AL-IMRAN (3:13)*

قَدْ كَانَ لَكُمْ ءَايَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ
وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ مِّثْلَهُمْ رَأَى الْعَيْنُ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَن
يَشَاءُ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿١٣﴾

Already there has been for you a sign in the two armies which met - one fighting in the cause of Allah and another of disbelievers. They saw them [to be] twice their [own] number by [their] eyesight. But Allah supports with His victory whom He wills. Indeed in that is a lesson for those of vision.

So in the beginning the disbelievers see them less in number, so that they would be careless, but when they begin to fight they see them as double in number... so this would destroy their morale.

The Muslims had a battle cry and that was, "Ahad! Ahad!" meaning 'ONE'. Muslims in their battles would have a fixed war cry that they would keep on repeating.

Haritha (ra), who was one of the ansar was shot by a stray arrow. So he was killed by a friendly fire. When the battle was over his mother met Rusool Allah (saw), she asked Rusool Allah (saw) to tell her whether Haritha is in Paradise or not. If he is then she will be happy, but if he isnt then she will cry for him. Rusool Allah (saw) asked him, if she is crazy ☺ .. he said that there are several gardens in Paradise, and that Haritha is in the highest of them.

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ
تَشْكُرُونَ ﴿١٢٣﴾

And already had Allah given you victory at [the battle of] Badr while you were few in number. Then fear Allah ; perhaps you will be grateful.

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ
بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ ﴿١٢٤﴾

[Remember] when you said to the believers, "Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down?"

Previously the number , mentioned was 2000, but that was the minimum. It could be more than that.

بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا يُمِدِّكُمْ رَبُّكُمْ
بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾

Yes, if you remain patient and conscious of Allah and the enemy come upon you [attacking] in rage, your Lord will reinforce you with five thousand angels having marks [of distinction].

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ ۖ وَمَا النَّصْرُ إِلَّا مِنْ
عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾

And Allah made it not except as [a sign of] good tidings for you and to reassure your hearts thereby. And victory is not except from Allah , the Exalted in Might, the Wise –

This ayat meant that , the Muslims didn't really need the angels, but it was a sign of good tidings and to provide comfort to the Muslims.

So in what form did the angels participate in this battle. Jibrael himself joined in. Rusool Allah (saw) says, "I saw Jibrael taking his horse by the reins and leading it."

All of the angels were wearing a white turban except Jibrael, he was wearing a yellow one, to distinguish him. He was the leader of the army of the angels that day. In Sahih Muslim it says, while one of the Muslim warriors was vigorously pursuing one of the unbelievers ahead of him, he heard above him the noise of a whip striking, and a rider's voice saying, 'giddy-up-hayzoom! **Uqdim** hayzoom!' When the Muslim warrior looked at the polytheist in front of him, he found him prostrating against the ground, examining him closely he found that the man's nose had been smashed and his face split apart by a blow from a whip. This was a whipp of fire. The Ansari went to Rusool Allah (saw) and told him about this, Rusool Allah (saw) said, "You speak truth that was help from the third heaven." So this was an angel that was riding a horse called 'hayzoom.'

Ibn Ishaq narrates another story he said, "A **ghafari man** said, 'I and a cousin of mine were present at Badr, though we still polytheists then. We were up on a mountain waiting for the battle to take place and to see who would win, when a cloud approached, when it drew near the mountain we heard the sound of horses galloping and a voice saying, '**Uqdim** Hayzoom! Giddy up Hayzoom!', my companion suffered a heart attack and died on the spot. While almost expired but later recovered.'"

Al Mazuni says that, "While I was pursuing one of the mushrikeen in front of me, suddenly his head flew off, so I realised that he was killed by someone other than me." The casualties caused by the Muslims was distinguishable by the casualties caused by the believers. Anas ibn Malik said, "Our mens could differentiate the ones the angels had killed from those they had struck by the blow, having occurred above their necks, and by their finger tips looking as though they have been burned by a branding iron."

The strikes of the angels were clean-cut and it was black as if it was burned. Not only did the angels kill, but they also captured prisoners of war, Al-Abbas says, "Oh Messenger of Allah! This is not the man who captured me, a bald fine looking man on a piebald horse who I had not seen with your men. It was he who took me prisoner." So the Ansari said, "No, it was I who captured him, Oh Messenger of Allah!" and then Rusool Allah (saw) said, "keep quiet, Allah gave you help of a noble angel."

Ibn Abbas (ra) said, "The only battle in which the angels participated was at Badr. At the other battles they constituted auxiliaries and reinforcements, they did not actually fight."

Death toll was 70 mushrikeen, and 70 were taken prisoners of war. Among the Muslims there were no prisoners of war, and there were 14 deaths. 6 from Muhajirun, 6 from Al-Khazraj and 2 from Al-Aus. An incident during the battle:

Abdur Rahman bin Auf (ra) said that he was flanked by two young men. Now soldiers usually want strong and good soldiers on your right and left, who would be good fighting companions by your side. Abdur Rahman bin Auf (ra) wasn't happy that he had these two kids next to him. Abdur Rahman said that the boy to his right whispered to him and said, "Oh uncle, show me which one is Abu Jahl." Abdur Rahman bin Auf said, "Oh my son, what do you want with Abu Jahl?" This young man said, "I swore to Allah, that if I saw him I would kill him, or die in front of him." After hearing this Abdur Rahman (ra) started to change his mind about who was flanking him. This tells us that we should not make judgments based on looks. Abdur Rahman pointed out Abu Jahl to this young man.

Now the young man to Abdur Rahman's left whispers in the ear of Abdur Rahman bin Auf (ra) and asks him the same question. The reason why they were whispering was that these two brothers were competing with each other. They were whispering so that the other one doesn't hear. After Abdur Rahman pointed Abu Jahl to these young men, in a crowd... Abdur Rahman (ra) said, "They flew at him as falcons and they struck him down." These two young men according to one narration are Muadh ibn Amr bin Jamuh and Muadh ibn Afra. The two are brothers. In another narration it says that when they attacked Abu Jahl, one

of them struck the foot of Abu Jahl it cracked and then it flew off. **Iqramah** saw that, so he struck Muadh, tearing off his arm. The arm remained hanging from his body. Muadh said that he then carried on fighting, and when his arm started to bother him while fighting, he then stepped on his arm and tore it off. So Abu Jahl was killed or disabled by these two young ansari men. Abu Jahl was laying there on the ground during his last moments.

Rusool Allah (saw) asked the sahabah, "Who would find out for me, what happened to Abu Jahl?" Abdullah bin Masood said, "So I went and when I realised that the man laying in front of me was Abu Jahl, I put my fut over his neck, he had once held me captive in Mecca and hurt me and kicked me." And then Abdullah asked him, "so Allah has put you to shame then you enemy of Allah." Abu Jahl said, "And how has he shamed me? Arent I the most noble man, you have ever killed? Tell me, which side won the day?" So even though Abu Jahl is in his last moments he wants to know the results of the battle. Abdullah bin Masood said, "It went to Allah and His Messenger."

In another narration it says that Abdullah bin Masood said that Abu Jahl was laying on the ground holding a fine sword and protecting himself, while I had a poor sword. So he struck his arm so that his sword fell and then he carried his sword. Abdullah then sat on Abu Jahl's chest to sever his head and when I was over his chest he said, "You have climbed very high for having being just a herdsman." Abu Jahl was even being arrogant even when he was dying. He was saying to Abdullah that for Abdullah to be on his chest is too high of a place for him. Abdullah bin Masood said, "I then severed his head, and took it to the Messenger of Allah." Abdullah said that he was very happy to present the head of Abu Jahl in front of Rusool Allah (saw) when he was walking, he felt as if he was walking on air. Abdullah bin Masood (ra) said, "This O Messenger of Allah is the head of Alla's enemy." Rusool Allah (saw) said, "Is it really by Allah, other than whom there is none?" Abdullah said, "yes." Abdullah then dropped the head of Abu Jahl in front of Rusool Allah (saw)... the narration of Imam Ahmed of Rusool Allah (saw) said., "Allhumdullilah, Allah has disgraced you, you enemy of Allah! This man was the Pharoah of his people. Every nation has a Pharoan and the pharoan of our nation is Abu Jahl."

Ibn Kathir comments on the death of Abu Jahl and he said, "The death of Abu Jahl came about at the hands of a youth from Al-Ansar, there after Abdullah bin Masood was placed over him. By this Allah comforted the believers and this was more effective than if He had made a bolt of lightning strike Abu Jahl down or made the roof of his house fall upon him or if he had died a natural death " And then he recited the ayat *in AL-ANFAL (9:14) (9:15)*

قَتَلُوهُمْ يَعْذِبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِيهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ

صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾

Fight them; Allah will punish them by your hands and will disgrace them and give you victory over them and satisfy the breasts of a believing people

Thus this ayat says that Allah will punish them 'by your hands' not as Ibn Kathir says, not by lightning or natural death.

وَيَذْهَبُ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ

﴿١٥﴾

And remove the fury in the believers' hearts. And Allah turns in forgiveness to whom He wills; and Allah is Knowing and Wise.

There is an element of revenge here, because Muslims have been tortured and oppressed for a very long time. So Allah is saying that it will 'satisfy the breasts' and to 'remove the fury' from the hearts of the believers... when they see the fate of the enemies of Allah.

One of the famous fighters of Al-Mushrikeen, Abul Kirsh, the one with the potbelly. He was covered in armor, you could only see his eyes. So Az-Zubair bin Al-Awwam (ra) attacked him Abu Kirsh was a man covered in steel from head to toe. Az-Zubair bin Al-Awwam (ra) was able to strike him with his javelin right in the opening, in Abu Kirsh's eye. The opening was so small that the javelin could not go through so Az-Zubair had to step on his javelin with his foot and forces it deep into the head of Abul Kirsh. When he pulled out his javelin, his blade was bent so bad. Rusool Allah (saw) asked to keep that javelin as a souvenir. This shows the strength of Az-Zubair (ra). SubhanAllah when Rusool Allah (saw) passed away Abu Bakr (ra) asked for it, and when Abu Bakr passed away Umer (ra) asked for it and when Umer (ra) passed away, Az-Zubair (ra) got it back again. But then Uthman (ra) asks Az-Zubair to give it to him, so then Az-Zubair hands it to the Khalifa at that time, Uthman (ra). And when Uthman passes away Ali (ra) takes it. And after Ali (ra) passes away, Abdullah ibn Zubair, the son of Zubair gets it.

Abu Al-Bukhturi, was one of the noble men of the Quraish, though he was a disbeliever he wasn't cruel against the Muslims. In fact he was one of the men who participated in the ending of the seige (the 3 year long seige against Banu Hashim and Banu Muttalib in Mecca) against the Muslims. So Rusool Allah (saw) was grateful to him and he asked the Muslims not to kill him, if you see Abu Al-Bukhturi in battle. There is a lesson for us here, that if there are disbelievers but they do good to you, then we should reciprocate. One of the Ansar who saw Al-Bukhturi in battle, he told him that Rusool Allah (saw) told the Muslims not to kill him. Al-Bukhturi said, "What about my companion?" The Ansar said that they will not spare his companion. Abu Al-Bukhturi said that he will then fight to protect his companion. Thus the Ansari was forced to fight Al-Bukhturi and he was killed.

The Ansari went back to Rusool Allah (saw) and said, "I swear by Him, Who sent you with the truth. I did try to take him prisoner, to bring him to you but he insisted on fighting me so I fought back and killed him."

So look at who Allah chose to kill Abu Jahl. Two young men from the Ansar and Abdullah bin Masood. Abdullah bin Masood who was belittled by Abu Jahl, he was a very thin person. One day he was climbing a palm tree and there was wind blowing, which caused him to shake with the wind. The sahabah laughed when they saw the thinness of the legs of Abdullah bin Masood, so Rusool Allah (saw) said, "Are you laughing because he has very slim legs? In the name of Allah they are heavier on the scale on the Day of Judgment, than the mountain of Uhud."

We shouldn't look at worldly standards, about how strong the soldier is how muscular he is. A Muslim soldier is supposed to prepare but not to depend on them. They should only depend on Allah.

Rasool Allah (saw) says in a hadith by Abu Dawud: If Mutam ibn Adi was still alive and he talked to me about these prisoners of war, I would have released them for him. Rusool Allah (saw) was saying this because he was grateful to Al-Mutam ibn Adi, who was a disbeliever, because of his honesty and his good stand towards Muslims. This shows that Rusool Allah (saw) would act appropriately according to the deeds of a person. So he would deal with good people kindly and he would deal with evil people accordingly.

Now we shouldn't become very extreme by being incapable of showing anything other than brutality towards the kuffar, or to act in such a way that we are only interested in appeasing the kuffar. A Muslims should judge each situation and act in a wise method of action. A person should overcome emotions, and should stop being worried about what other people think. We should forget about such considerations and do what is right.

So Rusool Allah (saw) said that if this man was alive he would have released the prisoners of war for that man. On the other hand Rusool Allah (saw) specifically chose Uqba bin Abi Muait and Nadar ibn Harith to be executed from among the rest of the 70 prisoners.

Rusool Allah (saw) calls Uqba, and Uqba says, "How come, O Messenger of Allah, you are choosing me out of everyone else to be killed? O Messenger of Allah, if you are going to kill the rest of the prisoners of war, then kill me with them. If you are going to ransom them, then ransom me with them. How come you are picking me out of everyone else to be executed?" Rusool Allah (saw) said, "Because of your animosity towards Allah and his messenger." So Uqba said, "Who will take care of my children?" Rusool Allah (saw) said, "The fire. O Asim! Pull him forward and behead him."

Uqba was promptly beheaded by Asim bin Thabit (ra). Rusool Allah (saw) told Ali bin Abi Talib to execute Nadar ibn Harith. These two men were specifically picked out, because of their evilness.

Ibn Kathir (ra) said, "I would comment that these two men were among the most evil of Allah's servants; the most stubborn, wicked, envious, and disbelieving of men. And they have been very active in satirizing Islam and its supporters. Allah damned them, and he did indeed."

Uqba bin Abi Muait was the one who saw Rusool Allah (Saw) in sujood next to Al-Ka'aba, and he stepped over his neck with his foot. Rusool Allah (saw) said that he felt at that moment he felt that his eyes were going to pop out, and that he was going to die. Also Uqba was the one who saw Rusool Allah (saw) in rukoo, so he threw the intestines of a camel over his back. And then Fatima (ra) came and removed them. So Uqba was a devil from the Quraish and that is why he deserved this punishment.

Nadar ibn Harith was the one who would go to Persia to learn the stories of Isbandiyar and Ar-Rustum and then he would come back to Mecca and he would invite people to come and listen to his stories claiming that his stories are better than Muhammed's stories. He would say ask people that: what makes Muhammed more befitting to be a Prophet, when I could tell stories just like him? So he used to sway people away from the majlis of Rusool Allah (saw).

These two men were executed however for the rest; Rusool Allah (saw) gave the sahabah specific instructions, "Treat the prisoners of war kindly." So Abu Aziz, the brother of Musab bin Umair, he said, "I was with a group of Ansar bringing me from Badr; when they had their lunch and dinner, they gave me the bread and ate the dates themselves, in accordance with the instructions given by Rusool Allah regarding us. Every piece of bread that came in to their hands they passed it on to me. I was embarrassed and would return the bread but they would pass it back untouched." Bread was the better food, compared to dates. So the Ansar would survive on dates and give a prisoner the breads. So they were treating them a better treatment than they were giving themselves.

Ibn Hisham comments on this, he said, “This Abu Aziz was the standard bearer for the mushrikeen at Badr.” So Abu Aziz wasn’t just a foot soldier. Even then Rusool Allah (saw) had told the sahabah to treat such men well.

Abu Maaz bin Ar-Rabi’a, and Al-Waleed bin Mughaira said pretty much the same thing, “They would walk, while we would ride.” So the prisoners of war were riding while the sahabah were walking. This good treatment was what caused many of the prisoners to become Muslim. Throughout the battles of Rusool Allah (saw) there are incidents of captives being taken and then they would become Muslims and stay with the Muslims.

Some of these reverts would go to their people first and then go back to Rusool Allah (saw) and become Muslim, just to show that they were not becoming Muslims out of fear of the sword. For example Abu Aziz, he became a Muslim after he saw how he was treated. So akhlāq is important even with your enemy. The Muslims should treat their enemy with dignity. A Muslim is not cruel, wicked or deceptive. A Muslim treats everyone with honesty, dignity and straightforwardness except those who deserve to be dealt with cruelty; you can’t afford to treat them kindly. Treating them kindly is actually like being fooled by them, because these are people who are going to turn around and harm the Muslims.

Al-Abbas ibn Abdul Muttallib, the uncle of Rusool Allah (saw) was asked by Rusool Allah (saw) to ransom himself out. Al-Abbas said, “O Messenger of Allah, I’m a Muslim.” Rusool Allah (saw) told him, “What was evident was that you were against us, Allah knows best about your accepting Islam.” Rusool Allah (saw) here is setting a rule for us, which is to go by what you see. We do not and cannot know what is in the hearts, only Allah Zaujal is the one who can see the hearts. Rusool Allah (saw) was telling Abbas that, Allah is the one who knows whether he’s Muslim or not. What the Muslims saw was that Al-Abbas was fighting against the Muslims. He was with the enemy, so they looked at that.

Umer bin Khattab (ra), when he became a khallifa he said, “In the time of Rusool Allah (saW) revelation would come down and tell us what is in the hearts of men but now we are going to make our judgments by what we see, if what appears from you is Islam, we will accept that. And if what appears from you is disbelief, we will assume that you are a disbeliever even if you claim that you are otherwise. If your actions are those of a disbeliever, it doesn’t benefit you to say that you are a Muslim. We will go by your actions.”

This is a very important lesson, we should not judge people about what is in their hearts, we can judge them by their actions. At the same time don’t allow people to fool you by claiming they are something while their actions give evidence of the opposite.

So Al-Abbas said, “I don’t have any money.” So Rusool Allah (saw) said, “What about the money that you buried in the ground and you told your wife Umme Fazal, ‘if I am killed then make use of this money.’” Al-Abbas said, “I testify and bear witness that you are a messenger of Allah, no one knew of that treasure of mine, except me and my wife.” Al-Abbas then did pay for his ransom. Allah Zaujal revealed the ayat (14:35sec)

So Allah is telling these men who claimed that are Muslims and paid there ransom; that if they are Muslims, then Allah will replace that money (for ransom) that was taken from you. Al-Abbas said, “I paid 20 **oukia** of gold, for my ransom, and then Allah Zaujal has given me much more than that.” Meaning Allah had replaced that money that he paid for ransom infact Allah had multiplied it for Abbas (ra).

Abul Aas was the husband of Zainab bint Rusool Allah (saw). So the daughter of Rusool Allah (saw) was married to a disbeliever, this was before the ruling of preventing Muslim women to be married to mushriks. So Zainab then was in Mecca and she wanted to free her husband.

So Zainab (ra) sends an amount of money sufficient to release her husband from captivity, she also sends along with that money a necklace. This necklace was given to her as a gift by her mother Khadija (ra), when

she got married. Thus this necklace was Zainab's wedding gift from her mother. When the necklace falls into the hands of Rusool Allah (saw), it brought back memories of his wife khadija. This necklace touched his heart. So Rusool Allah (saw) told the Ansar who was holding Al-Aas that, "If you should think fit to deliver her prisoner to her, and to return to her what is her's then do so." They immediately released Abul Aas without ransom and also sent back the necklace.

Rusool Allah (saw) placed a condition on the release of Abul Aas, and that condition was that Abul Aas will never assist an enemy against the Muslims and that he has to send Zainab to Rusool Allah (saw). Abul Aas was a man of his word. When he went back to Mecca, he allowed Zainab to leave Mecca and go to her father.

Ibn Ishac said about this situation that, "So she continued making plans, when she was ready, her husband's brother Kinaana ibn Rabi'a brought a camel which she mounted and he taking his bow and quiver led her away, she riding in **haudij** and it being daytime. Some of the Quraish men discussed this and followed after her catching up with her at **dutua**. The first to reach her was Habbar ibn Aswad ibn Muttallib, he scared her with his spear as she was there in the **haudij** and because as they claim she was pregnant at the time, she suffered a miscarriage. Her brother in law then knelt down and took his arrows from his quiver saying, 'By Allah, if any man comes near me, I'll put an arrow into him.' The men drew away from him, and then Abu Sufyan arrived with some other Quraish leaders and said, 'Put down your arrows so we can talk with you.' He did so, Abu Sufyan drew near him and said, 'You have not done well, you came forth with a woman openly going over people's heads even though you are aware of the injury and damage done to us by Muhammed. When you took away his daughter openly regardless of anyone else, the people thought this was due to the humiliation we had undergone and that this reflected our weakness and incapacity. I swear we don't want to keep her from her father, and we're not after revenge. But you'd better return back then you can secretly take her away to her father.'"

So it shows you that these Kuffar of Quraish, they respected women. Unlike the enemies of Allah today, who violate the rights of Muslim women and Muslim children. So anyway Zainab (ra) reached safely to Medina.

Abu Azza was another prisoner of war he said, "O Messenger of Allah you know my state of finances. I am poor and have a family, so be gracious to me." Abu Azza had daughters to take care of and he was poor. Rusool Allah (saw) was considerate of his situation so he said that, "I am going to allow you to be freed, however my condition is that, you do not support anyone else against me. This time you came out fighting against me in the Battle of Badr, next time you refuse to fight against Muhammed (saw) and the Muslims." Abu Azza agreed, however in the battle of Uhud, the people of Quraish were able to seduce him into joining them and SubhanAllah again he fell into the hands of the Muslims, then again he tried to use the same excuse, Rusool Allah (saw) said, "I will not let you stroke your beard and say that you have deceived Muhammed twice."

So Muhammed (saw) wasn't sentimental, he wasn't the sort who could be tricked or deceived, he was kind, compassionate, tolerant but at the same time he would not allow Muslims to take advantage of his good qualities to harm the Muslims. Muhammed (saw) ordered the execution at the spot. Rusool Allah (saw) said, "A believer will not be bitten twice from the same layer (source)."

This is an important lesson for the Muslims. Muslims should not be gullible and become a prey by deceptive words. A Muslim should be alert and know that what and who are there to benefit Islam and Muslims and who are there to harm Islam and Muslims.

Suhayl bin Amr one of the nobility, one of the leaders of the Quraish. He was taken as a prisoner of war. He used to speak against Islam, using his fluent and elegant speech. Umer bin Khattab (ra) said, "O Rusool Allah, let me extract the two front teeth of Suhayl bin Amr, so his tongue will protrude and he will never speak ill of you again." So Umer (ra) wanted to mutilate his mouth so that Suhayl wont be able to speak

properly again, as a lesson for his bad deeds. Rusool Allah (saw) said, "I will not mutilate him, because Allah could mutilate me." Meaning this is not the Islamic way of treating enemies. Rusool Allah (saw) then said, "Maybe he will take a stand for which you will not criticize him." So Rusool Allah (saw) was saying that maybe one day this tongue of Suhayl will be used by him, for the good of Islam. SubhanAllah that did happen as stated by Rusool Allah (saw). When Rusool Allah (saw) died and all of the arabs became apostasies. Suhayl bin Amr was the reason for the steady fastness of Mecca, he would say, "O people of Quraish! Don't be the last people to enter Islam and the first people to leave it, whoever we are suspicious of, we will behead him." These words kept the people of Mecca firm in Islam.

Rusool Allah (saw) told the prisoners of war, who could teach reading and writing that, "If you teach ten children to read and write, that will be your ransom." This tells us the importance of education and literacy in Islam.

The Ruling of Prisoners of War (POW):

It is up to the Muslim Imam to determine the faith of POW's.

- choice of executing them
- free them without ransom
- free with ransom
- enslave some of the POWs

So Muslims have their own shari'a we don't need to follow worldly rules, we have our own Geneva conventions we don't need to follow anyone else's Geneva conventions. This shari'a has the hidayat for the Muslims.

Usaid bin Khuzair (ra) went to Rusool Allah (saw) after the Battle of Badr and said, "O Messenger of Allah, we didn't know that any fighting would have occurred, otherwise we would have followed you." Rusool Allah (saw) told him, "You are speaking the truth." Some of the Ansar stayed behind because they didn't think that fighting would occur.

What is the status of the people at Badr?

Well the people of Badr carry a special status. Jibrael came to Rusool Allah (saw) and asked him, "What do you consider the people of Badr among you to be?" Rusool Allah (saw) said, "They are among the best of the Muslims." Jibrael said, "The same is the case with the angels who attended Badr."

So Badr was a special event not only for the Muslim people but also for the angels who attended it. That is why in our books the people of Badr are considered to be a special class.

Hatib bin Abi Balt'ah committed an act of treason against Allah and His messenger by informing the people of Mecca of the plan of Rusool Allah (saw) to attack them. Umer bin Khattab (ra) went to Rusool Allah (saw) and said, "O messenger of Allah, let me execute him he is a munafiq." Rusool Allah (saw) said, "O Umer probably Allah has looked down at the people of Badr and said, 'Do whatever you want, because I have forgiven you.'" Rusool Allah (saw) is saying that because of attending Badr, Allah looked at them and told them that you can do whatever you want. When Rusool Allah (saw) said that Umer (ra) eye's swelled with tears. Hatib bin Abi Balt'ah was one of the Muslims who attended Badr, and because of that he was granted forgiveness.

There is another hadith, "No one who attended Badr or Hudaibiyah will enter into Hell-fire."

Consequence of the Battle of Badr

Hypocrisy Exposed

There were many people in medina who were not happy to see the Muslims victorious, but they weren't strong enough to publicly declare that so they went underground. They publicly professed Islam, so outwardly you couldn't tell the difference between them and the Muslims. They would pray like Muslims, fast like Muslims, and even pay zakat. But deep in their hearts they despise Islam; they hate the Muslims, and wish that Islam would vanish from the face of the Earth. These were the munafiqun, but because Islam was then victorious and the Muslims were strong, they dared not speak their mind.

These munafiqun were then planning underground against the Muslims. These hypocrites were probably the most dangerous enemy of all because they were living with the Muslims and knew everything about the Muslims. These hypocrites would then pass on information to the outside enemies of Islam. Hypocrites are a very difficult enemy to deal with because they don't go public with their disbelief. Rusool Allah (saw) himself didn't know about these hypocrites. Allah Zaujal says in the Quran, "you don't know them We know them..." So even Rusool Allah (saw) didn't know who they were, until and unless Allah tells him. Allah Zaujal says in **AL-BAQARAH (2:14)**

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا
إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَءُونَ ﴿١٤﴾

And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mockers."

So the Battle of Badr introduced this new category of people, 'Al-Munafiqun.' Umair ibn Wahab was one of the devils of Quraish. He was once sitting with Safwan bin Umayya, next to Al-ka'aba and said, "If it wasn't for the fact that I am in debt and I have children to take care of, I would go and assassinate Muhammed myself." So Safwan took advantage of that and he said, "I will pay your debt and I will take care of your children if anything happens to you."

Wahab ibn Umair agreed with Safwan that he will travel to Medina, with the intent of assassinating Rusool Allah (saw). Umair dipped his sword in poison until it absorbs the poison, and then he went to Medina. He enters Medina and he passes next to a gathering that included Umer bin Khattab (ra). Umer was talking to some men about the battle of Badr, to the men who didn't attend the battle. Umer (ra) spots Umair ibn Wahab and said, "This enemy of Allah, this dog Umair ibn Wahab is not here for any good." Umer (ra) stands up and grabs Umair ibn Wahab and wraps the sheath of his sword around his neck. Umer bin Khattab (ra) then takes Umair to Rusool Allah (saW) and says, "O messenger of Allah! This enemy of Allah did not come for any good." Rusool Allah (saw) said, "Let him go Umer." Umer (ra) let Umair go, but still Umer (ra) told some of the sahabah outside to be careful and guard Rusool Allah (saw).

Wahab ibn Umair enters and says, "Good Morning", Rusool Allah (saw) said, "Allah has replaced us with a better greeting than that, Assalam u Alaykum wa rahmatullah." Umair ibn Wahab said, "You havent been using that for long." He meant to say that Rusool Allah (saw) recently changed his traditions and customs otherwise he used to say 'good morning' just like the Quraish. Rusool Allah (saw) asked, "Why did you come?" He said, "I came to ask for the release of my son." His son Wahab was a prisoner of war, that was his cover story. Rusool Allah (saw) said, "Tell me the truth, why did you come?" Umair said affirmed that he came for the release of his son. Rusool Allah (saw) then said, "So, why are you carrying a sword?" He said, "Woe to these swords! They havent done us any good." Rusool Allah (saw) told him, "You are lying, the reason why you came is because you met with Safwan next to Al-Ka'aba and you told him that if it wasn't for the fact that you are in debt and you have children to take care of, you would come and assassinate me."

And then Safwan told you, 'I will take care of your debt and your children, if anything happens to you. And then you agreed with Safwan that you will keep this issue secret and you will tell nobody about it.'

Umais said, "I testify that you are the messenger of Allah, because no one overheard that conversation between me and Safwan. So only Allah Zaujal could tell you about that conversation." So Wahab ibn Umais became a Muslim, and he went back to Mecca. On his way back Safwan was telling the people of Mecca, "Soon you will hear news that will make you forget what happened in Badr." But then Umais ibn Wahab comes back declaring Islam. Safwan said, "I'm never going to speak to him again." Umais ibn Wahab who was a devil of the Quraish then became a dai'a, and instead of persecuting Muslims, he would persecute people who would persecute Muslims. Many people became Muslim through the dawah of Umais ibn Wahab.

Lessons from the Battle of Badr

First: Victory is from Allah

After victory normally soldiers will be very proud of their training, their skill, their bravery, Allah Zaujal never ever praised the Muslims for their victory. Look at the ayat that commented on the victory. Allah Zaujal says in *AL-IMRAN* (3:126)

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ ۗ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾

And Allah made it not except as [a sign of] good tidings for you and to reassure your hearts thereby. And victory is not except from Allah , the Exalted in Might, the Wise –

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ

And you did not kill them, but it was Allah who killed them. And you threw not, [O Muhammad], when you threw, but it was Allah who threw that He might test the believers with a good test.

So the credit goes to Allah. It was Allah Who made this difficult task easy for the Muslims. It is very important to remember that whatever victory you achieve in life is because of Allah. Whether you are successful in your business, education, family, or even as a dai'a attribute your success to the One it belongs to and that is Allah.

Don't be like Qarun who said, "I have this wealth because of my knowledge."

Another ayat mistakenly not mentioned is Allah Zaujal says in *AL-ANFAL* (8:26)

وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ
الْأَنَاسُ فَأَوَّكَيْكُمْ وَبَنَصْرِهِ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٢١﴾

And remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, supported you with His victory, and provided you with good things - that you might be grateful.

Allah reminds the Muslims of their situation before, that they were few, oppressed and lived in fear of abduction. But Allah sheltered, supported, and provided for them.

Miracles that occurred in Badr

- The reducing of number in sight.
- The rain
- The Muslims slept peacefully the night before the battle
- The angels coming down
- Rusool Allah (saw) said that Umaiyya will be killed so his prophecy was fulfilled.
- **Okajha** had a wooden sword but when Rusool Allah (saw) held it turned into a real sword.
- The killings of the Imams of Kufr, because before the battle Rusool Allah (saw) said that this is where so and so will be killed, and this is where so and so will be killed. These people were killed on the exact spots that were mentioned by Rusool Allah (saw).
- Qatada ibn Numan was hit and one his eye fell out of its socket and was hanging by a nerve. They were about to cut it, but Rusool Allah (saw) told them not to do so. Rusool Allah (saw) held the eye, placed it back in the socket and then wiped it. Qatada said, "That eye became stronger than my other eye."
- Knowing the whereabouts of the money of Al-Abbas
- Revealing the assassination plot that Wahab ibn Umair was planning

All of these miracles happened at the time of Badr. It is true that Quran is the miracle of Muhammed (saw). But he had many other miracles. Most of the miracles of Rusool Allah (saw) occurred in the context of Jihad and also most of the 'karamat' of the auliya of Allah Zaujal occur in the context of jihad.

Second: Loyalty to Allah, His messenger and the believers, and disassociating oneself from disbelief.

A few examples from Badr; Abu Bakr was on the Muslim side and his son, Abdur Rahman was on the side of the kuffar. Abdur Rahman ibn Abu Bakr said to his father later when he became Muslim, "O my father, I saw you on the day of Badr but I would avoid you, because I didn't want to attack you." Abu Bakr said, "I didn't see you and if I saw you, I would have pursued you and killed you."

So Abu Bakr (ra) was willing to fight his own son for the sake of Allah Zaujal. We also spoke of the story of Hudhaifa and his father Utba. Musab ibn Umair and his brother Abu Aziz; Abu Aziz was a prisoner of war. Musab passed by the Ansar who were holding Abu Aziz, he told them, "Tie his hands fast, tighten the ropes on Abu Aziz, because his mother is wealthy and she will ransom him for you." So SubhanAllah this was the

advice that Musab gave to the ones who were holding his brother. Abu Aziz was amazed and said, "Brother! Is this how you treat me?" Musab ibn Umair said, "He is more my brother than you are." Musab was pointing to the Ansar who was holding Abu Aziz and said, "These are my real brothers you are not, these are my brothers because of Islam, and even though you are my blood-brother but your kufr has separated between us."

Another issue was that there were some young men of Quraish who were interested in Islam, and became Muslims. Some of them were sons of the noble families of Quraish. Allah knows best what their intention was. Because we all know the youth usually do things because they want to be different, and unique. Often they want to rebel against the norm. These were wealthy young kids who became Muslim such as Ali bin Umaiyah bin Khalaf, Abul Qays bin Al- Waleed bin Mughaira, Abu Qays bin Faqih, Al-harith bin Zama'a, and Al-Aus bin Munnabbih; these were all sons of the wealthy men of Quraish. All these men became Muslim, but they couldn't stand the demands of Islam, the sacrifice that Islam asks from you. These men stayed behind and didn't migrate to Medina. These were spoilt kids; they didn't want to go through the hassle of migrating. Even if, it was Allah's order for the Muslims to do so. Not only did they stay behind but they joined their fathers and their tribes in the battle of Badr.

Ibn Hisham says, "All of them were killed on the battle of Badr." So the Muslims said: 'Well these were Muslims, probably they didn't want to go out and fight but they are Muslims.'

Lets now think... what do you think their faith is. These men who were killed were Muslims. They accepted the kalima, but they didn't sacrifice enough or didn't go far enough for Islam. They didn't migrate and then they ended up being killed in battle of Badr. Maybe they never shot an arrow towards the Muslims, maybe they never struck a sword, maybe they were there because they had to. What do you think their faith was?

Lets look at what Allah has to say.

Allah Zaujal revealed the ayat of **surah AN-NISA (4:97)**

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْغَالِبِينَ أَنْفُسُهُمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا
مُسْتَظْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا
فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾

Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allah spacious [enough] for you to emigrate therein?" For those, their refuge is Hell - and evil it is as a destination.

Don't play around with Islam,. Don't fool around with it. This is a serious religion and you need to be serious. This religion does not accept half-hearted effort, giving it part-time, or following Islam when it is convenient, and doing otherwise when it isn't. Allah Zaujal has promised you jannah (paradise) but you have to pay a price.

In the tafsir of this ayat by Ibn Kathir, he mentions a few narrations one of them is by Bukhari

Ibn 'Abbas told me that there were some Muslims who were with the pagans to increase their number against Allah's Apostle (and the Muslim army) so arrows (from the Muslim army) would hit one of them and kill him or a Muslim would strike him (with his sword) and kill him. So Allah revealed: -- (4:97)

So the Muslims who joined the disbelievers joined the army just to increase their number. They didn't really go out to fight they just went because they had to, like a soldier responding to the call of duty. So while they were in the army an arrow would come killing one and a blow from a sword would kill another that is how they died. These are the ones whom Allah revealed this ayat about.

So their Islam did not benefit them, because they didn't make hijra and joined the army of Quraish. Now we need to think very deeply about this incident, because of the implications of it. You don't want to die and have the angels telling you that your reward is hell-fire.

Third: Seeking assistance from Allah. After Rusool Allah (saw) prepared the army, trained them, gave instructions, chose the best location, lined them up after all of that he went aside and started making dua. That is the meaning of tawwaqqul. Tawwaqqul means that you do your best, you exhaust the worldly means and then you depend on Allah Zaujal. Rusool Allah (saw) did his best, in everything that he was capable of doing and after that he started making dua to Allah Zaujal.

So don't think that Allah will give you victory if you sit at home, all comfortable in your couch, and then you raise your hands and ask Allah for victory. You have to stand up and do something. This applies to everything.

Once a couple of men were walking lazily pretending as if they were Az-Zuhaad, Umer bin Khattab saw them and said, "Who are these?" They said, "These are the muttaqqilun (the ones who have tawwaqqul on Allah). Umer (ra) went and beat them with a stick and said, "You know the sky doesn't rain in gold and silver." So you have to go out and work.

Rusool Allah (saw) mentions in the hadith, "If you have the right tawwaqqul on Allah, Allah will provide for you, like he provides for the birds. They leave in the morning hungry and they come back at evening full." The birds didn't stay at home; they went out worked and got their food. So tawwaqqul is that you do your best but you do not depend on your efforts, you do not depend on your intelligence, on your skills, or anything in this world. But you depend on Allah. So we shouldn't do our best and forget to make dua and we shouldn't make dua and forget about doing our best. They both go hand in hand.

This is the end of the events of Badr.

We already mentioned the hypocrisy which became exposed after the battle of Badr. There was also another group in Medina which posed threat to the newly formed Islamic state which was lead by Muhammed (saw). This group was the Jews.

When we talk about the history of the Muslim and Jewish relations, with reference to the hadith and ayat of Quran, we are not being anti-Semitic, in fact a good portion of the Muslim ummah are Semitic people to start with. We are not racists; we do not claim ethnic superiority over any ethnic group, these are things Muslims shouldn't do. However we speak about historical truths, and if these historical truths do not abide by the modern rules of political correctness, that isn't our problem. We Muslims are not going to reject the Quran and the Sunnah in favor of rules of political correctness. So what we will mention now, are actual events that happened.

The events that will be mentioned occurred after Rusool Allah (saw) made an agreement, the covenant which governed the relationship between the Muslims, Jews, and the non-Muslim Arabs in Medina. So in the beginning Rusool Allah (saw) was dealing with the Jews as citizens of Medina. Rusool Allah (saw) did not approach them with any hidden agenda or pre-judgment and hatred. Rusool Allah (saw) treated them as People of the Book who are supposed to be closer to the Muslims than the polytheists. However it was the Jews who started plotting against the Islamic state, it was them, who broke their agreement with Rusool Allah (saw).

There are ayahs in the Quran talking specifically about the Jews. Jews were upset by the arrival of Rusool Allah (saw); this was sensed after the conversation between two leaders of the Jews in Medina; Huyayy ibn Akhtab and Abu Yasir ibn Akhtab.

Safiya (ra) the wife of Rusool Allah (saw) she said, "None of the children of my father or my uncle were more popular with them (her father and uncle, Abu Yasir) both than I was, whatever child of theirs wanted their attention, it was always me they put first. When the Messenger of Allah came to Quba, the village of the Banu Amr bin Awf, my father and my uncle, Abu Yasir, went to him early in the morning and only returned at sunset. So tired out they could scarcely walk, staggering from exhaustion. I raced over to greet them as was my custom, but I swear, neither so much as looked at me; I heard my uncle Abu Yasir ask my father 'Is that he, then?'" (So he was asking is he the one mentioned in their book? Is he the prophet?) He responded, "Yes, I swear by Allah", Abu Yasir said, "You recognize him from his character and description then?" Huyayy said, "I certainly do, in the name of Allah." Abu Yasir says, "So how will you relate to him?" Huyayy said, "By Allah, I will be his enemy for as long as I live."

So first he recognizes that Muhammed (saw) is the prophet of Allah, and he is sure that he is. Rather than saying that he is going to follow him, he says that he will be Muhammed's (saw) enemy! Why? Well the reason is clear; it is because of envy and jealousy. The prophet ended up being from the Arabs, rather than the Jews. This envy leads to disbelief. Here we are dealing with the worst type of kufr, and that is disbelieving in the truth when you know that it is the truth. Some people disbelieve because they don't think that Islam is true. They think this is all made up. Then you have some people who know Islam is the truth, nevertheless they still reject it. This was the case with Huyay bin Akhtab.

The Jews would attempt to disunite the Muslims. Ibn Ishaq said, an old Jewish man, Shas bin Qais, was deep in kufr, and he had so much hatred of the Muslims. He saw that Al-Aus and Al-khazraj are united; he saw that they would sit together in the same gathering. Before Islam these two tribes hated each other. They were enemies of each other. Later because of Islam they united. This Jewish man wasn't very happy to see this he said, "The Aus and khazraj are united in this land, in the name of Allah, we have no place here as long as they are united. Our survival as Jews in Medina is based on the disunity of the Arabs, and as long as they are united we are at risk." So he tells this young Jewish man who was sitting in that gathering to

start reminding them about their days of war, to bring up the battle of Bu'ath, and other battles, and to recite sarcastic verses, which they would use against each other, to instigate a fight among them.

This young man did this; he started to talk about pre-islamic events of the two parties. Slowly he was able to create an unpleasant atmosphere there. Chaos was created and they eventually stood up and challenged each other to fight. They agreed to meet at such and such place for battle. So war was about to start all over again. See how words can cause so much fitnah. That is why Allah Zaujal says in **AL-ISRA (17:53)**

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ

إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا ﴿٥٣﴾

And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.

Allah asks us to say good words to each other, because Shaitan is there to disunite them. So Muslims should be very careful about what they say.

Anyway the news of the battle between Aus and Khazraj reached Rusool Allah (saw). Rusool Allah (saw) rushed forward and said, "O Muslims fear Allah! Are you to resume the enmity of ignorance, when I am still among you? After Allah has guided you to believe in Islam and submit to Him. Did you forget Allah's blessing as he has saved you from ignorance and disbelief and planted love and friendliness in your hearts instead of hostility?" So he was asking them if they are going to bring back jahiliya, the pre-islamic times while Muhammed (saw) was with them. Rusool Allah (saw) reminded them that this untiy among Muslims was a favor from Allah. Don't turn your backs on it. Allah created love among them.

SubhanAllah these words of Rusool Allah (saw) had so much effect on them, they started hugging each other. A while ago they were all getting ready for war, and after Rusool Allah's (saw) words, they were hugging each other, and asking each other for forgiveness. Allah Zaujal says in **AL-IMRAN (3:98)** (3:99)(3:100) (3:101)(3:102)(3:103)(3:104)(3:105)

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَكْفُرُونَ بِآيَٰتِ ٱللَّهِ وَٱللَّهُ شَٰهِدٌ

عَلَىٰ مَا تَعْمَلُونَ ﴿٩٨﴾

Say, "O People of the Scripture, why do you disbelieve in the verses of Allah while Allah is Witness over what you do?"

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَن ءَامَنَ تَبْغُونَهَا عِوَجًا

وَأَنتُمْ شُهَدَآءُ ۚ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾

Say, "O People of the Scripture, why do you avert from the way of Allah those who believe, seeking to make it [seem] deviant, while you are witnesses [to the truth]? And Allah is not unaware of what you do."

يَتَّيِّهَا الَّذِينَ ءَامَنُوا إِن تَطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم

بَعْدَ إِيمَانِكُمْ كَافِرِينَ ﴿١٠٠﴾

O you who have believed, if you obey a party of those who were given the Scripture, they would turn you back, after your belief, [to being] unbelievers.

So Allah Zaujal says there is only one result of following the People of the Book, and that is that they will revert you back to disbelief. So this is a warning to the Muslims. Following the People of the Book is a one way road.

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَاتُ اللَّهِ وَفِيكُمْ

رَسُولُهُ ۖ وَمَن يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿١٠١﴾

And how could you disbelieve while to you are being recited the verses of Allah and among you is His Messenger? And whoever holds firmly to Allah has [indeed] been guided to a straight path.

يَتَّيِّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۚ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُّسْلِمُونَ

O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ

كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ

شَفَا حُفْرَةٍ مِّنَ النَّارِ فَنَقَذَكُم مِّنْهَا ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ ۚ لَعَلَّكُمْ

تَهْتَدُونَ ﴿١٠٣﴾

And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.

So Allah asks in ayat 103, the Muslims to be united. He tells them not to me divided, like how Shas bin Qais tried to do. Allah reminds them of their time of Jaahiliya (Ignorance).

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾

And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment.

These were some of the verses which are talking about the Jews. Allah also revealed ayat, discussing another problem from the Jews and that was blasphemy. They would speak ill about Rusool Allah (saw), the Muslims, Islam and Allah Zaujal. An ayah was revealed after a conversation between Abu Bakr and a rabbi of the Jews, Finhas. Abu Bakr Siddiq (ra) was giving him da'wah (invitation to islam) so Finhas responded by saying, "Your God is poor and we are rich. How can He ask you to give charity, if your God is rich, he wouldn't be asking them to give him money? That proves that He is in need and we are rich and He needs us." Abu Bakr Siddiq was quite upset with those words, and started to punch him in the face. Finhas rushes to Rusool Allah (saw) to complain about what Abu Bakr did. Rusool Allah (saw) asked Abu Bakr (ra) why he hit Finhas. Abu Bakr told Rusool Allah (saw) what he said. Finhas denied that he said that so Allah Zaujal revealed ayat saying *AL-IMRAN (3:181) (3:182)*

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٨١﴾

Allah has certainly heard the statement of those [Jews] who said, "Indeed, Allah is poor, while we are rich." We will record what they said and their killing of the prophets without right and will say, "Taste the punishment of the Burning Fire.

ذَٰلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَالَمٍ لِّلْعَبِيدِ ﴿١٨٢﴾

That is for what your hands have put forth and because Allah is not ever unjust to [His] servants."

The Jews would speak ill about the Muslims so Allah Zaujal said in *AL-IMRAN (3:186)*

لَتُبْلَوْنَ فِيْ أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيْرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٨٦﴾

You will surely be tested in your possessions and in yourselves. And you will surely hear from those who were given the Scripture before you and from those who associate others with Allah much abuse. But if you are patient and fear Allah - indeed, that is of the matters [worthy] of determination.

So Allah Zaujal is telling the Muslims, this is expected, they will make negative statements about Muslims, their newspapers will write blasphemous things about you, and their media will accuse you of things that are not true. But then Allah tells us that their propaganda will not affect Islam and Muslims if the Muslims are patient and have taqwa. Because truth remains and lies vanish.

Jews were disrespectful to Rusool Allah (saw), they came to him once and said, 'Assam u Alayka yaa Rusool Allah', now this sounds very similar to 'Assalam u Alayka', but they picked out the 'l' and would say saam instead of salaam. 'Asaam u Alayka' meant 'May death fall upon you.' Aisha (ra) was very upset when she heard this, she started saying, Asaam u Alaykum, you sons of monkeys, pigs ... she was cursing. Rusool Allah (saw) said, "Don't say that, O Aisha, because Allah Zaujal doesn't like foul language." And then Allah Zaujal revealed the ayat in **AL-MUJADILA (58:8)**

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَجَّوْنَ بِالْآثِمِ وَالْعُدُوْنَ وَمَعْصِيَتِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِيْ أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فَبِئْسَ الْمَصِيرُ ﴿٨﴾

Have you not considered those who were forbidden from private conversation, then they return to that which they were forbidden and converse among themselves about sin and aggression and disobedience to the Messenger? And when they come to you, they greet you with that [word] by which Allah does not greet you and say among themselves, "Why does Allah not punish us for what we say?" Sufficent for them is Hell, which they will [enter to] burn, and wretched is the destination.

So Allah tells us that the Jews would talk among themselves and say, "Why does Allah not punish us for what we say?" So they would then conclude that Muhammed (saw) isnt really the messenger of Allah. Allah said that the Hell fire is a sufficient punishment for them.

The Jews were also supportive to the hypocrites. The jews were the spiritual advisors to the hypocrites. Allah Zaujal says in **AL-BAQARAH (2:14)**

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنُوا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا
إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٤﴾

And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mockers."

The 'evil ones' referred to are the Jews, who the hypocrites used to go to.

Allah Zaujal says in *MUHAMMED* (47:25) about the munafiqeen (hypocrites)

إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ الشَّيْطَانُ
سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ﴿٢٥﴾

Indeed, those who reverted back [to disbelief] after guidance had become clear to them - Satan enticed them and prolonged hope for them.

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأُمْرِ
وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٦﴾

That is because they said to those who disliked what Allah sent down, "We will obey you in part of the matter." And Allah knows what they conceal.

In ayat (47:26) 'those' is referring to the Jews. So Allah Zaujal is saying if even if you agree to a small thing in part of the matter NOT all of it, then that is sufficient to classify someone as a disbeliever. So we Muslims need to be very careful about this matter. Not to become a prey by the Jews and the Christians. Allah Zaujal says in *AL-MUJADILAH* (58:14) (58:15)

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَّا هُمْ مِنْكُمْ وَلَا مِنْهُمْ
وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ ﴿١٤﴾

Have you not considered those who make allies of a people with whom Allah has become angry? They are neither of you nor of them, and they swear to untruth while they know [they are lying].

The people whom Allah is angry with are the Jews, as it is also said in sirah Fatihah.

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٥﴾

Allah has prepared for them a severe punishment. Indeed, it was evil that they were doing.

أَتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ ﴿١٦﴾

They took their [false] oaths as a cover, so they averted [people] from the way of Allah , and for them is a humiliating punishment.

Another thing that the Jews were doing in Medina, is that they were trying to prevent people from becoming Muslim, when Abdullah bin Salam became Muslim, they started accusing him of being a liar, accusing of being unfaithful to his religion. They did not only do that to the Jews like Abdullah bin Salam, but also the Arabs who would become Muslim.

Obviously all of this lead to a confrontation between the Muslims and the Jews. After the battle of Badr, Rusool Allah (saw) went to the Jews of Banu Qunaiqa, who were the closest to the Muslims in terms of location. He spoke to them and said, "O Jews beware of Allah afflicting you as He did Quraish and so accept Islam. You will know that I am a prophet sent with a mission. You find that to be so in your Book and in Allah's pact with you." Rusool Allah (saw) was telling them to take heed from how Allah humiliated the Quraish. Rusool Allah (saw) went to warn them, because of all the fitnah they were creating.

There response was, "Muhammed, do you think we are your people? Don't delude yourself. Just because you did battle with those who lacked knowledge of warfare and so you could take advantage of them, if you fight against us, you'll find us to be the real men."

Allah Zaujal said in *AL-IMRAN* (3:12) (3:13)

قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْمِهَادُ ﴿١٣﴾

Say to those who disbelieve, "You will be overcome and gathered together to Hell, and wretched is the resting place."

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا ۚ فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ
وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ مِّثْلَيْهِمْ رَأَى الْعَيْنُ ۚ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَن
يَشَاءُ ۚ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿١٤﴾

Already there has been for you a sign in the two armies which met - one fighting in the cause of Allah and another of disbelievers. They saw them [to be] twice their [own] number by [their] eyesight. But Allah supports with His victory whom He wills. Indeed in that is a lesson for those of vision.

So what happened in the Battle of Badr was a lesson, which only people of vision can understand.

One day (after the Battle of Badr), a Muslim woman went to the marketplace. We already know that the jewellery market was controlled by the Jews. So this Muslim woman went to sell or trade some jewellery that she had. She sits next to this store on the floor, and gives it to the Jewish owner of the store. Some Jews gathered and they asked her to uncover her face. She refused to them. The owner of this store goes behind her without her knowing and he pins the bottom of her dress to her back. She couldn't feel he did

that because she was sitting so the bottom of her dress was spread on the ground. But when she stood up part of her body was exposed. This woman screamed. A Muslim who was there saw what happened; he attacked the Jew and killed him. The Jews ganged up against the Muslim and killed him.

This news was delivered to Rusool Allah (saw) immediately. Rusool Allah (saw) called the army and laid siege to their forts immediately. Rusool Allah (saw) laid siege to their forts for 15 days. These Jews who were bragging about their skills, and training compared to the Quraish were then shaking in their forts and were willing to surrender.

Abdullah ibn Ubayy, who was the ally of the Jews in Jaahiliya, goes to Rusool Allah (saw) and tries to appeal for his allies. Obada bin Samit was also their ally. Both Abdullah bin Ubayy and Ubada bin Samit were the allies of Banu Qaynuqa. They both went to Rusool Allah (saw).

Obada bin Samit was a good Muslim; he goes to Rusool Allah (saw) and says, "Messenger of Allah, my only loyalty is to Allah, His messenger and the believers. I renounce the alliance with those unbelievers and I am giving them no support, whatsoever." So Ubada did this, on his own initiative.

While Abdullah bin Ubayy goes to Rusool Allah (saw) and said, "Be good to my allies!" Rusool Allah (saw) does not respond to him. Abdullah bin Ubayy goes to Rusool Allah (saw) the second time and says, "Be good to my allies!" Rusool Allah (saw) does not respond back. So Abdullah bin Ubayy puts his hand in Rusool Allah's (saw) pocket and pulls him. Abdullah refused to let Rusool Allah (saw) go and said, "Be good to my allies." Rusool Allah (saw) said, "Let me go!" the narrator of this hadith said that the face of Rusool Allah (saw) became angry, and said, "Woe to you! Let me go!" Abdullah bin Ubayy made his grip tighter and said, "I will not let you go, until you are good to my allies. They are 700 fighters who protected me against all my enemies and now you want to mow them down in one morning! I am a man who fears the turns of fortune." Rusool Allah (saw) told him, "They are yours, they are yours." Rusool Allah (saw) let them free.

So the people of Banu Qaynuqa were set free, they were allowed to leave. The one who would administer their travelling was Obada bin Samit; they travelled to Ash-Sham (Syria). Their money was taken as booty of war; it was distributed among the Muslims. Some ayat were revealed regarding Abdullah bin Ubayy and Obada bin Samit; because they showed the difference in loyalty to their alliance to the Jews. Allah Zaujal says in *AL-MAADIAH (5:51)(5:52)*

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَتَّخِذُوْا الْيَهُودَ وَالنَّصٰرَىْ اَوْلِيَآءَ بَعْضُهُمْ
اَوْلِيَآءُ بَعْضٍ وَّ مَن يَتَوَلَّهٖمْ مِّنْكُمْ فَاِنَّهٗ مِنْهُمْ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ

الظّٰلِمِيْنَ

O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people.

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسْرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ
تُصِيبَنَا دَائِرَةٌ فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُصْبِحُوا
عَلَىٰ مَا أَسْرُوا فِي أَنْفُسِهِمْ نَادِمِينَ ﴿٥٢﴾

So you see those in whose hearts is disease hastening into [association with] them, saying, "We are afraid a misfortune may strike us." But perhaps Allah will bring conquest or a decision from Him, and they will become, over what they have been concealing within themselves, regretful.

Verse (5:52) is talking about Abdullah bin Ubayy, he was worried that a disaster might befall him if his alliance with the Jews is revoked. Somehow he thought that his protection lies with the Jews. Abdullah bin Ubayy did not have tawakkul on Allah Zaujal.

In the rest of the verse Allah says that He will give the believers victory, and that the believers will win against the allies that you think are protecting you. Allah goes on to say in (5:53)(5:54)

وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ
أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ

﴿٥٣﴾

And those who believe will say, "Are these the ones who swore by Allah their strongest oaths that indeed they were with you?" Their deeds have become worthless, and they have become losers.

يَأْتِيهَا الَّذِينَ آمَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ
يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ
فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن
يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people who love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah ; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing.

Verse (5:54) contains the attributes of the victorious party.

1. Allah loves them
2. They love Allah

3. Humble towards the believers
4. Powerful against the disbelievers
5. Strive in the path of Allah
6. They do not fear the blame of critics

So the victorious party will not care about what the media will say about them, or what the disbelievers, or anyone else say about them. As long as what they do pleases Allah Zaujal then that is enough. Allah says in (5:55)(5:56)

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾

Your ally is none but Allah and [therefore] His Messenger and those who have believed - those who establish prayer and give zakah, and they bow [in worship].

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾



And whoever is an ally of Allah and His Messenger and those who have believed - indeed, the party of Allah - they will be the predominant.

See Ubada bin Samit was approached by Abdullah bin Ubayy, he said to Ubada, "How are you going to revoke your alliance with these people who have helped you on such and such day..." Ubada said, "Now hearts are different and Islam has erased all of the former alliances and you are holding on to something you will see that it is wrong tomorrow." So Ubada was telling Abdullah to give up his thoughts because soon he will realize that he has taken the wrong path. Allah confirmed what Ubada said, in the mentioned ayat; that if our loyalty goes to Allah and His Messenger and the believers, then they are the ones who will be victorious in the end.

There was a woman called Asma bint Marwan, she was gathering people to fight against the Muslims. Asma would spread lies about the Muslims, so a man called **Umais Al-Hatami** killed her. This man goes to Rusool Allah (saw) and said, "Is that what I did wrong?" Rusool Allah (saw) told him, "You have assisted Allah and His Messenger, O Umais. This thing that you did, no two rounds will butthead over." Meaning that this is a mission in which there should be no dispute about.

Abu Afq Al-Yahudi, was a Jewish man who also would inspire others to fight against the Muslims. Rusool Allah (saw) said, "Who will rid us of Abu Afq?" Abu Afq was assassinated by the Muslims.

The most famous assassinations of all was that of Kaab ibn Al-Ashraf. Kaab's father was an Arab. He got married to a Jewish woman from Banu Nadhir. Kaab thus became a Jew. Kaab was a wealthy man, he was very eloquent and a good poet. He was respected among the Arabs. Kaab ibn Al-Ashraf was leading a media campaign against the Muslims; he was very active in his animosity towards Islam.

After the Battle of Badr, he lamented the battle in form of poetry, in which he expresses his sorrow for the people of Quraish; saying that if this is what happened to the noble men of Quraish then it is better to

die. Kaab also made poetry against Rusool Allah (saw) and the Muslims, and would spread the poetry all over the place. Like after Badr, he went to Mecca and spent time with the people of the Quraish, to give his condolences and inspiring them to fight back.

Kaab ibn Al-Ashraf's poetry would discuss things not tolerable, like he started describing Muslim women and their beauty, he would mention names. For Muslims, the sanctity of Muslim women is highly protected and they have much honour for their women. It is considered very evil among Muslims to violate the privacy of a Muslim woman... Rusool Allah (saw) said, "Who will rid us from Kaab ibn Al-Ashraf because he has harmed Allah and His messenger." This was so bad that Rusool Allah (saw) wanted this man to be assassinated.

Ibn Ishaq said, "He then returned to Medina, where he composed verses that were suggestive about the Muslim women and criticized the prophet of Allah and His followers." Musa bin Uqba said, "He harmed the Messenger of Allah by ridiculing him in verses." So Kaab's war was a verbal war.

Hassan bin Sabit, the poet of Rusool Allah (saw) was fighting back. Now you might wonder, what is the big deal about poetry? Well at that time poetry was the media of the day. Poetry for the Arabs was how the news was conveyed, how history was written. This poetry was then handed down from one generation to another, it was an oral tradition. The Arabs were not literate. A one line poetry could honour a man or a tribe and one line of poetry could dishonour a man or a tribe. For example there was this tribe, Numair whose reputation was wrecked due to one line of poetry against them.

Poetry then could be fact or fiction but there was no way people know that the information was true or not. That is the case of media today; people believe whatever it tells them, media can ruin a reputation thus majorly affects the minds of people. So Kaab ibn Al-Ashraf was fighting a media war against Rusool Allah (saw).

Muhammed ibn Muslama was an Ansar who volunteered to kill Kaab. So Rusool Allah (saw) assigns to him this mission. Muhammed ibn Muslama goes to Kaab bin Al-Ashraf alone and he says, "This man's arrival among us was a disaster, the Arabs became hostile to us and united against us. They have cut off our roots, so that our young are deprived and scared. We and our families are suffering greatly." Muhammed was talking about Muhammed (saw). This was how Muhammed ibn Muslama tried to win over the trust of Kaab ibn Al-Ashraf. Kaab ibn Al-Ashraf said, "I am Al-Ashraf's son, didn't I tell you that things would turn out this way?" So Abu Naila said, "What I wanted was for you to sell us some food for which we would give you security, because we are in need of food." So Kaab ibn Al-Ashraf said, "You pledge your women as a security." They said no, "We can't hand over our women to you, when you are such a handsome man." Kaab then asked them to pledge their sons; they again denied and said, "How can we mortgage our sons to you? Later they would be abused by the people's saying that so and so has been mortgaged for a camel load of food. That would cause us great disgrace." So Kaab ibn Al-Ashraf said, "Then what do you want to pledge?" They said, "We will give our arms." Weapons are expensive, so that was a good deal. Muhammed bin Muslama and Abu Naila said this because they didn't want Kaab bin Al-Ashraf to be suspicious when they bring their weapons. This was all part of the plot.

So they go back and arrange a team of five men and they visit Kaab ibn Al-Ashraf at night at the appointed time, to deliver their weapons and receive the food. Kaab heard the calling of Abu Naila, Abu Naila was the brother of Kaab ibn Al-Ashraf from nursing.

In Islam when a woman nurses two children, then the children are considered as brothers because of breast-feeding. So Abu Naila calls Kaab at night, apparently Kaab had just gotten married, when he stood up to respond to their call his wife said to him, "Where are you going at this late hour of the night." He said, "This is my brother Abu Naila calling me." She said, "I can hear blood dripping from his voice." He said, "This is my brother Abu Naila, and if a man is called to stabbing he should respond." Kaab meant that even if there is some intention of killing someone, even then a man should respond to that call. But Kaab wasn't

suspicious. Kaab trusted Abu Naila because of the blood relation they had and also because he thought that Abu Naila and Muhammed ibn Musalama were allied with him against Muhammed (saw).

So Kaab goes down and they talk to him for sometime and then they asked Kaab, "How about we go and take a walk in **Shaybul Ajoos**", he agreed. So they wanted to take him away from the fort he was living in. Kaab was in a state of war with the Muslims, so he had guards and protection. Abu Naila or Muhammed ibn Musalama depending on the narration puts his hand in the hair of Kaab. He asked Kaab, "What is this beautiful smell coming from you?" Kaab responded that he was with this woman who had this scent on, so anyway Muhammed bin Musalama asked if he could smell it. Kaab said, "Sure." Muhammed ibn Musalama grabbed Kaab's hair to smell the scent and Muhammed already agreed that he would give his men a signal, of when to attack. After they walked for a while, Muhammed ibn Musalama asked if he could smell it again and Kaab said, "Go ahead." This time he grabbed his head and said, "Attack him." The team started stabbing him with their swords, but apparently Kaab had armor on, so they were not able to kill him. Kaab was screaming very loud and suddenly the lights of the place started lighting up in the fortresses. Muhammed ibn Musalama said, "I had a knife with me and I stabbed him in his lower abdomen and I cut his abdomen open until he fell down and when we realized that the man would die then we left."

One of them got stabbed by mistake by one of their swords, so while the Muslims were rushing away because they knew that people had awakened because of Kaab's screams, the man who was stabbed was losing a lot of blood and was getting weaker, so they had to carry him. Rusool Allah (saw) met them in the outskirts of Medina and then he immediately placed his hand on the injury and it was healed.

Lessons from Banu Qaynuqa

- The messenger of Allah waged war against Banu Qaynuqa for the sake of one Muslim woman; to defend her. This tells you how important it is to protect the rights of Muslim women. And now in the World of today, when there are so many calls of women around the World and no one responds that shows that there are no men left. Because a Muslim man will jump to the defense of his sister. This is what Rusool Allah (saw) did, and what the khulafaa did following Rusool Allah's (saw) sunnat. Like the Khalifa of Banu Abbas, **Al Mutasim**. When one woman would call for help, he would respond by sending an army to fight the superpower of that time, the Roman Empire.

And part of the reason why Kaab ibn Al-Ashraf was assassinated, was because he spoke disrespectfully about some women in his poetry.

Lessons from the assassination of Kaab ibn Al-Ashraf

- The sahabah took their work seriously. After Muhammed bin Musalama volunteered to kill Kaab bin Al-Ashraf, till three days after that Muhammed bin Musalama lost his appetite and was barely eating. That news was delivered to Rusool Allah (saw) calls him and said, "Muhammed ibn Musalama, what happened?" Muhammed said, "Oh Messenger of Allah, I had given my word, and I'm worried that I wouldn't be able to fulfill it."

So Muhammed was worried that he could fail in his mission. He was worried, whether he would succeed, whether his plan was good enough or not. Muhammed ibn Musalama couldn't eat for three days! Not because he was afraid of dying but because he wanted to make sure that he fulfills his pledge to Rusool Allah (saw). This shows how seriously the sahabah took their word seriously, if they gave their word they had to fulfill it. Now we throw our words right and left, we don't worry about them or we even forget about them. Making promises is taken very lightly now. Muhammed ibn Musalamah could not eat, drink or sleep. Rusool Allah (saw) told him: You do your best that is what Allah holds people accountable for whether they did their best or not. As long as you do your best Allah Zaujal will

accept your deeds. You are not responsible for the outcome of the mission; you are responsible to do your best.

This is a lesson for us, we should do our best. We should try to achieve perfection in anything that we do... this is very important for Muslims today because as I said, we take our words very lightly. It is a sign of a munafiq to make a promise that he doesn't fulfill.

- Muhammed ibn Muslama had said, "Then allow me to speak about you." Rusool Allah (saw) said, "Go ahead." Muhammed ibn Muslamah felt that in order for his mission to succeed, he would have to speak against Rusool Allah (saw) and that was sanctioned by Rusool Allah (saw).

This tells us that if Muhammed ibn Muslamah was allowed to say things that are kufr, in order for his mission to succeed then a Muslim is allowed to do things that are less than kufr. For example if a Muslim spy is among the enemy's army, then how will he pray? So some scholars say that if he cannot pray standing then he should pray sitting and if he cannot pray sitting then he can pray moving his finger. If not even that then he can pray with moving his eyes.

So Muhammed ibn Muslamah spoke words that were kufr, he spoke ill of Prophet (saw) but that was allowed. This tells us that there are some special rulings for military operations. If a mission depends on a person hiding their Islamic identity then that is allowed.

- The next lesson: Kaab was a Jew, but ethnically he was an Arab. That shows that our negative attitude towards the Jews is not based on racism, we do not dislike them because of their ethnicity. Our problem is not with the ethnicity; our problem is with the mindset. This mindset which causes them to speak ill against Muhammed (saw), and the Muslims, it causes them to plot against the Muslims and deceives them.

Hitler's problem for example was racism; he thought that their race was better than that of the Al-yahood.

- Not all battles are held in the battle field, sometimes special operations are needed to inflict harm on the enemies of Allah and this was the case with Kaab bin Al-Ashraf

CD#9

Before we start with the Battle of Uhud, we will mention a few ghazwat and sarayah that occurred after Badr and before Uhud. One of them is **Ghazwat ma Kadr** and subhanAllah seven days after the battle of Badr; the Muslims were already on the road.

They went to make a pre-emptive attack on **Banu Sulaym**, a tribe. Rusool Allah (saw) heard that this tribe was getting ready to attack Medina, so Rusool Allah (saw) attacked them first. This was something that repeats throughout the Ghazwat of Rusool Allah (saw), he would hear that people are plotting to attack Medina, so he would then surprise attack before the enemy would. The Banu Sulaym were caught by surprise, they fled and left behind 500 camels, which was good booty for the Muslims. Each soldier ended up with two camels. After this they went back to Medina.

There was another Ghazwat called ghazwat **As-Suwayq**. Abu Sufyan in attempt to wash away the shame of Badr goes to the Jewish tribe of Banu Nadhir. He stayed as a guest at the place of the head of Banu Nadhir, Salam bin Mushkam. The Quraish got some valuable information from the Jews about how to attack the outskirts of Medina. They found two Muslims over there, which they killed. They destroyed the area took some things and left.

Rusool Allah (saw) pursued them as soon as he heard about this, with two hundred soldiers. Abu Sufyan had two hundred soldiers with him as well, but he kept on running away. They were so terrified that they were throwing their food to lighten the load, so they could run away quickly. So no fighting took place.

Another ghazwat was Ghazwat Dhuimr, there were 450 Muslims, this ghazwat was against a tribe in Najd. Rusool Allah (saw) attacked them because he heard they were planning to attack him. Rusool Allah (saw) goes to their territory to meet them, on the way he (saw) arrests one of their men called Jabar bin Taliba, later on he becomes Muslim. When they reached there, it was raining; the clothes of Rusool Allah (saw) got wet, so he took off his armor and hung it on a tree. He then lay down under the tree so that his clothes could dry. So Jathur, the head of the enemy's army sneaked in and stood right above Rusool Allah (saw) with his sword in his hand. Jathur woke Muhammed (saw) and said, "Oh Muhammed! Who can save you from me now?"

Rusool Allah (saw) with all confidence said Allah, suddenly Jathur falls back dropping his sword. Rusool Allah (saw) picks up his sword and stands on top of Jathur and says, "Oh Jathur! Who can protect YOU from me now?" Jathur then pleads to Rusool Allah (saw) to spare his life. Jathur then became Muslim. When Jathur went back to his people, he was asked him what happened, he said, "A tall man stood in front of me and pushed me in my chest, and that was Jibrael (as)." So Jathur who wanted to kill Muhammed (saw) became Muslim, he went back to his people and invited them to Islam...many of them became Muslim. This was one of the miracles that happened.

Then there was a Sariyah lead by Zaid bin Haritha. Rusool Allah (saw) didn't go with them to Karada. The people of Quraish were having financial problems due to the continuous raids. The Muslims were putting some serious pressure on the Quraish by raiding their caravans. Now the route from Mecca to Syria was jeopardized. Quraish then thought that if the route of Hijaz is not safe then why don't they go through Najd? So they planned to enter Syria through Najd, which was a long route, which obviously cost more. So Rusool Allah (saw) sent out this sariyah lead by Zaid bin Haritha and a 100 other Muslims to raid it. This was a successful attack, the guards of the caravan ran away and the Muslims took over the caravan.

These skirmishes or small battles served few objectives of Rusool Allah (saw);

1. These battles helped the Muslims, rather train the Muslims for Jihad. It is worship just like any other form of worship. If Jihad becomes farz then the training becomes farz too so they were worshipping Allah Zaujal through this training.

2. During these battles the sahabah would spend a lot of time with Rusool Allah (saw); traveling, eating, walking with him (saw). Rusool Allah (saw)'s personality was exposed during these journeys as a result the sahabah learnt a lot from him. And this is how the Sunnah of Rusool Allah (saw) was known.
3. It taught Muslims how to be members of a group or a jamaah. In a group there is obedience, discipline, sacrifice; so these are characteristics they adopted by traveling for such extended periods with Rusool Allah (saw). It was a lesson for them on how to live part of an ummah. Because Islam is not an individualistic religion, it is a collective religion. A lot of the worship in Islam is done collectively like Salah, Hajj, Umrah and sometimes Jihad.

We now move on to the Battle of Uhud. The reasons for the battle of Uhud were; religious, political, economical, and social reasons.

Religious reasons:

The people of Quraish wanted to stop the advancement of Islam. Allah Zaujal says in **AL-ANFAL (8:36)**

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا
ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَى
جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾

Indeed, those who disbelieve spend their wealth to avert [people] from the way of Allah . So they will spend it; then it will be for them a [source of] regret; then they will be overcome. And those who have disbelieved - unto Hell they will be gathered.

So it says in this ayah that they were spending their wealth to avert people from the way of Allah. At-tabari says, "They are spending their money to prevent people from becoming Muslim." And Ash-Shawkani says about this ayat, "The objective of these kuffar in spending their money is to stand between the people in becoming Muslim by fighting Rusool Allah (saw) and mobilizing armies for that purpose."

Now history is repeating itself. Look at how much money the enemy of Allah is spending to fight Islam, billions of dollars are spent. To kill the Awliya of Allah, to capture them and to tarnish the reputation of Islam. Lots of money is spent for that purpose. So the kuffar of today arent very different from the kuffar of Quraish.

Social:

Quraish wanted to wash away the shame of Badr. That was a serious dent in their reputation so they wanted to make up for that.

Economical:

We talked about the many raids on the Quraish, which were putting serious pressure on them. The Quraish were accustomed for them to be respected by all the Arab tribes who would open their way to Yemen and Syria, but things had changed.

Allah Zaujal says *SURAH QURAISH (106: 1-4)*

لَا يَلْفُ قُرَيْشٍ ①

For the accustomed security of the Quraysh -

إِلَّا لَفِهُمُ رَحْلَةَ الشَّتَاءِ وَالصَّيْفِ ②

Their accustomed security [in] the caravan of winter and summer -

The caravan of winter was to Yemen and Abyssinia and their caravan to summer was to Syria.

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ③

Let them worship the Lord of this House,

الَّذِي أَطْعَمَهُم مِّنْ جُوعٍ وَآمَنَهُم مِّنْ خَوْفٍ ④

Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear.

Because the Quraish refused Allah Zaujal, that accustomed security was gone. Now only one part of their journey was affected and that was from Mecca to Syria. However cutting the route to Syria also affected the route to Yemen. Why? Because the business of Quraish was based on buying products from Syria and selling them in Yemen and vice versa.

So Sufwan ibn Umayya says, "Muhammed and his companions have ruined our trade, while we do not know what measures to take against them, we are at loss. They are constantly threatening the coastal area while its inhabitants are at peace or in alliance with him. Where shall we live? And where shall we stay? If we stay here in our hometown we will be forced to eat from our capital which will soon be consumed. We depend for our lives from our trade with Syria in the summer and with Yemen and Abyssinia in winter."

So Rusool Allah (saw) was making things very difficult for the Quraish. They were feeling suffocated and this shows you the strategy of Rusool Allah (saw) of not only afflicting physical harm at Quraish in actual warfare but also attacking their economical status.

Political:

The status of Quraish was shakened. This defeat seriously weakened the reputation of Quraish in Arabia. Quraish were seen as the most noble most respected tribe. Quraish were not fought against, because they were very powerful. But after Badr things had changed. The Quraish wanted to regain their position again, so there was a political reason.

Quraish assembles an army 3000 strong and they finance that army from the caravan which Abu Sufyan saved. This entire caravan was used to finance the battle of Uhud. Rusool Allah (saw) was constantly receiving information, he had spies all over. Al-Abbas bin Abdul Muttalib (ra) now is working for Rusool

Allah (saw) in Mecca. He sends a message swiftly to Rusool Allah (saw) in three days, which was impressive looking at the modes of transportation in those days. The Letter was conveyed to Rusool Allah (saw) which told him (saw) the details; of the 3000 in number army and how many horses there were along with other info. So this was the first news that reached Rusool Allah (saw) about the plans of Quraish. And the source of this information was Abbas bin Abdul Muttallib (ra). When the news was delivered he told Ubayy bin Kaab, who read the letter, to keep it a secret.

Then Rusool Allah (saw) sends in Mundhir to go and blend in within the army to get information, Mundhir comes back with the same information which was narrated by Al-Abbas. Rusool Allah (saw) also sent Anas and Munis to go and gather information about the Quraish. They too bring back the same news.

Rusool Allah (saw) then goes to the Chiefs of Al-Ansar, Sa'd ibn Rabi'a. He (saw) visits Sa'd at his house and he tells him that the Quraish will attack Medina. Rusool Allah (saw) explained to Sa'd the details and then asks for his opinion. Before leaving Rusool Allah (saw) told Sa'd to keep their conversation a secret.

After Rusool Allah (saw) leaves, the wife of Sa'd ibn Rabi'a goes up to him and says, "What did Rusool Allah (saw) tell you?" He tells her, "it's none of your business." She said she heard everything Rusool Allah (saw) told Sa'd. Sa'd ibn Rabi'a said, "inna lillahi wa innallillayhi raajiun". This is something to say when you suffer a loss.

Sa'd then went to Rusool Allah (saw) and told him that his wife knows and that just in case the information gets out, I don't want you to think that I am the one who leaked it. Rusool Allah (saw) told him, "Leave her alone."

Now we learn from this, that a secret is a secret you cannot tell it to anyone. Sa'd refused to tell his own wife. Also in such grave issues where the security of the Muslims could be in danger, Rusool Allah (saw) would communicate with the sahabah on a need to know basis. Somebody who doesn't have to know certain information doesn't have to know it.

So Sa'd ibn Rabi'a didn't tell anyone even his own wife about their conversation. He didn't boast to anyone that: Oh the Messenger of Allah (saw) came to me for advice! He didn't tell anyone he trusts. This point is very important because a lot of times we tend to tell a certain someone everything just because you trust that person; even then you cannot disclose someone else's secret. If you do then you are being dishonest.

Also it is thought that a husband is supposed to tell his wife everything, that is actually not true. Some issues need to be kept away from the ones who are closest to you. Now I know that many women won't be happy to hear this but the fact is that majority women are more emotional than men, they cannot handle situations as well as men. I hope that the men don't take disadvantage of this statement and start hiding information that the wife has a right to know about.

Anyway Rusool Allah (saw) holds a meeting with the sahabah (ra) on what to do. Rusool Allah (saw) gathers them and asks them what they think. There were two opinions.

1. We should fight within medina and use it as a fortress. Therefore the women and children will be able to participate by fighting from the roofs. This was the opinion of Rusool Allah (saw) and Abdullah bin Ubayy. Rusool Allah (saW) from a strategic point of view adopted this opinion but Abdullah bin Ubayy adopted it because he was too afraid to go outside Medina.
2. While the majority opinion was to go out and meet the enemy in open field. Their reasoning is that it is shameful to allow them enter Medina and attack their homes. This was the opinion of especially the ones who did not attend Badr. They realized that they had missed out on a lot so

they were very eager to fight. They were afraid that the enemy might not enter Medina if they stayed in Medina. This group put some pressure on Rusool Allah (saw) until he agreed with them.

Rusool Allah (saw) stood up and left the meeting and went inside his house to put on his armor. They felt that they had pressurised Rusool Allah (saw), so they went up to Hamza (ra) and said , “ Go and talk to Rusool Allah (saw), we think that we have presssured him and we are willing to go with what he thinks is the better idea.”

Hamza goes to Rusool Allah (saw), he (saw) comes out and says, “It’s not appropriate for a Prophet to put on his armor and prepare for war and then take it off, until Allah Zaujal judges between him and his enemy.” So here Rusool Allah (saw) was saying that we have taken a decision, and we are going to go ahead with it, we’re not going to change our minds, we’re not going to be indecisive. If a Prophet makes shura and then makes a decision, then he will go ahead with it.

This is a very important lesson for the leader, the leader shouldn’t be indecisive, he leader shouldn’t change his mind every now and then. The leader shouldn’t be wavering back and forth according to who spoke to him last. You should maake shura (consult) listen to different opinions, deliberate, and then make a decision, but when you take the decision, it should be final. Unless there has been a change in information, or something on which the decision was based on turned out to be wrong. Then the decision should be changed. Also followers don’t like to be lead by somebody who is indecisive; especially war soldiers don’t like it, because the lives of the sahabah were on the line. Rusool Allah (saw) gave an example to every leader in such a situation that if you take a decision it needs to be final.

So they decided their destination to be next to the mountain of Uhud. Uhud is a large moutain a few miles outside of Medina. The Muslim army marches, Rusool Allah (saw) asked the sahabah, “Can any one of you guide us through a way that will bring us out to the enemy without them realizing.” **Abu Khaitan** volunteered. They travelled through the agricultural land rather than the traditional routes that lead out of Medina.

They passed through a farm owned by one of the munafiqeen, **Murba bin Qaybi**. So when they were walking through his farm, obviously walking through agricultural land, damage was inavoidable. So Murba wanted to stop the Muslim army, and he was blind he said, “If you are the Messenger of Allah, then I do not permit you to enter my garden.” Rusool Allah (saw) ignores him and the army goes forward, so Murba picks up some dirt in his hand and says, “By Allah if I knew I’d strike no one but you Muhammed, I’d hit you in the face with this.” This was a very disrespectful man, the sahabah got so mad, they wanted to kill him. Because cursing Rusool Allah (saw) is such a grave sin that its punishment is death.

But Rusool Allah (saw) told them, “Leave him don’t kill him, this sightless fellow is blind both in his heart and in his eyes.” So they left him alone.

A lesson:

The benefit of the whole supersedes the benefit of the individual in Islam. So the damage done here to the agricultural land is damage done was a damage done to an individual, but it was for the benefit of the whole. So the whole comes before the individual.

Then the munafiqeen withdrew. The Muslim army was 1000. Abdullah bin Ubayy was 1/3rd of the Muslim army, so they were left with 700 soldiers. The munafiqeen withdrew and the justification given by Abdullah bin Ubayy was, “Muhammed listened to the kids and he ignored my opinion.” It was the young sahabah who were urging Rusool Allah (saw) to leave Medina to meet the enemy.

Now SubhanAllah we can see that it is the battlefield that separates the momin from the munafiq. In a peaceful situation it is hard to differentiate between a momin and a munafiq. A munafiq could be any one even one who is praying with you. A munafiq could also be a mufti or an aalim. But what separates the believer from the hypocrite is the battlefield. Allah Zaujal says in *AL-IMRAN* (3:179)

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ
مِنَ الطَّيِّبِ

Allah would not leave the believers in that [state] you are in [presently] until He separates the evil from the good.

This verse was revealed at the occasion of the battle of Uhud...

Allah Zaujal also says in *AL-IMRAN* (3:167) (3:168)

وَمَا أَصَابَكُمْ يَوْمَ التَّنَاقُيَ الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ



And what struck you on the day the two armies met was by permission of Allah that He might make evident the [true] believers.

وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا
قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَكُمْ هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ
يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ



And that He might make evident those who are hypocrites. For it was said to them, "Come, fight in the way of Allah or [at least] defend." They said, "If we had known [there would be] fighting, we would have followed you." They were nearer to disbelief that day than to faith, saying with their mouths what was not in their hearts. And Allah is most Knowing of what they conceal –

So Allah tells us that the hypocrites were retreating because there WAS going to be fighting. There were two tribes who were almost going to withdraw; Banu Salima and Banu Harith, but Allah Zaujal made them steadfast. Allah says in (3:122)

إِذْ هَمَّتْ طَّائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
 الْمُؤْمِنُونَ ﴿١٢٢﴾

When two parties among you were about to lose courage, but Allah was their ally; and upon Allah the believers should rely.

So this was a negative thing for these two tribes to do, but Jabbar ibn Abdullah said, "I wouldn't hope that this didn't happen because Allah revealed the ayat that He is our ally." So it was Allah who made them steadfast.

Rusool Allah (saw) refused assistance from the mushrikeen. Some Jews came to help him, he said, "We don't need the help of disbelievers." Rusool Allah (saw) also returned the under age in the army. **Rafa bin Khatij** was turned back, Rusool Allah (saw) wasn't turning them back by asking how old are you, he would just look at the army and whoever would seem to young would be turned back. Their youngsters would hide around so Rusool Allah (saw) wouldn't see them 😊. Abdullah bin Amr was turned away.

Anyway with Rafa, Rusool Allah (saw) told him that he wasn't allowed to join the army, he said, "But Rusool Allah, I'm a good archer." Because of that he was allowed to join. Rafa's friend **Samoor** went crying to his foster father saying, "Rusool Allah (saw) allowed Rafa but he doesn't allow me, when I can beat Rafa in wrestling." So his foster father takes him to Rusool Allah (saw) and told Rusool Allah (saw) that Samoor actually defeats Rafa in wrestling. Rusool Allah (saw) calls them both and makes them wrestle in front of him, and Samura does defeat Rafa. So Rusool Allah (saw) allows him to join.

So by this we see how important training is to join the army. So these boys who were experts in certain fields were exceptions to the general rule.

The Plan

Rusool Allah (saw) divided the army into three battallions; Al Muhajirun; the standard was given to Musab bin Umair, Al-Aus; standard given to Usaib bin Khuzair and Al-Khazraj; the standard given to Al-Habbab bin Mundhir.

Rusool Allah (saw) had the mountain of Uhud towards his back and when he took a look at the battlefield he realised that there was a potential of attack from the rear. There was a small hill. Rusool Allah (saw) placed 50 of his men on this hill, and he gave them clear instructions. He (saw) said, "Protect our backs, if you see us being killed don't come to our aid, and if you see us winning do not join us." And he also said, "If you see the vultures flying off with us, don't leave until I send you a message, and if you see us victorious over the enemy and trampling them under foot, do not leave until I send you a message."

So the instruction of Rusool Allah (saw) was very clear, to stay put at their position no matter what, without it the enemy could outflank the Muslims from the side or from the rear. It was obvious that this was a critical position to hold on to.

Rusool Allah (saw) was also teaching the sahabah obedience by telling them not to move until he (saw) sends a message. The enemy was trying to disunite the Muslims, Abu Sufyan sends a message to Al-Ansar, he said, narrated: "Leave us alone to fight with our cousin because we have no purpose in fighting you." They (ansar) responded, "Now you say this? Isn't it Quraish who sent a letter to Al-Ansar as soon as Rusool Allah (saw) made hijra to them threatening them that they are going to kill your men enslave your women

and take your women and take your money? Now suddenly you say that you have no objective in fighting them? This is a lie, it is a trick, and the kuffar did that yesterday and they would do that today.”

They wanted to split the Muslims, so that they could eat them one by one. Just like we see today the claim is that: we are just fighting the terrorists. That is what they say but once the so-called terrorists are defeated they will then move on to get the rest of the ummah. The Muslims have to unite before they invade other countries.

The Quraish again tried to disunite the Muslims by sending Abu Amr and Fasiq. Abu Amr was from Al-Aus and he was so loved by them, they named Abu Amr “the priest”. Abu Amr refused to become Muslim, he joined the army of Quraish and left Medina when Islam entered it. When he came out with the army of Quraish he said, “I will go and convince my people not to go and fight with Muhammed.” Abu Amr was very confident because they loved him so much.

But when he went to meet them, they started cursing at him. So he said, “Some evil has befallen my people after I left.” It wasn’t evil but Islam that changed them. So the second attempt Alhumdullilah too failed.

CD #10

Rusool Allah (saw) held a sword in his hand, and he (saw) asked the sahabah, "Who will take this from me?" So the sahabah (ra) volunteered, but then Rusool Allah (Saw) said, "Who will take this sword along with it's rights?" Meaning he won't simply just give away the sword, but the volunteer must also take the sword, along the rights of the sword.

So the sahabah asked Rusool Allah (saw), what are the rights of this sword? Rusool Allah (saw) said, "For you to strike the enemy with it, till it bends." After hearing this, the sahabah were giving it a second thought. But Abu Dujana (ra) came forward, "I will Oh Rusool Allah (saw), I will fulfill its rights." Rusool Allah (saw) handed the sword to him.

Ibn Ishaq says, "He took the sword from Rusool Allah (saw) and he took out the red head band and put it on. He then began strutting about between the two lines." Abu Dujana when he would fight, he would put on a red headband that was the sign that he was going to battle. He would then walk with pride in front of the enemy with pride and you could feel the strength in his walk.

Looking at his walk, Rusool Allah (saw) said, "That is the way of walking that Allah dislikes, except in circumstances like this." So in this particular situation Allah does like it. A Muslim is not supposed to be arrogant, that's why we walk with humbleness, but we don't want to confuse humbleness with weakness. When Rusool Allah (saw) would walk, you could see the strength in Rusool Allah (saw). Ali ibn Abi Talib (ra) said, "As if he is coming downhill." So he was firm when he walked but not arrogant.

But Abu Dujana (ra) was walking with pride at the time of battle in front of the enemy; Allah likes this but only in this situation. Imam Ahmed said, "He did take it (referring to the sword) and cleaved a path with it through the middle of the polytheists, in order to bend it, he wrecked havoc in the ranks of the enemy."

Abdullah bin Zubair (ra) narrates a story, of a scene that he witnessed on the day of Uhud, he said, every man who met Abu Dujana (ra) was killed. "Among the enemy there was one man who executed every man he wounded", meaning this man didn't spare the life of anyone. If that man meets a Muslim, the Muslim is dead. "This mushriq and Abu Dujana came ever closer to one another and I prayed to Allah to bring them together and they did meet. They exchanged a couple of blows, the mushriq then struck at Abu Dujana who defended off the blow with his shield which trapped the man's sword. Then Abu Dujana struck and killed him."

Kaab ibn Malik (ra) narrates a story; we aren't sure who he is talking about, he said, "I then saw one mushriq, heavily armored, was striking the Muslims hard and saying, 'Common you sheep gathering for slaughter!', but then I saw one Muslim fully armored waiting for him and I went on over behind him to compare the Muslim from the mushriq." So Kaab was sizing both of them up, he said, "The latter (meaning the mushriq) was better in equipment and form, I kept on waiting until they met, the Muslim then struck the unbeliever a blow with this sword on his shoulder. The sword came right down through to his thigh." So he hit struck the mushriq on the shoulder and the sword went through tearing apart his torso until the sword came out from under his thigh, cutting him into two.

Kaab ibn Malik (ra) said, "Then the Muslim uncovered his face and said, 'What about that Kaab?! I'm Abu Dujana.'" So Abu Dujana knew that Kaab was watching the match... Abu Dujana was a proud man, and he had every right to be proud.

The Muslims were winning, and the enemy was fleeing the battle ground. And the sahabah said, "We could see the jewelry the women of Arabia used to put on their feet." This was because the women were tucking up their clothes to run away. So that was it, the enemy was showing their back to the Muslims.

In the Quraish's army different families had different duties. Like one family would feed the pilgrims, one family had the key to Al-Kaaba, one family had the key to Al-Nadwa (a sort of Parliament of the Quraish), and one family held the banners of war this family was **Banu Abbiddal**, they were the ones responsible for it, on Badr, and also responsible for it on Uhud.

The banner's significance was a lot, it was the indication that the war is not over yet. If the banner falls down of a side, that means that side has lost the war, they will not fight anymore. To show the significance of this banner, let us talk about what happened.

Abu Sufyan told Banu Abbiddat, "You were incharge of our banner at the battle of Badr and you saw what happened to us, men will only fight for their flags, if once they are lost they withdraw. Either take care of our banner for us, or give it to us, and we will relieve you of it."

Banu Abbiddal fought well under their banner. Banu abbiddal lost seven of their men, one after the other. One would hold the banner, he would be killed, the second will hold it, and he would be killed, this went on to seven of their men were killed holding the banner. And then one of their slaves, he was an Abyssinian, he took hold of the banner his arm was severed and he was still trying to hug the banner and saying, "Have I done my part?"

The banner fell on the ground, and that is when the Quraish started to leave the battleground. So they were defeated. Allah Zaujal says: in **AL-IMRAN (3:152)**

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ

And Allah had certainly fulfilled His promise to you when you were killing the enemy by His permission

So even according to the Quran, the Muslims had won initially. But the tides were turning. We already said that the archers were strictly instructed by Rusool Allah (saw) to remain on the hill, not to move until and unless Rusool Allah (saw) sends a message.

In the heat of battle when emotions take over, the mind becomes obscured. When the archers saw that the Muslims were gathering booty, they wanted to go down and join, but their ameer, Amir Abdullah bin Jubayr (ra) said, "Don't you remember the instructions of Rusool Allah (saw) that we shouldn't come down until he tells us so?" They said the battle is over and they left, so out of the 50 archers 40 of them disobeyed the order of Rusool Allah (saw).

Khalid bin Waleed was the head of the cavalry of Quraish, he and Akrama bin Abi Jahal detected the weak point which was exposed. They immediately took advantage of that and outflanked the Muslim army and the Muslims were not expecting this. The Quraish saw this, so they too attacked from the front. So the Muslims were sandwiched. This disoriented the Muslim soldiers because they were fighting in both directions. The ranks became disorganized; they weren't lined up as they should be. That is when the Muslims were defeated and that is when the Muslims were killed.

Rusool Allah (saw) was trying to organize a retreat, but retreats can be catastrophic if they are not organised well. So the enemy now had the upperhand and was attacking in full force. They were approaching Rusool Allah (saw) so Rusool Allah (saw) said, "Whoever will repel them will be my companion in paradise." So this is how serious the situation had become. One of the Ansar volunteered and he fired his arrows at the enemy until he was killed, then Rusool Allah (saw) asks for a volunteer another time, another Ansari comes up, he was also killed. Again a third Ansari, and then a fourth... the same thing happened until 7 of Al-Ansar died. Allah u Akbar! This is why they get this honor of being called the 'Ansar',

they didn't get this title out of nothing, they earned it! You have seven young men, dead under the feet of Rusool Allah (saw). Other than the sacrifice of these people, this also shows the disasterous effect of this battle.

In Bukhari Ali bin Abi Talib (ra) says, "I never heard the Prophet of Allah swear by both of his parents to anyone except Sa'd ibn Malik (ra). At Uhud I heard him (saw) say, 'Sa'd shoot may my father and my mother be your ransom.'" Allah u Akbar, this is how pleased Rusool Allah (saw) was with the performance Sa'd bin Abi Waqas (ra). Another hero who was standing next to Rusool Allah (saw) was Talha bin Ubaidullah (ra).

Narrated by Imam Ahmed in Muslim, At the battle of Uhud, Abu Talha (ra) was shooting from directly infront of Rusool Allah (saw), who was shielding himself behind him. As he shot the Messenger of Allah would raise himself up to see where the arrows will strike. Abu Talha says, "as he brought his chest up to its full height, he (saw) would say, 'let it be so may my father and my mother be your ransom', O Messenger of Allah! No arrow will hit you, my chest will be in the way of yours.'" Talha would also say, "I am sturdy Oh messenger of Allah, direct me according to your needs, order me to do whatever you want." These were the companions of Rusool Allah (saw).

Rusool Allah (saw) retreated to the mountain of Uhud, in a crevice in a mountain. Climbing up the mountain was difficult for him, so Talha had to carry him (saw) because Rusool Allah (saw) was injured. When they climbed up the mountain that is when the battle had stopped. The Quraish did not dare pursue the Muslim up the mountain, to fight on the terrain was something the enemy wasn't prepared to do.

So Rusool Allah (saw) and the Muslims were up on the mountain of Uhud, Abu Sufyan approaches them, he calls on to them, "Is Muhammed alive?" There was no response, he then asked, "Is Abu Bakr alive?" again no response, "Is Umar alive?" no response...so Abu Sufyan was happy and told his people that these men have been killed.

Umar bin Khattab (ra) couldn't stand it when he said that so he said, "The three men whom you mentioned are alive, to upset you." So Abu Sufyan replied, "A battle for the battle of Badr, warfare goes in cycles." Meaning one day you win, one day we win. Aby Sufyan went on to say, "And you will find some bodies mutilated, I did not order that, but it didn't bother me. Raise up hubul! Raise up Hubul!" Hubul was one of their idols. On hearing Rusool Allah (saw) said, "Arent you going to respond back?" They said, "What should we respond?" He (saw) said, "Say Allah is Higher and more Glorious!" and in arabic it rhymed with what Abu Sufyan was chanting. Abu Sufyan said, "We have an Uzza, you don't have an Uzza!" Uzza was another idol. Rusool Allah (saw) told them to respond by saying, "Allah is our Master, and you have no Master!"

Allah describes the climbing of the Muslims up the mountain of uhud in *AL-IMRAN* (3:153)

﴿إِذْ تُصْعِدُونَ وَلَا تَلَوْنِ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ
فِي أُخْرَانِكُمْ فَأَتْبَبَكُمْ غَمًّا بِغَمٍّ لِّكَيْلًا تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلَا
مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

[Remember] when you [fled and] climbed [the mountain] without looking aside at anyone while the Messenger was calling you from behind. So Allah repaid you with distress upon distress so you would not grieve for that which had escaped you [of victory and spoils of war] or [for] that which had befallen you [of injury and death]. And Allah is [fully] Acquainted with what you do.

Also Allah says in (3:155)

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا
 اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا ۖ وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ
 إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾

Indeed, those of you who turned back on the day the two armies met, it was Satan who caused them to slip because of some [blame] they had earned. But Allah has already forgiven them. Indeed, Allah is Forgiving and Forbearing.

So Allah is saying is that the defeat at Uhud is not because of their sins but because of Shaitan. Allah also says in (3:154)

قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ
 لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَّا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي
 بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا
 فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾

Say, "Indeed, the matter belongs completely to Allah." They conceal within themselves what they will not reveal to you. They say, "If there was anything we could have done in the matter, some of us would not have been killed right here." Say, "Even if you had been inside your houses, those decreed to be killed would have come out to their death beds." [It was] so that Allah might test what is in your breasts and purify what is in your hearts. And Allah is Knowing of that within the breasts.

The munafiqeen will say why are the Muslims getting themselves into trouble? Why are Muslims fighting Jihad? Allah Zaujal is saying that you weren't killed because of fighting Jihad, it was the time of death which had come for those people, and even if they had been in their homes, the ones who are meant to die would have died. So the people, who blame the death of Muslims on the mujahideen, are wrong. They are following the footsteps of the munafiqeen, when it comes to death it is a decree on Allah that people will die whenever their time will come. It doesn't make a difference if you go out or stay at home. You will die when Allah wills. The battle of Uhud was a test from Allah to them. Don't blame battle of Uhud for the deaths of the Muslims.

It is said only 12 men remained around Rusool Allah (saw). *Allah Zaujal says in (3:152)*

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِإِذْنِهِ ۖ حَتَّىٰ إِذَا فَشِلْتُمْ
وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّا بَعَدَ مَا أَرَاكُمْ مَا تُحِبُّونَ ۚ مِنْكُمْ
مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ
لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنْكُمْ ۚ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾

And Allah had certainly fulfilled His promise to you when you were killing the enemy by His permission until [the time] when you lost courage and fell to disputing about the order [given by the Prophet] and disobeyed after He had shown you that which you love. Among you are some who desire this world, and among you are some who desire the Hereafter. Then he turned you back from them [defeated] that He might test you. And He has already forgiven you, and Allah is the possessor of bounty for the believers.

So Allah tested the believers by giving them victory in Badr, and He tested them by giving the Muslims defeat in Uhud. Ibn Ishaq (ra) said, "The Muslim ranks broke and the enemy gained advantage over them. It was a day of trial and testing in which Allah honored some with martyrdom. Finally the enemy broke through to Rusool Allah (saw), he (saw) was hit with a rock causing him to fall on his side. His front teeth broke, bashing his face and splitting his lips." So Rusool Allah (Saw) was badly injured in Uhud.

In Bukhari it says that Fatima (ra) was the one washing him, and Ali (ra) poured water over his wounds. When Fatima (ra) saw that the water was increasing the blood flow, she took a piece of ash, set fire to it, and attached it to the wound. Ashes absorb the water from the wounds and make it dry, that would prevent the blood from flowing, and it is also hot so it might disinfect the wound.

Now we will talk about the shuhadah of Uhud.

70 Muslims were shaheed in the battle of Uhud; it was in the battle of Uhud that the verses of shahadah were revealed. And many of the ahadith of shuhada were stated in this battle. Hamza bin Abdul Muttallib (ra) was the seed of the shuhada at Uhud. Died or dead are not the right words to use but we are using it only to understand, but it is to remember that a shaheed is not dead according to the Quran.

Two of the tabaeen went to visit Wahshi who was old at the time, they wanted to hear the story of the death of Hamza bin Abdul Muttallib (ra). Wahshi said, "I will narrate the story to you as I narrated it to Rusool Allah (saw). When he asked me about it, I was a slave of Jubair ibn Mutam, who's uncle was Tu'aima bin Udayy who was struck down at Badr. When Quraish went forth to Uhud, Jubair told me, 'if you kill Hamza in retaliation for my uncle's death then you will be a free man.' So I went out with the warriors, I was an Abyssinian and could throw my spear like my countrymen. I rarely missed with it. When the forces met in battle, I went forth looking for Hamza and waited for him. I found amidst the fray like an enormous camel striking out viciously at our men with his sword, nothing withstanding him. I made use of bushes and rocks to get close to him but Siba got to him before me, when Hamza saw him he said, 'O Siba'. O Ibn Umm Ammar, the one who circumcises other ladies! Do you challenge Allah and His Apostle?' He then struck him a blow so quickly that it appeared to have missed his head. I then aimed my spear carefully and when sure

of it, I threw it at him. It struck below his navel and emerged between his legs. He tried to move towards me, but was overcome. I left him with the spear until he died. Then I went over to him, retrieved my spear and returned to camp where I stayed. I have no business with anyone other than him. I only killed him to get my freedom.'

Rusool Allah (saw) heard the news of the death of his uncle and we cannot imagine how devastating that news was to Rusool Allah (saw). Rusool Allah (saw) asked, "Did anyone see the death spot of my uncle? Where is he?" So one of the sahabah spoke up and said that he did. So the sahabi (ra) and Rusool Allah (saw) went together and when Rusool Allah (saw) saw him, he cried and choked. Hamza bin Abdul Muttalib's (ra) stomach was open and his insides were pulled out. So the man who took Rusool Allah (saw) said, "In the name of Allah, he was mutilated." Meaning this was not the state the man saw Hamza (ra) last when he was killed.

Hind bin Utba the wife of Abu Sufyan, wanted to eat the liver of Hamza (ra). She ordered his liver to be pulled out to eat. So this was the state in which Rusool Allah (saw) saw his uncle in. So we cannot even imagine how sad Rusool Allah (saw) was.

Anyway Wahshi goes on to narrate the story, I went back to Mecca, but then Rusool Allah (saw) opened Mecca, so I had to leave. He said "I reached Mecca and remained there until Messenger of Allah (saw) conquered Mecca, I then fled to Taif where I stayed. When the Taif delegation left to meet Rusool Allah (saw) to accept Islam, I didn't know what to do. I told people I'll go to Syria or Yemen or some other country. I was in the state of indecision and anxiety when someone told me, 'Come on now, I swear he won't kill anyone who has adopted his religion and testified to the truth.'" Rusool Allah (saw) was known for his forgiveness, forbearance and his mercy. So this man was telling Wahshi that if he becomes Muslim, he will not harm you.

Wahshi goes on, "When he told me that I went to Rusool Allah (saw) in Medina surprising him by standing before him and speaking the testimony of truth. When he saw me, he said, 'Are you Wahshi?' I replied, 'Yes, oh Messenger of Allah.' He then said, 'Sit down and relate to me how you killed Hamza.' So I related it, as I did to you both. When I finished my account he said, 'Wahshi, can you remove your face from me?'" Rusool Allah (saw) did not want to see the face of Wahshi again, because it will bring back memories of his uncle.

Wahshi said, "So I used to avoid Rusool Allah (saw) wherever he might be, so that he will not see me and eventually Allah all Mighty and All Glorious is He took him to Himself"

Wahshi later on joined in the army that went to fight Musailamah Kadhhab who claimed to be a prophet. Wahshi said, "I took the spear the spear with which I killed Hamza and when the forces met I saw Musailamah standing sword in hand, while on the other side there was another Muslim trying to attack Musailamah. I studied my spear until I felt good about it and then I let it loose on him and it struck him. While the other Muslim attacked from the other side, it hit Musailamah with his sword and killed him." So it was Wahshi who struck him first. The other Muslim struck next. The other Muslim was Abu Dujana, the hero of battle of Uhud. Wahshi would say, "If it was I who killed him, then I killed the best of men and I also killed the worst of them." The best meaning Hamza bin Muttalib (ra) and worst refers to Musailamah.

It was mentioned that Rusool Allah (saw) told Wahshi, "Go and fight in the path of Allah, as you fought against the religion of Allah." That is how it is in Islam, if you commit a sin, then try to erase it by doing a good deed, because good deeds erase the evil ones. We should always make up for our sins. Umer bin Khattab (ra) said about an argument of his with Rusool Allah (saw), he felt that what he did was wrong, so he said, "After that I remained fasting and giving charity and praying at night to wipe away that sin." This is part of repentance and how we should approach our sins.

It was Ibn Qamiah, who shot at the cheek, and it was Utba bin Abi Waqas, who hit the lip and the front teeth of Rusool Allah (saw). Abdur Razzaq Sais, "The Messenger of Allah spoke a curse against Utba bin Abi Waqas saying, 'Oh Allah may change not come to him, so that he dies as an unbeliever.'"

Ibn Kathir commented, "No change did come over him, so that he did die as an unbeliever bound for hell-fire."

So what was the reaction to this defeat?

Narrated by Anas ibn Malik (ra), "While Rusool Allah (saw) was wiping the blood off his face, he (saw) said, 'How could any people prosper, who struck their Prophet and broke his front teeth, while he called people to Allah?'" Allah Zaujal revealed the ayat in *AL-IMRAN* (3:128)

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ

Not for you, [O Muhammad, but for Allah], is the decision whether He should [cut them down] or forgive them or punish them, for indeed, they are wrongdoers.

So Allah Zaujal is saying, the faith of these people is not upto you. It is upto Allah Zaujal, whether to cut them down, forgive them or to punish them. They indeed are wrongdoers but it is upto Allah how to deal with them.

So this shows us that even Rusool Allah (saw) did not control the faiths of people, its all in the hands of Allah Zaujal. If this wasn't even the right of Rusool Allah (saw) then, who are we to claim that role?

The Muslims saw the defeat and heard the rumour that Rusool Allah (saw) was killed. The origin of this rumour was that he was injured, in such a state things get blown out of proportion, and as a result people thought he (saw) was killed. Some of the Muslims on hearing this news said, "We'd better send an envoy to Abdullah bin Ubayy and have him get us a truce from Abu Sufyan. People Muhammed has been killed, go back home before they get to you and kill you."

The Muslims who said this were defeated, the defeat reached to their hearts, and under the pressure of those moments, they thought that the best way was to go to Abdullah bin Ubayy, who was a hypocrite, since he had good relations with Quraish, he could call for a truce with the Quraish.

The battle of Uhud cannot repeat, but the actions of the people in Badr could repeat by people. So sometimes you find that when Muslims are under pressure, and they feel that they could be defeated in battle, there might be some people who might think of going to the enemy of Allah for help. This is a sign of weakness.

But the Muslims who had the strength of emaan in their hearts had a different reaction. One of the Muhajrun said that, "They passed by one of Al-Ansar, a man who was covered in his own blood, I asked him, 'Are you aware that Muhammed has been killed?', the Ansari responded, 'If Muhammed has been killed then he must have fulfilled his mission, so fight on for your religion, lets die as he died, fighting for Islam.'" So some people cannot be defeated in their hearts even if they are defeated on the battleground. This is the steadfastness that we should learn from the sahabah (ra).

Allah will give everyone their due reward. Some of the Muslims died without getting their reward in this world. Musab ibn Umair (ra) was one of them; he was killed at the battle of Uhud, leaving nothing but a cloak. When they covered his head with it, his feet emerged and when you covered his feet with it his head emerged. Rusool Allah (Saw) ordered his head to be covered with the cloak and some plants over his feet.

Some Muslim's the fruit has already ripened and they are harvesting them. So some people are receiving their reward for their deeds in duniya and some will receive it in Akhirah.

Abdur Rahman ibn Auf was one of the wealthiest of the sahabah (ra), food was served to Abdur Rahman bin Auf (ra), he said, "Musab was killed yet he was better than me, a cloak was used as his shroud. Hamza was killed yet he was better than me, while we have been granted earthly favors." He then wept until his food was cold.

Rusool Allah (saw) came and stood over Musab ibn Umair (ra) and he recited the ayat in *SURAH AL-AHZAB (33:23)*

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

Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration –

This ayat means that we have a covenant with Allah. Some people fulfill that promise and died like Musab ibn Umair (ra). And then Rusool Allah (saw) says, "I bear witness that these are Shuhada, so come and visit them, in the name of Whom my soul is in His Hands anyone who gives them salaam up to the Day of Judgement they would respond back to it." This was narrated by Hakim (ra).

Sa'd ibn Rabi'a (ra) was one of the ansar, Rusool Allah (saw) wanted to know what happened to him. Rusool Allah (saw) said, "Who will find out for me, what became of Sa'd ibn Rabi'a? Whether he is alive or dead?" So one of the ansar went looking for him, he saw Sa'd, he was in his last moments. The Ansari told Sa'd that, "Rusool Allah (saw) sent me to you, Are you dead or are you alive?" Sa'd (ra) said, "I am among the dead, inform the messenger of Allah this, Sa'd ibn Rabi'a says to you, 'May Allah reward you on our account better than he ever rewarded any prophet on account of his nation', and greet your people from me and tell them, Sa'd bin Rabi'a says to you, 'you will find no excuse with Allah, if harm comes to your prophet, while you still have one eye to blink.' "

Rusool Allah (saw) asked this man to check out the status of Sa'd bin Rabi'a (ra), Rusool Allah (saw) told the man that, "If you find him alive, give him my salaam." So Rusool Allah (saw) gave Sa'd a message and Sa'd gave Rusool Allah (saw) and the Muslims a message. Those were Sa'd's last words. Sa'd asked Allah to reward Prophet Muhammed (saw) better than what Allah rewarded to the other Prophets (pbuh). Sa'd said this before he died. SubhanAllah, Sa'd was asking Allah to reward Muhammed (saw) even though it was because of Muhammed (saw) that Sa'd was then dying.

These Muslims of today are so stingy in giving their lives and wealth, when harm comes to them, if they think it is because of Islam, they will be willing to compromise their religion just to protect their duniya.

If we compare, the lives of ansaris are wrecked, their business is going down, their families suffered. Their entire livelihood is upside down because of giving refuge to Muhammed (saw) and the Muslims. Even then Sa'd ibn Rabi'a (ra) is asking Allah to reward Muhammed (saw). And then Sa'd tells his people that as long as they have life in them, they will have no excuse in front of Allah, even if Muhammed (saw) was pricked by a thorn! If Muhammad (saw) feels any pain while you are alive, you are to blame.. this was his message to his people. These were the ansar, who gave victory to the religion of Muhammed (saw).

Abdullah bin Jahsh (ra) and Sa'd bin Abi Waqas (ra) met before the battle, Abdullah bin Jahsh said, "Lets go and make dua." So they go together, one of them was going to make dua and the other one is going to say ameen. Sa'd bin Abi Waqas made his dua, he said, "Oh Allah! If I meet the enemy, then enable me to meet a strong fighter, who will fight me and I will fight him and then give me victory over him, and enable me to kill him, and take his armor." Abdullah bin jahsh said, "Ameen", Sa'd told him, that its now your turn. Abdullah bin Jahsh said, "Oh Allah! Enable me to meet a strong fighter, who would fight me and I would fight him, and then he would kill me and cut my nose and ear. So when I meet You, You will say 'why was your ear and nose cut, Oh Abdullah?' I will say, 'for You and Your messenger' and You will say, 'you are speaking the truth.'" Sa'd bin Abi Waqas said, "Ameen."

Sa'd bin Abi Waqas was narrating this story to his son and he said, "Oh my son, the dua of Abdullah was better than mine, by the end of the day, I saw his nose and his ear tied to a string. Allah did accept the dua of Abdullah bin Jahsh, and he did meet a strong man, who fought him and killed him. His body was mutilated, his nose was cut and his body was cut, and they were tied in a string." This dua tells us that it is allowed to ask for death, if it is in Allah's path.

Another story of a shaheed was of Khaithama (ra), Khaithama (ra) was an old man but he still wanted to fight, even though old men are excused from Qital. Khaithama's son died as a shaheed in Badr. So Khaithama said, "I missed the battle of Badr, and I was so eager to join, but me and my son drew lots and he was awarded with martyrdom." So one of them had to stay behind.

Khaithama (ra) then said, "I saw him last night in my sleep, he looked great and was enjoying the fruits of Jannah, he told me 'come and be our companion in paradise, I have found what Allah promised me to be true.' So oh Messenger of Allah! I swear by Allah I am so eager to join him in Jannah. I am old and my bones are soft, so ask Allah, oh Messenger of Allah, to award me shahadah. Allow me to join Sa'd in Jannah."

So Khaithama (ra) was saying that he was getting old, and that if he doesn't fight in the battle now, he was afraid he'll die on his bed rather as dying as a shaheed. Rusool Allah (saw) did make dua for him, and he did die as a shaheed.

Wahab Al- Muzani, he wasn't from Medina, they were outsiders from a tribe called Muzaina. He and his relatives were shepherds; they came to Medina with their sheep. They came to find Rusool Allah (saw). When they asked where everyone is, they found out that everyone is gone to fight the battle of Uhud. So they left their sheep, to join the battle. They came when Muslims were winning, they started to fight and when the kuffar became stronger, they carried on fighting. Rusool Allah (saw) saw a group approaching them, and he said, "Who will take care of this group?" Wahab Al-Muzani said, "I will", so he advances and attacks them and he pushes them back. A second group comes in and Al-Muzani comes again and volunteers. He stops the men pushes them back, the third time Rusool Allah (saw) stands up and says to him, "Go and receive the glad tidings of Jannah." So he went in to fight attacking this huge group, Rusool Allah (saw) saw this and said, "Oh Allah have mercy on him." Wahab Al-Muzani kept on fighting until the swords shredded him and he was killed. When they found his body he had 20 fatal injuries and Umer bin Khattab (ra) said, "That is the best death I could wish for." That is how Umar (ra) wanted to die, he had 20 injuries and each one of them was fatal and he was still fighting.

Sa'd bin Abi Waqas (ra) after the battle of Qadisiya was approached by a man from Muzaina, his name was Bilal. Because his relatives didn't get a share of the booty, so Sa'd asked this man, "Are you a relative of Wahab Al-Muzani?" He said, "Yes, I'm his nephew." This whole event is happening 13 years later. Anyway so Sa'd said, "On that day when Rusool Allah (saw) was asking for volunteers, it was your uncle who was attacking them all the time. The third time I went and joined him, because I wanted to receive the same reward he would receive because I heard Rusool Allah (saw) say, 'receive glad tidings of Jannah.'" So Sa'd mentioned how brave and courageous Wahab was until he was killed, so Sa'd said, "No state of death would I love to meet Allah with more than the state of death of Muzani." Sa'd said, "When he was killed after the battle was over, I saw Rusool Allah (saw) stand on top of his grave when they were digging it and waiting

right there until the burial was over, even though Rusool Allah (saw) was exhausted.” Rusool Allah (saw) was injured and he was tired and he could barely stand up but he he stood up on his grave until Wahab (ra) was buried. And then Rusool Allah (saw) said, “Oh Allah be pleased with him, because I am pleased with him.”

Amr bin Jamooh (ra), was another shaheed. Ibn Ishaq said, “My fathers related to me from elders of Banu Salima who said, ‘Amr bin Jamooh was a man who was exceedingly lame, he had four sons who fought battle like lions alongside the Messenger of Allah, when it came time for battle of Uhud, they wanted to restrain Amr saying that Allah has excused him. So he went to Rusool Allah (saw) and said, ‘my sons want to restrain me from going to battle with you, but by Allah I want to step this lame foot of mine into paradise.’ Rusool Allah (saw) told him, it is not obliged for you to fight since he was lame, but then Rusool Allah (saw) told his sons, ‘it is not your duty to restrain him, if he wants to fight let him go, Allah might well grant him martyrdom.’” And he did die as a shaheed. So it is allowed for a person to go for qital, even if he is excused from battles to fight. This also shows you, how eager the sahaba (ra) were to die as a shaheed.

CD#11

Hanzala (ra) (ra) was one of the Ansar; he got married right before the battle of Uhud. His first night with his wife was the night right before the battle of Uhud. Usually the mujahideen should spent that time at

base, but Hanzala (ra) sought permission from Rusool Allah (saw) to allow him to go and spend that night with his wife, so he spends a night with his wife. Early in the morning he wakes up and prays Fajr with the sahabah (ra) and with Rasool Allah (saw). He goes back home, his wife holds on to him, they sleep together, and since it was getting late, he left without making ghusl.

Hanzala (ra) fights the battle of Uhud in that state, Hanzala (ra) was a foot soldier; he attacked Abu Sufyan who had a horse, so Hanzala (ra) was at a disadvantage. One of the enemy soldiers attacked him with his spear, which entered through Hanzala's torso and comes out from the other side. Hanzala (ra) not giving up, tried to pursue the enemy that struck him, so the enemy attacked him again and hit him another time, and this time the blow killed Hanzala (ra).

After the battle was over Rasool Allah (saw) saw something strange, so he (saw) told someone to go and ask his wife about him. So they go and asked the wife of Hanzala(ra), Jameela was a righteous woman even though she was the daughter of the head of the munafiqeen (Abdullah bin Ubayy). Abdullah bin Ubayy had two righteous children; Jameela and Abdullah. Anyway so they go and talk to Jameela, she told them that, "I slept with my husband and he didn't make ghusl and he left in a state of ritual impurity." Rasool Allah (saw) said, "I saw Hanzala (ra) right there between the heaven and earth being carried by the angels and they were washing him with water from paradise in vessels of silk." SubhanaAllah the angels came down to wash Hanzala (ra), thus he was known as, "The one washed by the angels."

Another strange thing that occurred was that after Jameela slept with Hanzala (ra), she called in four witnesses to tell them that she had slept with Hanzala (ra). Which was very strange why should a husband and a wife tell other people about their personal life? So they asked her, why she was telling people this? She said, "Because I saw a dream, I saw that the sky opened, Hanzala went through and then the sky closed. So I interpreted that dream to mean that Hanzala would die as a shaheed."

Now why in the world would a woman who just got married want to sleep with her husband and probably conceive from him when she knows that he will die the next day? It doesn't make sense, the prudent think to do would be to avoid intercourse so that it would be easier for her to get married after that. Probably this shows that the sahabah had a different mindset than ours. They view the world in a different way, than us, in every matter. So for Jameela, she wanted to have a child with Hanzala because he was going to be a shaheed. She was happy that her husband was going to die as a shaheed. Though she knew life would be difficult for her in this world, but she did it for Allah, and Allah helps His slaves. Jameela ended up marrying Talhah bin Ubaidullah (ra), one of the great sahaba's of Rusool Allah (saw). She did have a child with Hanzala (ra), his name was Abdullah. She also had a child with Talhah (ra) and his name was Muhammed. Muhammed was the one who was closest to Abdullah. So though Abdullah was an orphan, he got a lot of love from his step-father and half brother. So we should have taqwa and Allah will reward us with something better.

This also shows the love for Allah in the sahabah, even though Hanzala (ra) just got married, he eagerly went to the battle the next morning, and he didn't just go to show that he was there, but he fought bravely and attained martyrdom. Brothers who have experienced marriage, if they go back to the day they got married, will probably know how attached to this world you feel during those days.

Abdullah bin Amr bin Haram told his son that, "You are the dearest thing to me in this world after Rusool Allah (saw) and I would have wished you to die as a shaheed, but I want you to take care of your sisters and pay my debt." That is why his son stayed behind, and he went to fight and he was killed in Uhud. His son Jaber (ra) and his family gathered around him and were weeping because of the loss of Abdullah bin Haram. Rusool Allah (saw) told them, "Whether or not you weep for him, the angels went on shading him with their wings until you have lifted him up." So Rusool Allah (saw) was saying that it doesn't make a difference if you cry or not, Abdullah (ra) is happy and then Rusool Allah (saw) meets Jaber and said, "Shall I give you some glad tidings?" He (saw) said, "Allah greeted your father right there at Uhud, where he was struck

down, He (swt) then asked him, 'What is your wish Abdullah?' Abdullah replies, 'Oh Lord! To return me to the world, so that I may fight again for You and be killed once more.'"

No one, absolutely no one wants to go back to the World except for the shaheed, because if the agony of death, but since for the shaheed the moment of death is nothing but pleasure, they would want to go through it again.

Some of the virtues of shahadah are mentioned in hadith. Narrated Abdullah ibn Abbas:

The Prophet (saw) said: When your brethren were struck down at the battle of Uhud, Allah placed their spirits in the crops of green birds which go down to the rivers of Paradise, eat its fruit and nestle in lamps of gold in the shade of the Throne. Then when they experienced the sweetness of their food, drink and rest, they asked: Who will tell our brethren about us that we are alive in Paradise provided with provision, in order that they might not be disinterested in jihad and recoil in war? Allah Most High said: I shall tell them about you; so Allah sent down; (Surah Al-Imran verse 169-171)"And do not consider those who have been killed in Allah's path." till the end of the verse

So the shuhada wanted someone to encourage their brothers on Earth to fight in the path of Allah, and not to be reluctant to fight. So Allah Zaujal said that He will, thus the mentioned ayat were revealed (3:169-171).

So these ayat tell us:

1. Shaheed is alive
2. They wanted their brothers to carry on fighting

So this bond of brotherhood was so special between the mujahideen that even after they passed away, they wanted to convey a message to their mujahideen brothers. The shuhadah were so eager to convey this message that Allah (swt) conveyed their message for them.

It has been narrated on the authority of Masruq Who said: We asked 'Abdullah about the Qur'anic verse:" Think not of those who are slain in Allah's way as dead. Nay, they are alive, finding their sustenance in the presence of their Lord.." (3:169). He said: We asked the meaning of the verse (from the Holy Prophet) who said: The souls, of the martyrs live in the bodies of green birds who have their nests in chandeliers hung from the throne of the Almighty. They eat the fruits of Paradise from wherever they like and then nestle in these chandeliers. Once their Lord cast a glance at them and said: Do ye want anything? They said: What more shall we desire? We eat the fruit of Paradise from wherever we like. Their Lord asked them the same question thrice. When they saw that they will continue to be asked and not left (without answering the question). they said: O Lord, we wish that You may return our souls to our bodies so that we may be slain in Your way once again. When He (Allah) saw that they had no need (other request), they were left (to their joy in heaven). (Muslim)

So SubhanaAllah Allah insisted an answer when Allah saw that they will give no other answer, then they were left to enjoy in heaven.

A story mentioned by Ibn Abi Duniya narrated by Attaf bin Khalid, he said that his aunt related it to him, "I rode one day to the graves of the martyrs, something she often did, and I stopped and prayed for a certain time near to the grave of Hamza. There was no one there in the valley except for the yews standing holding the head of my mount, when I had finished, I made a farewell gesture indicating, 'peace be upon you', then I heard the greeting being returned to me emanating from beneath the ground. I am as sure of this as I am, that All-Mighty and Glorious Allah created me and as I know night from day. Every hair on my body stood on end."

Rusool Allah (saw) said, “Whoever visits the graves of the shuhada of Uhud and gives them salaam, they will respond back to it.”

Al Waqadi says, “When Mauwiya was about to dig the canal, he had a quire announce, ‘anyone who had a relative killed at Uhud should be a witness’, because this canal might cut through some of the graves. He wanted the relatives of he deceased to be there, so they could point out whose grave is it, and move them if necessary.”

Jaber (ra) said, “A man came to me and said, ‘Jaber some of Muawiya’s workers have uncovered your father to sight and part of him is outside the grave.’” So Jaber goes and he said, “When we dug for them I found my father in his grave, lying as though asleep unchanged. We also found that his companion in the grave Amr bin Jamooh, had his hand over a wound and when it was removed, it emitted blood, his spade struck the foot of Hamza and blood came out.” Jaber (ra) said, “We brought them as though they were buried the previous day.”

Ibn Kathir says, “And it is said that the grave of each one of them, may Allah be pleased with them, gave forth a scent of that of musk.” How long after they were buried was this?! 46 YEARS LATER! It was as if they were just buried, the scent of musk was still coming out of their graves.

It is Sunnah to bury a shaheed where they die, and not move to a different location. When some of the sahabah were taking the dead bodies to Medina, Rusool Allah (saw) said, “Return them and have them buried at Uhud.” That is where the cemetery of the shuhada is, even though Medina was near so the bodies could have been carried to Medina but Rusool Allah (saw) wanted them buried in the site of the battlefield.

Bukhari narrates that Jaber (ra) said, “The Messenger of Allah would place one place of clothing over each two of the men killed at Uhud, and then would ask, ‘Which one of these had a better knowledge of Quran’, he would then place the one indicated in the grave first saying, ‘I will testify for these at the Day of Judgement.’” It shows how poor they were that they had to share the shroud between bodies.

Probably due to exhaustion they placed more than one person in each grave, and they placed the one who had more knowledge of the Quran first. Rusool Allah (saw) ordered that the shuhada be buried in their blood, (so they shouldn’t be washed), there was no namaaz –e – Janaaza because the shaheed is not dead. They shouldn’t be washed because Rusool Allah (saw) said that, “on the Day of Judgment, these injuries and this blood will be emitting the smell of musk.”

Anyway Rusool Allah (saw) prayed Zuhr sitting down due to the exhaustion of the battle, and then Rusool Allah (saw) asked the sahabah to line up, because he wanted to make dua. Rusool Allah (saw) recited the following dua, narrated by Imam Ahmed, “Oh Allah! To You is due all praise, Oh Allah, there us no grasp in what You have dispersed nor dispersing what You grasp. There is no guiding right those whom You have led astray. Nor any leading astray of those You have guided. There is no giving of what You have prevented, nor any prevention of what You have given. There is no drawing close what You have distanced, nor any distancing what You have drawn close. Oh Allah spread Your blessing your mercy, Your generosity and Your favors upon us. Oh Allah! I ask you those enduring blessings that never change or cease. Oh Allah I ask You for blessings at time of the probation and security and at time of fear. Oh Allah! I seek refuge with You, against the evil of which you have given us, as well as the evil from which you have saved us. Oh Allah have us view faith with favor and endear it to us well, have us view disbelief in morality and disobedience with antipathy. Place us among those who are well-guided. Oh Allah take us to Yourself as Muslims and give us life as Muslims, place us among the virtuous, not the shamed or the demented. Oh Allah do battle with those disbelievers, who give the lie to Your messengers and who oppose them, torment and punish them. Oh Allah do battle against those disbelievers who were given the scripture O God of truth.”

Ibn Ishaq said, "The battle of Uhud took place on Saturday in the middle of Shawwal on the morning of Sunday the 16th of Shawwal, the quire of the Messenger of Allah announced to the people that they should leave in pursuit of the enemy."

Now the Muslims just came back from battle, they fought the battle on Saturday, and right away on Sunday morning there was an announcement, that they had to pick up their arms and pursue the enemy again. The mujahideen were tired, exhausted, injured; they had just lost 70 of their men in one day. The next day immediately following all this, they were supposed to carry on a fight. This was a big deal. The hypocrites didn't want to leave for battle, so they started spreading rumors. This was because a rumour was spread that Abu Sufyan and his army were planning another attack, so the hypocrites said things like: Are you crazy?! Abu Sufyan won yesterday, and now they are regrouping and receiving reinforcements and you want to go and fight them again?

These rumors were having their effect, but Rusool Allah (saw) said, "We'll go out and meet them." Ibn Ishaq said, "The purpose of the messenger of Allah in pursuing was to frighten the enemy, this was by making them aware that they were still powerful and that their losses had not so weakened them, that they could no longer face their enemy." Rusool Allah (saw) was showing patience, steadfastness in face of danger, and he was showing persistence, these are important qualities Muslims, should have in the fight for the path of Allah. Even if you are defeated, you have to carry on fighting and continue to have faith and trust in Allah Zaujal.

Ibn Ishaq spoke about the outcome of this battle, he said, "The Khuza tribe, both, those of them who were Muslim and those who were unbelievers, were secretly the allies of Rusool Allah (saw) in Tihama, and their understanding with his was that they would not conceal anything that would happen there." So these were tribes living in Tihama in Hijaz and whether Muslim or non-muslim, they were allies of Rusool Allah (saw), and they would bring information of any movements that would occur in their area.

Ma'bad at that time was a mushriq, a disbeliever, he told Rusool Allah (saw) on his way past Hamra Al-Asad, "Muhammed, we're deeply sorry at what happened to your men and we hope from Allah to protect you and them." So even though he was a mushriq, but he was supportive of Rusool Allah (saw) and he expressed his sorrow for the loss of Muslims. Ma'bad then left, while Rusool Allah (saw) was still at Hamra Al-Asad, he met up with Abu Sufyan and his men at Roha, they had decided to return to fight Rusool Allah (saw) and his men. They had concluded, "We have severely damaged the best of his companions and their chieftains and nobles, so should we now go home, before we uproot them completely? We should go back for the rest of them and be finished with them." This was the plan of the kuffar. When Abu Sufyan saw Ma'bad he asked him, "How are things back up behind you Ma'bad?" he replied, "Muhammed has come out with his men, seeking you in a force the like of which I never saw before. They are truly enraged towards you, he has been joined by those who stayed behind, when you did battle with him and these men much regret what they did. The anger they have towards you is something the like of which I've never seen before." This wasn't true; Ma'bad was exaggerating the strength of the Muslims. Abu Sufyan said, "What are you suggesting?" He replied, "I swear, I don't think you'll be able to leave before you catch sight of the forelock of their cavalry." Meaning they are coming fast, so Abu Sufyan said, "But we've decided to attack the rest of them." Ma'bad said, "I really do advise you against that, I swear I was so affected by what I saw that I composed some verses on the subject." Abu Sufyan asked what he composed, Ma'bad said,

"At the noise my mount almost shied
The earth screaming with masses of fine horses
Racing on their riders like noble lions
Men not effeminate in the fray and not poorly armed
I ran on thinking the earth itself moving
As they brought up a leader never to be forsaken
And I said, 'woe to ibn harith when you meet the plane shakes beneath the lines of men
I warned the people of Mecca very plainly addressing every wise and sane man they have

Of the army of Ahmed, not some mixed rabble
And my warning should not be described as mere hearsay"

When Abu Sufyan heard this, his party was dissuaded and they went back. Ma'bad did a very good job in demoralizing the enemy and sending them back, by convincing them that they have no chance against the Muslims. Allah Zaujal revealed an ayat talking about the munafiqueen who didn't want to fight in **AL IMRAN (3:172-175)**

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا
مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿١٧٢﴾

Those [believers] who responded to Allah and the Messenger after injury had struck them. For those who did good among them and feared Allah is a great reward -

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا
وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾

Those to whom hypocrites said, "Indeed, the people have gathered against you, so fear them." But it [merely] increased them in faith, and they said, "Sufficient for us is Allah , and [He is] the best Disposer of affairs. "

So the true believers' response to the statement made by Allah is given in verse no. 173. And that these rumors would actually increase the faith of the true believers as they would say, "*Sufficient for us is Allah , and [He is] the best Disposer of affairs. "*

فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمَسْسَهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ
وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾

So they returned with favor from Allah and bounty, no harm having touched them. And they pursued the pleasure of Allah , and Allah is the possessor of great bounty.

No fighting occurred. So they didn't fight and even then the true believers received the pleasure of Allah.

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَآءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا اللَّهَ إِن كُنْتُمْ
مُؤْمِنِينَ ﴿١٧٥﴾

That is only Satan who frightens [you] of his supporters. So fear them not, but fear Me, if you are [indeed] believers.

So Shaitan would come to us and say, the enemy is strong and the enemy is powerful, look at his weapons, their number, their resources etc, but this will be only from Shaitan, and if we trust Allah then Allah will give us victory.

The only prisoner of war that was taken by the Muslims at Uhud was Abu Azza. Abu Azza was the one captured by the Muslims at the battle of Badr and he told Muslims that he was poor and that he had daughters to take care of. At the time of Badr Rusool Allah (saw) had let him go without any ransom, but Rusool Allah (saw) took an oath from Abu Azza, that he would never fight against the Muslims. Abu Azza agreed to this oath, but in Mecca at the time of Uhud, the Quraish were convincing Abu Azza to fight he refused but they eventually did fool him and Abu Azza did join the army, and SubhanAllah he was caught again.

Abu Azza tries the same trick that he tried during Badr, by saying that he has daughters to take care off and that he is a poor man. Rusool Allah (saw) said, "I will not let you stroke your beard and say that you have deceived Muhammed twice." Rusool Allah (saw) ordered Abu Azza to be beheaded and then he said, "A believer will not be bitten twice from the same layer." So A Muslim should not be naïve and fooled.

In the battle of Uhud, we have examples of good ending and evil ending, ending is what decides our fate in the Akhirah. Azzaman is an example of an evil ending, the man from Medina, he wasn't interested in Islam, but when the Muslim went out to fight in the battle of Uhud, he joined in and whenever the name of Azzmaan would be mentioned in front of Rusool Allah (saw) he would say, "He is in hell-fire." But the sahabah saw that he was fighting like a lion and he had killed atleast 7 disbelievers before he fell due to his wounds. This made some of them skeptical thinking: how could this man go to hell-fire when he had fought so hard against the disbelievers. Some of Azzmaan's people came to him from Medina and congratulated him, so he said, "Why are you congratulating me for shahada? I didn't fight for the sake of Islam, I fought for the sake of my people." So this man fought with the wrong intentions, so he ended up going to the Hell-fire. He didn't fight fi sabi lillah. This is an example of an evil-ending.

Mukhairiq was a Jew, he said to his people, "Oh Jews! You have learned I swear by Allah, that it is your duty to help Muhammed to victory." They said, "This is the Sabbath we're not going to fight." So he left them, and he said, "If I should fall, then my wealth goes to Muhammed as he wishes." So not only does he fight along the Muslims, but he also dedicates his wealth to Muhammed (saw) if he passes away. Mukhairiq was killed, Rusool Allah (saw) said, "Mukhairiq is the very best of Jews." Asuhaili said, "The messenger of Allah, converted Mukhairiq's property consisting of seven orchards into a 'waqf' a charitable endowment in Medina", and Muhammed ibn kabal Qurazi said, "This was Medina's very first waqf." So the first endowment in Medina was that of a Jew.

There is a difference of opinion on whether he embraced Islam or died as a Jew, with the majority of them saying that he did actually embrace Islam and when Rusool Allah (saw) said that he is the best of Jews, he was referring to his ethnicity and not his religion.

And then there was **Usairin**, who was from Al-Aus, but he wasn't interested in Islam, he was a mushriq. Usairin had not accepted Islam yet, when he went to Medina during the battle of Uhud, and asked, "Where is Sa'd bin Muadh?" He got the response, "he's at Uhud." He then asked where is so and so... and he everytime got the same response, that they're at Uhud. Usairin said, "If all these people are fighting at Uhud, I'm going to join them." And he did join the Muslims in Uhud, and he fought and he was wounded. Before he died, some of his relatives, when they saw him, they said, "This is Usairin! As far as we know, he wasn't interested in becoming a Muslim. What is he doing here?" They went up to him and said, "Usairin! Did you fight for the sake of Islam, or did you fight for the honour of you people?" He said, "No, I fought for the sake of Islam." So Usairin was the opposite of azamaan, he then dies.

Rusool Allah (saw) said, "He is in Jannah." Abu Huraira (ra) asked the people, he would quiz them and ask, "Tell me about a man who entered into Jannah, without praying one prayer to Allah Zaujal?" They wouldn't know the answer, he would tell them, and "It was Usairin."

Rusool Allah (saw) said in Bukhari, "He did very little, but he was rewarded a lot." Therefore shahadah is the one deed that would guarantee the highest level of Jannah, without doing anything else. Here Usairin did not pray did not fast, did not do anything. All that he did was took his shahadah before he died as a shaheed and attained jannah.

Miracles of the Battle of Uhud:

1. The eye of Qatada: this was mentioned as a miracle in the battle of Badr, but it is mentioned as a miracle in Badr and Uhud. This is because there is a difference in opinion between the scholars between where and when it happened.
2. Ubayy bin Khalaf: He was the leader of the hypocrites. Ubayy bin Khalaf used to say, "I am going to kill Muhammed." When that news reached Rusool Allah (saw), he said, "No, I will kill him." So in the battle of Uhud, Ubayy bin Khalaf charges at Muhammed (saw) on his horse. This horse used to be fed special food; like corn and he would say, "I am going to kill Muhammed on you." So when he was charging at Muhammed (saw), the sahabah said that they wanted to volunteer and stop the attack. But Rusool Allah (saw) didn't allow them. The Messenger of Allah (saw) picks up a spear and shakes it in his hand, the sahabah flew away, and then Rusool Allah (saw) throws it at Ubayy bin Khalaf who was covered in armor, you could only see his eye. There was a small opening between the helmet and his armor, at his neck, the spear struck him right there and it reached his neck but it couldn't go through because of the steel armor. Ubayy bin Khalaf falls from his horse, and he goes back running to his people bellowing like a bull screaming. They said, "What's wrong with you?" He said, Muhammed killed him. They uncovered him, and they didn't see any injury in his neck, they said, "There is nothing wrong with you, why are you so terrified?" He said, "Because Muhammed told me that he will kill me, if he did nothing but spit on me, I would die."

SubhanAllah, they believed every word of Rusool Allah (saw) so much. Just because Rasool Allah (saw) said, that he (saw) will kill him, Ubayy thought that it will happen as Rasool Allah (saw) said it.

In another narration he said, "If the pain I am suffering is distributed amongst all the people in Mecca, it will be sufficient to kill them." And very shortly after, he died. This is a miracle as what Rasool Allah (saw) prophesied came true. This is the only person who we know Rasool Allah (saw) killed in battle, there may be others but Ubayy bin Khalaf is the only one who's name is known.

Rasool Allah (saw) says, "Great is Allah's wrath, against the man whom the Messenger of Allah kills in Allah's cause." So the worst of men is the one whom the Messenger of Allah kills.

Abdullah bin Umer said one night when he was travelling, in the same place where Ubayy bin Khalaf was killed, he said, "suddenly I saw flames of fire and then I saw a man being dragged in chains asking for water and the response was, 'don't provide him with any water, this is a man who was killed by the Messenger of Allah.'" So Abdullah bin Umer was able to see the torment of Ubayy bin Khalaf. You see, it happens that some men will be able to see the punishment of the kuffar or the pleasure of Muslims. This could happen in dreams, or it could happen in front of you as what happened with Abdullah bin Umer. So some people might be shown scenes from the Unseen by the will of Allah.

The Role of women

Its important to talk about this topic because we want our brothers to have role models and our sisters to have role models among the sahabiyat. Since both men and women are now far away from the lifestyles from the way of the sahabah, these sahabah were the ones who best understood Islam. They were the best generation who were closest to the truth, therefore their way is the best way. Whenever you find that what you are doing or thinking is different from the way of the sahabah, then realise that your way is the wrong way.

The Sahabiyat in the battle of Uhud, used to provide water and medical assistance. Anas ibn Malik said in Bukhari, "I saw Aisha bint Abi Bakr and Umm Saleem tucking up their clothes and I could see their legs (this is before hijab), and they were carrying buckets of water on their shoulders and they would pour the water in the mouths of the soldiers and then they would go back and fill them again, and do the same." We can also notice that jihad is a family effort, the women participates the men participates, here you have Aisha (ra) the wife of the leader, Rusool Allah (saw) serving the men of the army. Kab ibn malik said, "Hamana bint jahsh used to provide water to the thirsty and she would give medical assistance to the injured and Umm Aiman used to provide water to the injured."

Anas ibn Malik would say, "When Rusool Allah (saw) would go out to fight in battle, he would take with him Umm Saleem and some woman from the Ansar, to serve the army." This shows you that woman would accompany the army of Rusool Allah (saw). In the time of Umer bin Khattab (ra) he received pieces of cloth, he was handing them out to the women of Medina. So some of the nice cloth was left so someone there said, "Oh Amir ul Mumineen, give this to the daughter of Rasool Allah (saw), your wife." They were referring to the daughter of Ali (ra), who was actually the granddaughter of Rasool Allah (Saw), she was umm e Kulthum bint Ali bint Abi talib. Umer bin Khattab said, "No, Umm Salit deserves it more, she was one of the women of Al-Ansar who gave allegiance to Rusool Allah (saw) and she was the one giving us water on the day of Uhud." So Umer (ra) recognized the effort of this woman years later. And in this event an ansari woman deserved recognition for her efforts and this shows us why had Allah called these people the 'Ansar'.

Fatima also participated, Bukhari said, narrated by Narrated Sahl bin Saud As-Sa'idi: "When the helmet broke on the head of the Prophet and his face became covered with blood and his incisor tooth broke (i.e. during the battle of Uhud), 'Ali used to bring water in his shield while Fatima was washing the blood off his face. When Fatima saw that the bleeding increased because of the water, she took a mat (of palm leaves), burnt it, and stuck it (the burnt ashes) on the wound of Allah's Apostle, whereupon the bleeding stopped.

Not only did the women have supporting roles for the army like; providing water or giving medical assistance, but there are also incidents where women fought with the sword.

An example of this is Nusaybah bint Ka'b al-Maziniyyah (ra), she was a strong woman. She fought along the Muslims in Uhud, and other battles. She even fought in the time of Abu Bakr's (ra) Khilafa against Musailamah, and when she died her granddaughter who had washed her said, "She had 13 injuries in her body and the worst of them was the scar left behind because of the sword of Ibn Qamiah, (the one who injured Rusool Allah (saw) struck her on her shoulder when she stood in front of Rasool Allah (saw) to defend him." This injury caused by Ibn Qamiah was so bad that she suffered the pain from it for one year that is how bad it was. She also suffered injuries in other battles like in the battle against Musailamah, in the time of Abu Bakr (ra), the way her injuries of that battle was healed was by pouring boiling oil over them, she (ra) said, "The process of healing was worse and more painful than the injuries themselves."

SubhanAllah even though she had such severe injuries at Uhud, when Rusool Allah (saw) wanted to go to Hamra Al-Asad the next day, she wanted to go too. But when she stood up she collapsed, she couldn't go any further. This is how strong the drive in her spirit was (may Allah be pleased with her). When Rasool Allah (saw) went to Hamra Al-Asad immediately when he came back, he sent someone to ask about her, and he came back to Rasool Allah (saw) and said, "She's getting better" and hearing this Rasool Allah (saw) was very happy. This also shows you, how much the Rasool Allah (saw) cared for the sahabah. He would ask about them, always staying in touch with their life, basically the sahabah were always on his mind.

Examples of the patience of the sahabiyyat: Safiya (ra) was the sister of Hamza (ra), and when she received the news that Hamza was killed; she wanted to go and take a look at his body. We have mentioned how Hamza's (ra) body was mutilated so Zubair stops her and she pushes him aside and said, "Why are you stopping me? I have been told how my brother has been mutilated, that was in Allah's cause, and that fact has comforted us. I will keep myself under control and remain calm, if Allah wills it." Hamza (ra) was mutilated badly, they cut his nose, his ears, his private parts, and they opened up his stomach and chest, so he was badly disfigured. But Safiya (ra) insisted on seeing him, and Rasool Allah (saw) allowed her, she went and stood over the body of Hamza (ra). Ibn Ishaq said, "She looked at him, said a prayer over him, asked forgiveness for him and spoke the words: 'To Allah we belong, and to Him do we return.'" This is how she dealt with the calamity of losing her brother and seeing him in that condition.

Another example is Hamra bint Jahsh, she was the sister of Abdullah bin Jahsh. We talked about what happened with Abdullah bin Jahsh (ra), Hamra's father and her husband Musab bin Umair also died. So she lost the three closest men in her life. When the Muslims came to her they said, "Your father has passed away", she said calmly, "To Allah we belong, and to Him do we return." They then told her, "Your brother, Abdullah has died", she remained calm and said, "To Allah we belong, and to Him do we return." And then they said, "And your husband Musab bin Umair died", she then screamed.

Ibn Ishaq narrated when Rasool Allah (saw) saw that, he said, "A woman's husband has a very special place with her." And in the narration of Ibn Majah, Rasool Allah (saw) said, "A husband alone has control over his wife's feelings." So the husband is special to a wife. So Hamra bin Jahsh broke down when she heard the news of her husband, when they asked her why, she said, "That is because I remembered that my children will be orphaned." Rasool Allah (saw) made dua for her.

Another example is Addeenarriya, she lost her husband, father and brother. They came to her and said, "Your husband, brother and father were killed." She said, "And how is the Messenger of Allah?" They said, "He is fine, he is just as you might wish", she said, "Show him to me, I want to see him." And when Rasool Allah (saw) was pointed out to her, she said, "Every loss, other than you is trivial." So she was saying that it doesn't matter what she loses, whatever she loses is trivial as long as the Messenger of Allah (saw) is fine.

Dear brothers and sisters, we talk a lot about loving Rasool Allah (saw), we talk about sacrifice. These will remain intangible, theoretical concepts until you see how the sahabah lived them. If you want to know what it means to love Rasool Allah (saw), take a look at this woman, she receives the news of the death of her husband, father, and brother, and the only the only thing she thinks about is Rasool Allah (saw). She wanted to see him, to satisfy herself that Rasool Allah (saw) was alive and safe. This is what it means to love Rasool Allah (saw).

CD#12

We all know that Uhud was a defeat, but the amazing thing is that Ibn ul Quyyum thinks otherwise, he says it was a victory for the Muslims. The reason why he said that was because Uhud was a goldmine for lessons to be learned.

Most of the lessons we will see in the light of the Quran; from Surah Al-Imran. Surah tul Anfal was revealed after the battle of Badr and Surah Al-Imran was revealed after the battle of Uhud.

LESSONS FROM THE BATTLE OF UHUD

1. Study history: Allah Zaujal says in (3:137)(3:138)

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ

الْمُكَذِّبِينَ ﴿١٣٧﴾

Similar situations [as yours] have passed on before you, so proceed throughout the earth and observe how was the end of those who denied.

So go and travel and study history to see what happened to nations before. Look at the conflict between good and evil and see the results. Learn lessons from history.

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾

This [Qur'an] is a clear statement to [all] the people and a guidance and instruction for those conscious of Allah.

Now we cannot believe in history if we do not believe in the authenticity of the rule of cause and effect. We have to believe that causes do lead to a certain result. If that isn't the case then there is no benefit in studying history, because when we study history, we are actually looking at causes that lead to certain results. So we need to look at the believers of the early history and compare them with the disbelievers of nations and learn our lessons from them. Allah is telling us to study history to learn the lessons not entertain ourselves.

Studying history is exactly what we are doing now, because we are studying the seerah of Muhammed (saw) and this is the greatest part of history. We are studying the life of the final prophet, who's message will be carried on till the Day of Judgment..

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٣٩﴾

We have sent you as mercy to all mankind (21:107)

Rusool Allah (saw) said, "Every prophet before me was sent to his specific nation, while I am sent to all mankind."

Allah Zaujal says in (3:139)

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ

مُؤْمِنِينَ ﴿١٣٩﴾

So do not weaken and do not grieve, and you will be superior if you are [true] believers.

This was revealed after the defeat at Uhud, when the Muslim spirit was low. Allah Zaujal is telling the Muslims not to weaken or grieve. So Allah is telling the Muslims that if you are true believers then victory is with the them.

Another verse which was revealed after the defeat of Uhud was (3:110)

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

You are the best nation produced for mankind

This verse didn't come after, Badr, after Fateh- mecca , or when the Islamic empire was covering 2/3rd of Earth. This was revealed after the worst defeat that the Muslims suffered from at the time of Rusool Allah (saw). This shows that the Muslims are the best nation even if they are weak, oppressed, or defeated. Allah was reminding the Muslims who they are.

Allah Zaujal says in (3:140-143)

إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ ۚ وَتِلْكَ الْأَيَّامُ
نُذَوِلُّهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ
وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾

If a wound should touch you - there has already touched the [opposing] people a wound similar to it. And these days [of varying conditions] We alternate among the people so that Allah may make evident those who believe and [may] take to Himself from among you martyrs - and Allah does not like the wrongdoers -

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكَافِرِينَ ﴿١٤١﴾

And that Allah may purify the believers [through trials] and destroy the disbelievers.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ
وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾

Or do you think that you will enter Paradise while Allah has not yet made evident those of you who fight in His cause and made evident those who are steadfast?

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ
وَأَنْتُمْ تَنْظُرُونَ ﴿١٤٣﴾

And you had certainly wished for martyrdom before you encountered it, and you have [now] seen it [before you] while you were looking on.

There are several lessons in these four verses:

2.' *If a wound should touch you - there has already touched the [opposing] people a wound similar to it...*' What does this indicate? Because Muslims had lost the battle of uhud, they lost their morals and were depressed. So Allah was telling them, they what happened to you in the battle of

Uhud, happened to the Quraish in the battle of Badr. If you are suffering wounds now, they suffered wounds then. If the Muslims are suffering defeat, then the Quraish suffered a defeat a year ago. Also that if the Quraish's loss didn't prevent them from fighting at Uhud, then the wounds of the Muslims at Uhud should not prevent the Muslims from carrying on the fight. So Allah is asking the Muslims not to give up, their spirits must remain high. If some of the Muslims are killed then be patient, if you lost be patient. Have perseverance be steadfast.

3. *'.. And these days [of varying conditions] We alternate among the people..'* So one day the Quraish won, and one day the Muslims won, that is how it is in this life. Winning and Losing is part of life. Ibn Al- Quyyum said, "It was the wisdom of Allah and His way with his prophets and their followers that they would once win, and once loose but in the end they are the victorious." So the end result is that Islam will win, however until we reach that stage, it will be a win and loose situation. Ibn Al-Quyyum then said, "If the believers always win, then others would join them, and then it wouldn't be clear, who are the believers and who are not." So to distinguish between the believers and the disbelievers, there needs to be these alternating conditions between the truth and falsehood. If there wasn't such a situation then, people would join the Muslims for worldly reasons. Then he said, "And if the Muslims are always losing, then the objective of sending the Prophets will not be fulfilled." The objective is to spread Islam, throughout the World. So it is not appropriate to always win, and it is not appropriate to always lose. So the losing phase separates the believers from the munafiqeen and the winning phase would spread the religion.

4. *'..So that Allah may make evident those who believe..'* As we mentioned before, the true test of emaan is Jihad in the path of Allah. That is the true test, and that is where the fakeness shows. So Allah Zaujal is saying is that He wanted to separate the believers from the munafiqeen.

5. *'..and [may] take to Himself from among you martyrs..'* Ibn Al-Quyyum says, "Martyrdom is among the highest levels, in the eyes of Allah Zaujal, and the martyrs are the ones whom Allah drives closer to Him. And how can there be martyrs if Allah Zaujal doesn't allow the enemy to kill some of the Muslims." So if shahadah is such a high status then how are people going to achieve it? The only way to achieve it is for Allah to allow the enemy to kill the believers. So this was one of the wisdoms of the battle of Uhud, Allah Zaujal drew towards him 70 shuhada.

6. *'And that Allah may purify the believers [through trials..'* Ibn Al-Quyyun has some interesting words, he said, "Allah Zaujal loves some of his servants so much, he reserves for them high places in Jannah. However the deeds of this servant are not sufficient enough to take him up to that level." So how could that person achieve it? It is by Allah making that person go through trials in this World by suffering hardships and pain, and that is how this person's status can be raised in Paradise. So Allah Zaujal loved these sahabah so much, but because their deeds are not sufficient enough to take to that level reserved for them in Jannah, Allah Zaujal made them go through battle of Uhud, and suffer the pain, hardship, injury, suffering the sorrow when the rumor spread that Rusool Allah (saw) was killed, and defeat. Ibn Al-Quyyum says, "It's a purification process".

7. *'..and destroy the disbelievers..'* And Allah dislike some of the kuffar so much that Allah has places reserved them in the hell-fire. Allah Zaujal destroys them through their actions in duniya. So the fact that the kuffar defeated the Muslims and the muslim had to suffer so much by the hands of the kuffar, this is actually destruction for the kuffar. For Ibn Qamiah to strike Rusool Allah (saw) and Utba bin Abi Waqas to strike Rusool Allah (saw)... is that good thing for them? Is that something to be happy about? That is the worst thing that ever happened to them in their lives, and they will surely be condemned to hell-fire for eternity for it. So Allah dislike some of the kuffar, and they deserve his damnation and eternal punishment because of the actions that they committed in this World.

So when we see that a certain nation of Kufr, it appears that it has free range to do whatever they want to the Muslims, to kill them, harass them, torture them, throw them in prisons without any

charges... we should stop and think, is that good news for them? That is a sign that Allah is angry with those people. That is a sign of what will happen to them on the Day of Judgment. So Allah gives these tyrants chances in this world, so that they can rightfully achieve hell-fire.

We can take the example of Pharoan, how he punished the children of Israel for years, so is that something Pharaon should be happy about? Allah was actually building a case against him, by which he has no way to escape hell-fire. On the Day of Judgment, all that they have done will be presented. Allah know the evil of their hearts, and He makes it manifest with actions, so that they wouldn't be able to defend themselves.

8. *'Or do you think that you will enter Paradise while Allah has not yet made evident those of you who fight in His cause and made evident those who are steadfast.'* Don't think that you can make it to Paradise without Jihad in the path of Allah, Allah is telling the Muslims, and that they have to go through these stages. You cannot claim your place in paradise, without Jihad in the path of Allah, and consequently it will show your steadfastness. So Allah is telling the Muslim that Islam is not a mystic religion, in which you do a few rituals and then can enter Paradise. Allah will test people in the field; Allah Zaujal has some serious demands for us, because He will then give us Paradise in return. We have to work for paradise. We have to remember that even Rusool Allah (saw) will enter Paradise by the mercy of Allah, so our deeds will never be good enough for paradise that is how amazing Paradise will be. But we are still expected to do our best.

After the battle of Badr, the outstanding victory for the Muslims, the ones who missed it were looking forward to fight at Uhud, a lot of them were asking of shahadah. But that is all desires, something they kept in their heart. That means you can have the intention... but is that intention real? So Allah Zaujal said in the verse above (3:143) In other words, actual fighting was necessary to verify whether their wishes were true or not. SubhanAllah maybe a lot of them weren't sure what they wanted until they actually got in the battlefield. Many of us may have intentions in our hearts to be a shaheed but does that mean that when we see an opportunity we would actually make an effort to fulfill our intention? This is something only Allah knows, and that is why He brought such situations to make evident what was in their hearts.

9. Treating mistakes: How did Allah treat the mistakes of the sahabah (ra)? Allah Zaujal has never ever praised the Muslims for their victory, even after Badr there was no verse in which Allah was praising the Muslim, infact Allah said in (3:126)

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ ۚ وَمَا النَّصْرُ إِلَّا مِنْ

عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾

And Allah made it not except as [a sign of] good tidings for you and to reassure your hearts thereby. And victory is not except from Allah, the Exalted in Might, the Wise –

So Allah didn't give the Muslims credit for the battle of Badr, also remember when there was a dispute on what to do with the prisoners of war .. Allah revealed (8:68).

لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ

عَذَابٌ عَظِيمٌ ﴿٦٨﴾

If not for a decree from Allah that preceded, you would have been touched for what you took by a great punishment.

So After the battle of Badr, Allah said that He could have punished the Muslim, for Allah did not agree to the decision the Muslims took, for the prisoners of war. Allah said that because the Muslims wanted the ransom, they did not execute the prisoners.

This tells us something. After the Battle of Badr, Allah Zaujal wanted to clean the hearts of the Muslims from all diseases. Incase the Muslim were feeling any feelings of pride, or arrogance, that was removed by Allah. Allah reminded the Muslims, that victory was only because of Allah.

While after the battle of Uhud, the Muslims were distressed and their morales were low. Allah Zaujal raised their spirits, by comforting them by telling them that Allah has forgiven the Muslims. The Muslims had committed a sin by disobeying the Prophet, by coming down that hill and they committed a sin by being hungry for this World... but in the end Allah tells them that He forgave them.

10. Allah Zaujal is turning our attention to the previous mujahideen. Allah Zaujal says in verses (3:146-148)

وَكَايْنٍ مِّنْ نَّبِيِّ قَتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ
فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ



And how many a prophet [fought and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allah , nor did they weaken or submit. And Allah loves the steadfast.

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا
وَتَبَيَّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ



And their words were not but that they said, "Our Lord, forgive us our sins and the excess [committed] in our affairs and plant firmly our feet and give us victory over the disbelieving people."

فَاتَّخَذُوا ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ



So Allah gave them the reward of this world and the good reward of the Hereafter. And Allah loves the doers of good.

What can we learn from these ayat? Allah Zaujal is saying that the Prophets before you fought and alongside them fought religious scholars. So the scholars should not sit at home, they should stand with their Prophets and fight. After a while when scholars, from all religions, gain respect from the people, they have a certain status in society. Scholars wear special clothes and they act in a special way. This all could be superficial, scholars don't go through what soldiers go through like they stay away from the dirt, and they don't have to sleep on hard ground or maybe don't even have to miss their sleep. They aren't used to suffering pain, they at times might forget they are equal to everybody else. Probably Shaitan says to the scholar that, 'you don't have to go through all that, you have knowledge, just stay at home and teach people. That would be enough.' So Allah Zaujal is saying that, that is not the way of the righteous scholars. The righteous one, were in the field with the prophets.

'..But they never lost assurance due to what afflicted them in the cause of Allah, nor did they weaken or submit..': So when the scholars lost, they were never affected by this setback. Don't let it pull you down. Believers have to carry on, and stay steadfast. *'.. they said, 'Our Lord, forgive us our sins and the excess [committed] in our affairs..',* This is very important, when you fight for the sake of Allah, you don't depend on your preparation, you depend on Allah. Muslims should seek forgiveness from Allah. The fighters should make them humble in front of Allah, that is something Allah loves from his servants. So Allah is telling the Muslim ummah what the mujahideen before Muhammed (saw) used to do. This was their way, and after they admit their sins to Allah they would say **'..plant firmly our feet and give us victory over the disbelieving people..'**, and that is when Allah Zaujal has given them the reward of this life and the hereafter.

11. The evil of disobedience: Disobeying Rusool Allah (saw) is a grave sin that is why they lost the battle of Uhud. Allah Zaujal says in AN-NISA (4:59)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي
الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ
كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

Oh you who have believed, obey Allah and Obey the messenger and those in authority among you. And if you disagree over anything, refer to Allah and the Messenger, if you should believe in Allah and the Last Day, That is the best way and the best result.

If we have a dispute over any affair, we take it back to Quran and sunnah, that is our reference and after the Messenger of Allah you we the Amir.

12. Preferring this World over Akhirah: The story of this Ummah with the booty of war is a sad one. It started in the battle of Badr, when Allah revealed the verse of surah Al-Anfal and Obada bin Al-Samit said, "these ayat were revealed because we the sahabah disputed over the booty and our manners were not appropriate." And in the battle of Uhud, the booty was the reason why archers came down. They were eager to participate in collecting the booty, and subhanAllah this problem carried on, yes there were some Muslims who learned their lesson but there were others who didn't.

What stopped the Muslim conquest in Western Europe was booty! The Muslims, when they entered into Spain, Abdur Rahman Al-Ghafiqi was the ameer of the Muslims and he was leading them into France now. They succeeded in conquering almost two-thirds of France, they were 100 km away from Paris, the capital, and they were almost going to run over France but by the time they reached the outskirts of Paris they were loaded with booty. So then the soldiers instead of thinking of the enemy

were thinking of their share of the booty, and that weakened the army. They ended up losing the battle called 'The Court of Martyrs'. It was given this name because of the huge number of Muslims that were killed; among them was one of the greatest heroes of the Muslim army, Abdur Rahman Al-Ghafiqi. That marked the end of the Muslim advance in Western Europe; from there on it was retreat. The turning point was due to booty.

Abdullah bin Masud (ra) said, "I did not know that there was among us, the companions of Rusool Allah (saw), people who preferred duniya over Akhirah." Allah Zaujal says, *"Among you are some who desire this world, and among you are some who desire the hereafter."*

So Abdullah bin Masud (ra) is saying that he never knew that there were such people among the mumineen! This tells us how Jihad fi sabi lillah exposed so many things which would never have been discovered otherwise.

13. We should hold on fast to our religion: When the rumors spread that Muhammed (saw) was killed, some of the Muslims were trying to find a way to meet with Abdullah bin Ubayy to have him negotiate with the kuffar of Quraish. Allah Zaujal taught us a lesson, He said in (3:144)

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ
أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ
فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful.

So Allah tells the Muslims that there have been other Messengers before Muhammed (saw) and they are dead now. So Muhammed (saw) is like all of them, and Muhammed (saw) too will die like the others. *So if he was to die or be killed, would you turn back on your heels [to unbelief]?* Allah then questions the Muslims, that will they turn to disbelief after the death of Muhammed (saw). Just because Muhammed (saw) died doesn't mean that we give up our religion. Islam does not depend on personalities, the faith of this religion does not hinge to any person, even if that person is the great and noble Muhammed (saw). So we should never think, or feel that if such and such person is killed the advance of Islam will stop. Victory is not dependant on any leader. That is why Umer bin Khattab (ra) fired Khalid bin Waleed (ra) from his post as the general of the Muslim army. Umer (ra) wanted people to know that victory is not because of Khalid bin Waleed, victory is because of Allah. So the Muslims who depend on particular leader should only depend on Allah.

That is when Abu Bakr Siddiq (ra) after the death of Rusool Allah (saw), he said to the people, "Whoever worships Muhammed, Muhammed is dead, but whoever worships Allah, Allah is alive and never dies."

He who turns back on his heels will never harm Allah at all: So Allah tells us that, we are the ones who need Allah, Allah does not need us.

14. How did the Prophet (saw) deal with the archers and the hypocrites? Both disobeyed him. He dealt with each differently. Allah Zaujal says in (3:159)

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لَنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ
حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ

فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].

So Allah is telling Muhammed (saw) that your (saw) message of dawah is based on being lenient and soft, not harsh in word or speech, or in his (saw) heart. Allah Zaujal tells Muhammed (saw) to pardon the archers and ask forgiveness for them. SubhanAllah, we lost because of the archers, Rusool Allah (saw) was injured because of them, 70 Muslims were killed because of them and then Allah tells Muhammed (saw) to pardon them, not only that but Allah also wanted him (saw) to ask forgiveness for them.

We talked about the shura (asking for advice), and we said that some of the Muslims, especially the ones who missed the battle of Badr were asking Rusool Allah (saw) to go out and fight outside Medina, this however wasn't the opinion of Rusool Allah (saw). This was also probably one of the reasons why they lost, nevertheless Allah Zaujal said, "*and consult them in the matter.*" Even if consultation has lead to defeat at Uhud, Allah is saying don't let that prevent Muhammad (saw) from making shura again. Shura is the right way to go. That tells us the importance of shura in Islam, and once the decision is made, reliance should be upon Allah. So Muhammed (saw) was asked to pardon, ask forgiveness for the archers and consult the archers.

How did Muhammed (saw) deal with the hypocrites?

وَمَا أَصَابَكُمْ يَوْمَ التَّحْيِ الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ



And what struck you on the day the two armies met was by permission of Allah that He might make evident the [true] believers.

وَلْيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا
 قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَكُمْ هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ
 يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ



And that He might make evident those who are hypocrites. For it was said to them, "Come, fight in the way of Allah or [at least] defend." They said, "If we had known [there would be] fighting, we would have followed you." They were nearer to disbelief that day than to faith, saying with their mouths what was not in their hearts. And Allah is most Knowing of what they conceal –

Allah exposed what was in the hearts of the munafiqeen, and that was it. They were not punished, they were just exposed. They are some Muslims, in fact some movements which are based on a false hypothesis. There are some Muslims who say: for the Ummah to succeed, and be victorious, we have to invite them all to truth and they all have to obey Allah and avoid sins. As long as there are Muslims who don't pray, Muslims who are committing sins, we are not going to win, and we are not going to win until the Muslims who pray in Fajr are equal to the ones who pray in Jumaa. They then bring up this incident of this rabbi who went to this holy mosque in Jerusalem and said, 'Jerusalem will fall in Muslim hands when the people who pray in Fajr are equal to the ones who pray in Jumaa.' As if it is the rabbis who are receiving revelations from Allah Zaujal.

That is not a correct hypothesis! There will ALWAYS be more Muslims in Jumma compared to Fajr prayers, and there will always be Muslims who commit sins, there will always be Muslims who will not fulfill their obligations. If you are waiting for victory, when all the Muslims are obedient then that will never happen. The proof that this hypothesis is wrong is the fact that 1/3rd of the Muslim army, who were hypocrites, defected and this did not affect the outcome of the battle of Uhud. The munafiqun who departed from the army were not the reason why the Muslims were defeated. This wasn't mentioned as a reason in the Sunnah and this wasn't mentioned as a reason in the Quran.

Since there will always be hypocrites among the Muslim Ummah, they will not affect the outcome of the battle between good and evil. The outcome is affected by the core group of Muslims called, 'Taif Al-Mansoorah'. Rusool Allah (saw) has talked about a core group of Muslims called At-Taif Al-Mansoorah, this is the saved group, and it is them that have to be on the straight path. If they start sinning then the Muslims will lose. Outcome depends on them, not the entire Ummah. Their disobeying Rusool Allah (saw) on that hill is what led to the defeat of Muslims. It was the action of those 40 Muslims on the hill that lead to defeat; it wasn't the 300 that left with Abdullah bin Ubayy. Allah Zaujal says in (3:152)

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ ۖ حَتَّىٰ إِذَا فَشِلْتُمْ
وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّا بَعَدَ مَا أَرَاكُمْ مَا تُحِبُّونَ مِنْكُمْ
مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ
لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنْكُمْ ۚ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾

And Allah did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allah is Most Gracious to the believers.

15. You would expect the site of Uhud to bring sad memories to Muhammed (saw), the defeat, the loss of his loved ones including his uncle Hamza (ra). Also the injuries he suffered, but Rusool Allah (saw) was optimistic and he hated pessimism. Rusool Allah (saw) said, "Uhud is the mountain that loves us, and we love it." And Rusool Allah (saw) says, "Uhud is the mountain in Paradise." Rusool Allah (saw) did associate the mountain of Uhud, with sad memories, but he was not a negative person MashaAllah. We should throw away all our pessimism, whenever we think of the Battle of Uhud, we should think of love for Allah. We should not think of hardship and pain. As a result we should keep in mind that a Muslim should always look at the bright side of things, we should be optimistic.

16. The rules for victory and defeat are in Surah Al-Anfal and Al-Imran: There are many rules in other surahs but we will refer to Al-Imran and Al-Anfal because these two were revealed after Uhud and Badr respectively.

Rules for victory:

- Victory is from Allah: Allah says in (8:10)

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ
اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾

And victory is not but from Allah, so it belongs to Him...

- If Allah wants to give you victory, then no power on Earth can stop that from happening, so we should fear no one. He gave victory to Musa (as) even though he was fighting against Pharaoh.. Allah Zaujal sasys in (3:160)

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ
فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

١٦٠

If Allah should aid you, no one can overcome you; but if He should forsake you, who is there that can aid you after Him? And upon Allah let the believers rely.

So we should rely on Allah, if we don't rely on Allah then He will forsake us.

- Attachment to this world, and preferring it over Akhirah is a reason for defeat, Allah Zaujal said in (3:152)

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ
وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِنْ بَعْدِ مَا أَرْسَلَكُمْ مَا تُحِبُّونَ مِنْكُمْ
مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ
لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ

١٥٢

And Allah had certainly fulfilled His promise to you when you were killing the enemy by His permission until [the time] when you lost courage and fell to disputing about the order [given by the Prophet] and disobeyed after He had shown you that which you love. Among you are some who desire this world, and among you are some who desire the Hereafter. Then he turned you back from them [defeated] that He might test you. And He has already forgiven you, and Allah is the possessor of bounty for the believers.

So one of the reasons for losing was the Muslim's desire for this world, other reasons was disobeying Rusool Allah (saw) and disunity.

- Numbers are not the cause of victory or defeat. Allah Zaujal says in (3:123)

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرِ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ
تَشْكُرُونَ

١٢٣

And already had Allah given you victory at [the battle of] Badr while you were few in number. Then fear Allah; perhaps you will be grateful.

While Allah Zaujal says in the Battle of Hunayn in SURAH TAUBAH (9:25)

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

Allah has already given you victory in many regions and [even] on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with its vastness; then you turned back, fleeing.

Even in the battle of Hunayn, the Muslims had lost, even though they were great in number, while many times many small parties have defeated larger parties by the will of Allah. This has even happened before the coming of Muhammed (saw).

- Obeying Allah and his messenger
- Unity
- Perseverance: Allah says in *SURAH AL-ANFAL (8:46)*

وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾

And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient.

- Preparation: be prepared but don't depend on preparation. Allah Zaujal asks us to be prepared physically, mentally, spiritually and ofcourse militarily. Allah Zaujal says in (8:60)

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ
تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَعَآخِرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ
يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ
لَا تُظْلَمُونَ ﴿٦٠﴾

And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged.

- Steadfastness
- Remembrance of Allah

The last two points steadfastness and remembrance of Allah is mentioned in one verse, Allah Zaujal says in (8:45)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا
لَعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾

O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allah much that you may be successful.

So Muslims stand firm facing the enemy of Allah and remember Allah to be successful. Allah also says in (8:15)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمُ الْآدْبَارَ ﴿١٥﴾

O you who have believed, when you meet those who disbelieve advancing [for battle], do not turn to them your backs [in flight].

17. Why were youths such as Samra Ibn Jandab, Rafi' Ibn Khdeij, 'ArabeH Ibn Aus, and Abdullah ibn Umer so eager to fight in the battle of Uhud? One might argue that the reason is that they belonged to a militant society, so that is why these kids wanted to join the battle. That is not necessarily the case because on one hand we have youngsters such as these who wanted to join the army on the other hand 300 troops from the army defected. So it wasn't about the society. The issue here is imaan. The ones with imaan were eager to join while the ones without it were eager to run away.

Abdullah ibn Ubayy and his three hundred men defected from Uhud, they refused to fight, and they also refused to join in many other battles like Tabuk and Khandaq.

18. One can see the characteristics of the munafiqeen in this battle; they refused to fight in Uhud because of fear of death. When Rusool Allah (saw) came back and he wanted to pursue Abu Sufyan, what is referred to as ghazwat e Hamra Al-Asad, the munafiqeen then wanted to join. But Rusool Allah (saw) refused to allow them, he (saw) only allowed the ones who were present at Uhud. The only reason they wanted to join in Hamra Al-Asad was because they thought there was a good possibility of winning, which would mean they would get booty of war. They hypocrites wanted the worldly benefits of Islam, but they refused to submit to the demands of Islam. So this battle exposed the hypocrites.

When a person follows Islam when it gives worldly benefit and to turns his/her back to Islam when it asks for sacrifice is a sign of hypocrisy. It applies to many situations, and one should check themselves. Do we become excited when an Islamic activity has a worldly benefit? But when it becomes demanding, then do we back off?

For example there are some parents who are very happy about Islam when it talks about the obedience of children to their parents, the rights of the parents, and they love all those ahadith. However when it comes to the part of Islam, when it asks to send your son to fight fi sabi lillah, they don't want that part, and they don't want their children to hear that part. We should be careful and not fall into the category of hypocrisy. Allah Zaujal asks us to take Islam in its entirety. When Rusool Allah (saw) took the pledge from the Ansar, he said, "You obey me in times of ease and in times of difficulty."

Ibn Al Quyyum says that one of the benefits of Uhud is, "to show the servitude of the sahabah (ra), that they are willing to worship Allah Zaujal in times of ease and in times of difficulty. So if they are firm and steadfast on their religion in both situations, that is a sign of true servitude. That is unlike people who only worship Allah in one condition." So sometimes people worship Allah when things get tough, for example all of those bachelors out there, they would pray in every dua and every sujood, 'Oh Allah I want to get married.' They would pray all the time, and soon as they get married they stop making dua. So that is an example of people who worship Allah in only one condition. The example for this is in the Quran, of the people who were stuck in the middle of the ocean, their only hope was Allah. But when Allah saved them, they went back to their idols.

19. Ibn ul-Quyyum also says, "Allah Zaujal tested them by them being defeated and humiliated and weakened them and that made them humble, and that is when Allah accepted their duas." Allah accepts dua made in humility and in servitude. Allah Zaujal said in (3:123) *And already had Allah given you victory at [the battle of] Badr while you were few in number. Then fear Allah ; perhaps you will be grateful.* While in Battle of Hunain, as mentioned before because they were dependant on their numbers, the Muslims lost.

20. Ibn ul-Quyyum says, "Uhud was a preparation for the most catastrophic event that would ever happen to the Muslims." This event was so great that the Muslims needed to go through some sort of training, to be prepared for it, and this event was the death of Rusool Allah (saw).

Rusool Allah (saw) was everything for the sahabah, he (saw) was their source of Islam. They didn't have books, or internet to get their information. So Rusool Allah (saw) was like their father who taught them everything. So for the sahabah to lose him was a great setback, and it could've also caused a serious psychological effect, but they were trained by the help of the rumor that was spread during the battle that Rusool Allah (saw) was killed. Then the verse (3:144) was revealed: *Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]?*

THESE WERE THE LESSONS FROM THE BATTLE OF UHUD

CD#13

Now, we'll talk about the events between Battle of Uhud, and Khandaq

Rusool Allah (saw) heard news that Banu Asad are mobilizing forces to attack Medina, these are tribes in Najd and were headed by Tulaiha Al-Azdi. This man is quite fascinating, his story is quite interesting. First he started out by despising Islam and fighting Rusool Allah (saw) and then later became Muslim, later after Rusool Allah (saw) passed away he apostates and claimed to be a prophet! After that he changed his mind and became a Muslim again and died as a mujahid.

So Tulaiha was recruiting men to fight Rusool Allah (saw), while Rusool Allah (saw) was going to attack them by surprise. A saraaya was sent out by Rusool Allah (saw) which was headed by Abu Salama (ra), was injured at the Battle of Uhud. Abu Salama (ra) came back victorious, with a lot of cattle. His (ra) injury which was about to heal, had erupted, so he then died fi sabi lillah.

Another tribe was mobilizing troops to fight against Rusool Allah (saw), and these were Hudai and their leader was Khalid bin Sufyan Ass-Al Hudhali. Rusool Allah (saw) said, "Khalid bin Sufyan Ass Al Hudhali is recruiting an army to fight us, so go and kill him." This order was delivered to Abdullah bin Unais (ra), who was from the tribe of Juhaina. Abdullah bin Unais said, "Can you describe him for me, so that I will know him?" Rusool Allah (saw) told him, "If you see him you will tremble." This could have meant that it will be somebody so powerful that when you see that person you will be tremble because of being scared. Abdullah bin Unais said, "I have never trembled from the sight of anyone", Rusool Allah (saw) said, "but if you see Khalid bin Sufyan, you will tremble."

So this tells us that Abdullah bin Unais was the right person to choose, he was a courageous man who didn't fear people easily. This was a special sign, by which he would be able to recognize who is Khalid bin Sufyan.

So Abdullah bin Unais said, "I carried my sword and went out." Rusool Allah (saw) told him that he will gather men at Arafat, so Rusool Allah (saw) was gathering men close to Mecca, close to where his tribe lives. That territory was supportive of the Quraish. Rusool Allah (saw) was recruiting an army, to the camp Arafat.

Abdullah bin Unais (ra) said, "I was walking towards this man, and when I saw him, I shivered. So I knew that this man is Khalid bin Sufyan, and he was with some women trying to find a camp ground for them." So Abdullah bin Unais (ra) said that, "It was time for Asr, and I was worried that my fight with him could preoccupy me from salah." So he wasn't sure how long this fight will take, but the problem was how could he pray Asr in the presence of this man? If he prayed openly then Khalid bin Sufyan would recognize that he is a Muslim. So Abdullah bin Unais said, "I was praying while I was walking towards him and my sujood and rukuh would be movement of my head." Abdullah bin Unais (ra) said, "When I reached him he said, 'and who is the man?'" Abdullah bin Unais (ra) said, "I am a Bedouin Arab, who heard about your plans to fight Muhammed so I came to join you." Khalid bin Sufyan said, "Yes, that is what I am doing. I am gathering forces to fight against Muhammed." Abdullah bin Unais (ra) said, "I talked to him for a while until I felt confident that I can now attack. And I attacked him with my sword and killed him." Abdullah bin Unais (ra) said, "I left him with his women crouched over him."

Abdullah bin Unais (ra) left and enters Medina, Rusool Allah (saw) saw him and said, "May this face succeed." He made dua for Abdullah bin Unais (ra) and then Abdullah said, "I killed him." Rusool Allah (saw) said, "Yes you did, you are speaking the truth." And then Rusool Allah (saw) calls him in to his house and gives him a stick, so Abdullah bin Unais (ra) takes the stick and leaves. His people met him and asked why Rusool Allah (saw) give you the stick. Abdullah bin Unais (ra) said, "I don't know, he just gave it to me." They

said, "Go back and ask him, why did he give you the stick?" Abdullah bin Unais (ra) said, "I went back and I asked Rusool Allah (saw), 'Why did you give me the stick?'" Rusool Allah (saw) said, "This will be a sign between me and you on the Day of Judgment. And on that day a few people will have something to lean on."

Abdullah bin Unais (ra) said, "I tied that stick to my sword." That means he always kept it with him, and when Abdullah bin Unais (ra) died, his instruction was to bury that stick with him. That indeed did happen; when he died the stick was wrapped with him in his shroud and buried with him. So that on the Day of Judgment he can have that stick as a sign between him and Rusool Allah (saw). Rusool Allah (saw) has said in a hadith, "And on that day a few people will have something to lean on." Scholars say that, that 'something' is deeds on which people can lean on.

Some people might wonder what all of these political assassinations are that Rusool Allah (saw) was involved in... well that was actually to save the people from blood shed. Rather than facing battle with Khalid bin Sufyan's tribe, Khalid was killed. The tribe would not have agreed to fight with Rusool Allah (saw) had it not been for Khalid bin Sufyan. Khalid bin Sufyan was a very powerful and influential man who was the cause of the whole problem, and was leading people into evil.

Rusool Allah (saw) sent a group of 10 men for a mission and their leader was Asim bin Thabit (ra), they reached to the land of Banu Lahyan and were ambushed by a 100 archers. So it was 10 vs 100, they fled to a small hill or a rock... the archers had surrounded them and said, "Come down, we pledge to you that we wouldn't kill you, this is our word." The ameer said, "I do not accept the pledges of mushrikeen", so they chose to fight, seven of them got killed.

When the men of Banu Layhan were killing the Muslims they were stripping them naked, so Asim said, "Oh Allah! As I fought for your religion when I am alive, protect my body when I'm dead." When he Asim (ra) died they wanted to strip them naked, they also wanted to cut off his head. This was because there was a woman whose sons were killed by Asim bin Sabit (ra), so she made an oath that if someone would bring her the skull of Asim bin Sabit (ra), she would pay him 100 camels and she would drink wine in his skull. So these men really wanted cut off his head. Allah Zaujal sent a swarm of wasps to protect the body of Asim (ra). So whenever someone would try to go near his body the wasps would jump on them. So they decided to leave the body and come and claim it the next day. At night Allah Zaujal sent a flood that took the body away and the body disappeared.

The three which were left surrendered, they were tied up in ropes. One of them felt that they would be betrayed; he was able to pull out his hand and drew out his sword. He tried to attack these men of Banu Lahyan, but they kept a distance from him and kept on pelting him with rocks until they killed him. The other two men were sold to the people of Mecca; these two were Khabbab ibn al-Aratt and Zaid bin Ad-Dathina (ra).

The people of the Quraish decided that they were going to kill the two men, they take them outside the sacred boundaries of Mecca and they ask these two men, "Would you wish that Muhammed was in your place, and you are safe with your family?" They responded, "We don't wish to be safe with our family while Muhammed (saw) is hurt by a thorn, and we would rather die than Rusool Allah (saw) being hurt." Abu Sufyan said, "I've never seen a people who love their leader, more than the people of Muhammed love him."

Let's stop for a while a talk about the issue of love for Muhammed (saw). The love of the sahabah for Rusool Allah (saw) was so true and so deep that it was even known to the enemies of Muhammed (saw). So here you have Abu Sufyan, the leader of the enemy of Rusool Allah (saw) admits publicly that he has never seen people love their leader as much as the Muslims love Muhammed (saw). This wasn't because they used to talk about Muhammed (saw) day and night, the love for Muhammed (saw) radiated from the sahabah's actions. It was reflected in their deeds.

Anyway both of them were killed and Khubaib was crucified and his body remained on that cross until Umayya bin Amr came and buried him.

Before Khubaib (ra) was crucified, he was held captive in this house of this widow, and they said that it was Khubaib (ra) who killed her husband. So he was in their house and he tells this woman, "Can you bring me a steel blade, so that I can prepare myself for death?" Khubaib (ra) wanted to clean his pubic hair, so she sends him the blade with her child. The child ended up in the lap of Khubaib (ra), when the woman sees her child in Khubaib's lap and Khubaib (ra) was holding this blade in his hand, the woman got worried. Khubaib (ra) noticed that, and he said, "InshaAllah that is not something I would do." The lesson here is that even though Khubaib (ra) knew he was going to be killed, that didn't make him take revenge by killing a child. A Muslim would not take the life of an innocent human being. That woman said, "I have never seen a prisoner better than him, I would come in and see him eating from a plate full of grapes, when there are no grapes in Mecca whatsoever, and I am sure he received those grapes from the angels." This is what a mushriq woman said.

Another lesson is that even though he knew he was going to die, he still wanted to fulfill the sunnah i.e. shaving his pubic hair. Also before being crucified he sought permission from his killers some time to pray, which was allowed. He prayed two rakaat, and said, "If it wasn't for you accusing me of being afraid of death, I would have made these two rakaat longer." He was the first one to start the sunnah of praying two rakaat before death.

So the entire 10 members of this mission were killed. Ibn Abbas (ra) said the hypocrites said, "How sad for those misguided people who died that way, they neither stayed with their families nor did they carry out their master's mission." What the munafiqeen were trying to say was that these 10 men are failures; they ended up dying for nothing. The mission wasn't accomplished and they ended up losing their lives, so what they were saying was that it was better if they had stayed home.

Allah Zaujal revealed the ayat saying in (2:204)

وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي
قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٤﴾

And of the people is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of opponents.

This verse is talking about hypocrites... Allah says in (2:207)

وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ
بِالْعِبَادِ ﴿٢٠٧﴾

And of the people is he who sells himself, seeking means to the approval of Allah. And Allah is kind to [His] servants.

This is the ayat talking about these ten men, it doesn't matter whether they achieved their mission or not. They sold themselves for Allah, they gave their lives for Allah, and they will be rewarded by Allah greatly. A lot of things can be said, like the decision took by the 10 shuhada was too rash, and that they should not

have unnecessarily taken the step to fight. But the big point here is that the intention of these men was righteous therefore they died fi sabi lillah. Allah holds us accountable for our intention.

Another event took place between Uhud and Khandaq was Bir Mauna. One of the leaders of the tribe of Najd came to Rusool Allah (saw) and said, "Islam is spreading among my people, I want you to send me preachers who would call to Islam." Rusool Allah (saw) sent above 70 men, these men were called 'Al-Qurra', the reciters of Quran. They would work during the day by selling wood and during the night at Qiyam ul Layl, reciting Quran. This was their lifestyle, so they went to invite people to Islam. This man who came from Najd, Abul Barra, promised the security of these men. When Al-Qurra reached their territory, Abul Barra's nephew Amr bin Tufail invited the men of his tribe to fight against the 70 Qurra. His uncle refuses but he manages to bring up a force sufficient to attack these 70 men.

Amr bin Tufail had already met Rusool Allah (saw) previously, he had said, "Oh Muhammed, I give you three alternatives 1) you become king over the town and I become king over the Bedouin people 2) you make me a khalifa after you 3) I'll attack you with an army of 2000 men." Rusool Allah (saw) refused to even negotiate with him, so this was why Amr bin Tufail wanted to attack these 70 men (Al-Qurra).

69 men were massacred, when the news reached to Rusool Allah (saw), he was greatly affected by it. Rusool Allah (saw) was very sad about what happened and the betrayal of these people. So Rusool Allah (saw) started making dua Al-Qunut. Dua Al-Qunut was never done before, this was the first time he said it, and he would say it in Fajr, Zuhur, Asr, Maghrib, and isha. In every salah Rusool Allah (saw) would make dua against those people. Against Ri'l, Dhakwan, Lihyan, and Usayya: these tribes that betrayed the Muslim and killed them in cold-blood.

Only of the Qurra's life was spared and that was Amr bin Umayya Dhamri, they captured him but when Amr bin Tufail found out that he was from Mudhar. The mother of Amr bin Tufail had made an oath that she will free a man from Mudhar. So Amr freed him, to fulfill the oath of his mother.

Urwa narrated: When those (Muslims) at Bir Ma'una were martyred and 'Amr bin Umayya Ad-Dhamri was taken prisoner, 'Amir bin Tufail, pointing at a killed person, asked Amr, "Who is this?" 'Amr bin Umayya said to him, "He is 'Amir bin Fuhaira." 'Amir bin At-Tufail said, "I saw him lifted to the sky after he was killed till I saw the sky between him and the earth, and then he was brought down upon the earth. So that was a miracle that happened with Amr bin Fuhaira (ra).

Haram bin Milhan (ra) was the ameer of the Muslims. Amr bin Tufail was talking to Haram while Amr bin Tufail signaled a man to kill Haram bin Milhan. This man who was signaled was Jabbar, Jabbar sneaks behind Haram bin Milhan and he stabs him with a spear in his back and the blades came out from the chest of Haram. Haram didn't say: Oh my god I'm dead! Instead his response was shocking to those present, he said, "Allah u Akbar! (Allah is Great) I have won in the name of the Lord of Al-Kaaba." Those were his last words before he falls down as a shaheed. Now this was a shocking statement to make when he is soaking wet in his own blood.

The man who killed him later on said, when he was telling the story of how he became Muslim, he said, "I stabbed the man from behind and the spear came out from his chest and he said, 'Allah is great I've succeeded by the name of the Lord of Al-Kaaba' so I went around asking people what he meant by that." What does he mean I succeeded? I killed him! So they told him, "He's talking about shahadah." They then explained to him what a shaheed means and then that is when he became a Muslim. So when he understood why Haram (ra) said that he said, "Yes he truly won."

So SubhanAllah Haram bin Milhan gave dawah even while dying... and somebody became Muslim because of him. His own assassin became Muslim because of Haram's (ra) last words.

Hassan bin Thabit (ra) was the head of the media effort for Rusool Allah (Saw). He would respond back to the poetry of the kuffar in poetry to defend Islam. Hassan bin Thabit (ra) had said a lot of poetry talking about the treachery of those tribes in Najd who killed the 70 Qurra. Obviously translating lines of poetry destroys the beauty of it, but he had said some very beautiful things about those events.

Az-Zubair bin Awwam (ra) named his sons after the shuhada, so he named two of his sons after two of the shuhada in Bir Mauna, one of them was Urwa and the other one was Al-Mundhir. Az-Zubair and Talhah were friends, and both of them are two of the ten who were given the glad tidings in Jannah.

Talhah (ra) would name his sons after the anbiya, and Zubair (ra) would name them after the shuhada. Rusool Allah (saw) in that period of time got married to Zainab bint Khuzaimah (ra) and she is called Umm ul- Masakin, the mother of the poor. Why? Because she used to take care of the poor and give them food, give them money.

Zainab (ra) was the wife of Abdullah bin Jahsh (ra) who died in the battle of Badr. We can see here an element of social welfare in the marriages of Rusool Allah (saw). Rusool Allah (saw) wanted to take care of his followers, so he married Zainab (ra) who was a widow. We can see this throughout the life of Rusool Allah (saw) and in the marriages of the sahabah (ra), they didn't want to leave any woman behind without a husband or a family. This is one of the wisdoms of polygamy. The purpose isn't to satisfy one's desires, there are other aspects.

Rusool Allah (saw) also got married to Umm Salama (ra), Umm Salama (ra) was from Quraish. The Banu Makhzum, this was the family of Khalid bin Waleed. Umm Salama's (ra) husband was an early sahabah; he had made hijrah to al-Habasha and also Medina. In the battle of Uhud he got injured, his injury was starting to heal when Rusool Allah (saw) sent him on another mission.

His injury had gotten worse and he ended up dying, now before that Abu Salama (ra) had a conversation with his wife Umm Salama, he said, "If a husband dies and his wife does not get married after him, they would be brought together again in Jannah, if both of them are destined to go to Jannah." So Abu Salama (ra) made an agreement with Umm Salama, that, if either of them dies, the one left, will not get married again. Umm Salama agreed, but then Abu Salama (ra) said, "No, I asked Allah Zaujal, if I die that He replaces me with somebody better, who will marry you and will not harm you or hurt you." Umm e Salama (ra) then said, "And who is better than Abu Salama?" She was saying who in this world is better than Abu Salama. This tells us that they had a very good and loving relationship. When he died, she went to Rusool Allah (saw) and told him, "Abu Salama is dead." Rusool Allah (saw) said, "Say, oh Allah forgive me, and forgive him and replace me with somebody better." She made that dua.

Abu Bakr Siddiq (ra) proposed marriage, she refused. Umer bin Khattab (ra) proposed marriage, she refused, and then Rusool Allah (saw) proposed marriage. She said, "Welcome, but tell Rusool Allah (saw) that I am a jealous woman and I have young kids and none of my wali are present." So she agreed but she wanted Rusool Allah (saw) know her condition, that she is a jealous woman and Rusool Allah (saw) was already married and she had kids they might be a burden for him (saw), and she had no wali to marry Umm Salama to him (saw). Rusool Allah (saw) said, "You said that you have children, Allah will take care of those kids. You said that you are jealous, I am going to ask Allah to take that jealousy away, and the walis who are absent (dead), none of them will refuse to marry you to me."

In another narration, it said, Umm Salama said, "I agree, but I am getting old." So Rusool Allah (saw) said, "If you are old, I am older than you." This shows the intention of Rusool Allah (saw). He (saw) married for the sake of religion. Umm Salama (ra) narrated 338 ahadith. She conveyed this knowledge from Rusool Allah (saw). There is a purpose for everything.

Rusool Allah (saw) married Umm Salama (ra) and said, "I am going to give you furniture equal to that, that I gave to Zainab." So what was this furniture? We go to American furniture shops and buy all these things for a newly married couple. Let's see what Rusool Allah (saw) got for Umm Salama, keeping in mind he (saw) is the best of mankind, and all the booty he earned from all those ghazwat, he could have easily spent most of it on his family and nobody would have complained. After all he is the messenger of Allah; he deserved to live in a comfortable fashion.

Rusool Allah (saw) was an example for us, he said, "I will give you no less than what I gave so and so, I will give you two stone mails, two clay jars, and pillow stuffed with leaf." That was it. He spent three days with her when Rusool Allah (saw) got married to her. He (saw) said, "For a person who is married to more than one woman, as soon as he gets married to the second wife, if she is a virgin then he spends 7 days with her, if she is widowed or divorced then he spends 3 days with her." So umm e Salama was widowed, that is why he spent three days with her.

Also during that year Al-Hassan bin Ali bin Abi Talib was born, when he was born Ali bin Abi Talib (ra) came to give Rusool Allah (saw) the great news. When Rusool Allah (saw) asked what he named him, Ali (ra) said, "Hard", Hard means 'war', Rasool Allah (saw) said, "No! He is Hassan." Rusool Allah (saw) didn't like harsh names like, 'war' 'stone' or other tough names, thus he changed the name to Hassan. Rusool Allah (saw) made azaan in his ear, and asked Hassan's mother Fatima to shave his head and then weigh it, and pay the equivalent weight in silver as sadaqat fi sabi lillah. Hassan's aqeeqah also took place in which two sheeps were slaughtered.

Anyway, so Rusool Allah (saw) called in Zaid bin Thabit (ra) and he tells him, "Oh Zaid, learn the Hebrew language because I cannot trust the Jews." Rusool Allah (saw) could not trust the Jews to read letter that he received or write back to them. Since Rusool Allah (Saw) was illiterate he had to have people to write letter for him, and read letters he receives. There was some correspondent between Rusool Allah (saw) and the Jews so he wanted a Muslim to read and write for him. Zaid (ra) said, "I learned the Hebrew language in 15 days." SubhanAllah learning a new language in 15 days, showed how much hard work the sahabah (ra) did. This is a lesson for all those brothers and sisters who want to learn Arabic to understand the Quran. It shouldn't take us years to plan the next step.

Learning Arabic for Muslims is very important, without this, there will always remain a barrier between us and understanding Islam. Since the original text for Islam, whether it is the Quran or ahadith is in Arabic. If Zaid (ra) learned a foreign language, which is not even necessary as a Muslim, then what about the language that is necessary as a Muslim? This event also tells us that, Muslims need people who are expert in foreign languages. Muslims need to study the literature of other nations, or the famous languages of this World.

GHAZWAT BANU NADHIR

Umayya ad-Dhamri saw two men sleeping under a tree, he asked them who do you belong to; they said so and so tribe. This was the tribe that killed the 70 men (Al-Qurra), so he went aside until they fell asleep and he killed them. He thought that he was doing something right by killing these two men. It turned out that specifically these two men had a peace agreement with Rusool Allah (Saw). So Rusool Allah (saw) said to Umayya ad-Dhamri, "You have killed two men, I have to pay their blood-money." So one important ruling that should be noticed is that a Muslim does not get killed for a kaafir. So even though Umayya here has killed two men, who shouldn't have been killed, he was not executed. But the Muslims pay blood money instead.

Remember that Rusool Allah (saw) had a covenant with the Jews, that they would support each other in blood-money. So Rusool Allah (Saw) goes with some of the sahabah (ra) to Banu Nadhir. Rusool Allah (saw) said, "These two men have been killed, so I want you to support me in giving their blood-money." They agreed. Rusool Allah (saw) sat under this wall of theirs and they pretended that they were going to

bring money for Rusool Allah (Saw). They were actually conspiring on how to assassinate Rusool Allah (Saw), they said, "You're never going to find him in a better position to assassinate than this, he's right under your wall, have somebody climb up and throw a stone on him and let's get rid of him once and for all." So they tried to assassinate Rusool Allah (saw), Rusool Allah (saw) receives revelation from Jibrael (as), so Rusool Allah (saw) stands up and leaves, he doesn't say anything to the sahabah (ra). So the sahabah (ra) waited for Rusool Allah (saw) and he didn't show up. So they went to Medina to inquire and Rusool Allah (saw) told them what happened.

Rusool Allah (saw) sends them a letter, he sends Muhammed ibn Muslamah to tell them, "I'm sent by the Messenger of Allah, and he is telling you to 'leave from my land, because you have betrayed our agreement by conspiring against me, and I give you ten days to leave, anyone scene after that will be executed'." Now Muhammed bin Muslamah was the ally of Banu Nadhir in their time of jahiliya. They said, "The last person we would have expected to come and deliver this message would be you Muhammed." Muhammed responded back and said, "Islam has changed us, and our hearts are different, and Islam has abrogated the covenants." Muhammed was saying that things have changed; all his loyalties now are for Allah only. His covenant with Allah is more important than his covenants with his allies in the time of Jahiliya.

Their initial reaction was to accept it, and leave. But Abdullah bin Ubayy the head of the hypocrites, said to them, "If you stay firm and resist, we will not give up on you. If you fight we will fight along with you, and if you are expelled we will leave with you." Abdullah bin Ubayy made it very clear that he will stand side by side with Banu Nadhir. Abdullah bin Ubayy said, "I have 2000 men from my people and from our other arabs who are sympathetic to our cause." This strengthened the Jews, they changed their mind, so they decided to stay and fight. Rusool Allah (saw) said, "The Jews want to fight."

So Rusool Allah (saw) laid siege to the fortresses of Banu Nadhir. Now banu Nadhir was rich, they had these fortresses and outside they had acres of agricultural land, palm groves, which they depended on for their livelihood. Their plan was to remain in their fortresses until Muhammed (saw), and the Muslims get tired and leave them. They were going to remain inside; they knew they had enough provision to remain inside for some time. As we said a lot of this livelihood was based on palm groves, Rusool Allah (saw) used a strategy that completely baffled the Jews. Rusool Allah (saw) started burning down their palm trees, this drove them crazy. Since their partial survival depended on that land, they thought, what was the point of them staying in Medina if all their agricultural land gets burned?! They said, "Oh Muhammed, you used to forbid causing destruction, and criticized those who did so. Why are you cutting down and burning our date palms?" The reason why they were surprised because they didn't expect Muhammed (saw) to do this, since he used to prevent causing destruction of property. In Islam there is instruction given by Muhammed (saw) not to cut down trees.

They then surrendered and asked Muhammed (saw) to allow them to evacuate and spare their lives, and allow them to take their wealth. Rusool Allah (saw) gave the following conditions.

- You do not take any weapons with you
- You are only allowed to carry one camel load
- Every three men were given one camel for transportation

The one responsible for their oversight was Muhammed bin Musalamah (ra). Ibn Ishaq said, "They therefore loaded their belongings on their camels to the extent that they could bear. Some of their men tore down their houses and removed the door lintels which they mounted on the back of their camels and took away." Some were very rich, such as Salam bin Abi Huqaiq, he filled the skin of a bull with gold and silver, and he said, "This is what we have prepared for the ups and downs of this world, and if we are leaving behind our palm groves, we will find palm groves in Khaibar." Some of them went to Khaibar and some went to As-Shaam, and they had a lot of pride. Banu Nadhir were the very respected among Jewish

tribes, they were the most learned ones with the scholars. They didn't want the Muslims to laugh at their fortune. They wanted to give the impression that they were not sad about what happened.

So when they went to Khaibar, Abdullah ibn Abi Bakr said, "They were received by women and young men, gifts, tambourines, flutes, and girls walking behind them singing boldly and with pride, nothing similar is related of any tribe of people in their era." Even though Banu Nadhir were defeated in Medina, they were welcomed in Khaibar as heroes. That is because they didn't want the Muslims to feel sorry for them, for their great loss.

An entire surah was revealed talking about this ghazwat, it was Surah Hashr, ibn Abbas used to call it, "The surah of Banu Nadhir."

Allah Zaujal said: SURAH HASHR (59:2)

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ
لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنْهُمْ مَانِعَتُهُمْ حُصُونُهُمْ
مِّنَ اللَّهِ فَآتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ
الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يٰٓأَوَّلِيَ
الْبَصَرِ ﴿٢﴾

It is He who expelled the ones who disbelieved among the People of the Scripture from their homes at the first gathering. You did not think they would leave, and they thought that their fortresses would protect them from Allah ; but [the decree of] Allah came upon them from where they had not expected, and He cast terror into their hearts [so] they destroyed their houses by their [own] hands and the hands of the believers. So take warning, O people of vision.

Allah said, *You did not think they would leave, and they thought that their fortresses would protect them from Allah*, that means that the expectations on both sides was that they Jews will not leave. The Muslims thought that they were too strong while the Jews thought that they, themselves were too strong. But the Muslims did succeed, only by Allah's will. Allah expelled them. So if any nation is mistaken that they are too strong, or have the best weapons to fight like nuclear bombs or aircraft, Allah reminds them that nothing can happen unless Allah wills it. *but [the decree of] Allah came upon them from where they had not expected:* See no matter how strong the army is, there will always be some points of weakness, which Allah knows about. Allah Zaujal will attack the enemies of Allah through these points of weakness.

Now how did Allah attack the people of Banu Nadhir? Allah said: *and He cast terror into their hearts [so].* If the hearts are terrified, it doesn't make a difference what arms you have, or how well fortified you are! That is why ibn Al-Quyyum says, "The Romans and Persians had stronger bodies, greater numbers and more arms than the Muslims had. But their hearts failed them when they needed them the most." When the sahabah (ra) stood in battle in front of the Romans and Persians, they were not as strong as their opponents, their training was definitely less, and they were few in number comparatively and the arms were limited compared to the opponents. However the sahabah eman in their hearts and that made them steadfast. The enemies of Allah were attached to this world, so they lost. Allah says in (59:3)

وَلَوْلَا أَن كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي
الْآخِرَةِ عَذَابُ النَّارِ ﴿٣﴾

And if not that Allah had decreed for them evacuation, He would have punished them in [this] world, and for them in the Hereafter is the punishment of the Fire.

So Allah is saying that if the people of Banu Nadhir didn't evacuate then the people of Banu Nadhir would have been executed, which would have been worse. That would be their punishment in this world and hell-fire in the here-after. (59:4)

ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَن يُشَاقِقِ اللَّهَ فَإِنَّ
اللَّهَ شَدِيدُ الْعِقَابِ ﴿٤﴾

That is because they opposed Allah and His Messenger. And whoever opposes Allah - then indeed, Allah is severe in penalty.

Allah says this because Banu Nadhir disobeyed Allah and his messenger. Allah Zaujal just, he didn't punish them for nothing. They were punished because they were standing against Islam. Either an individual or a nation is calling the wrath of Allah. Allah says (59:5)

مَا قَطَعْتُمْ مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ
الْفَاسِقِينَ ﴿٥﴾

Whatever you have cut down of [their] palm trees or left standing on their trunks - it was by permission of Allah and so He would disgrace the defiantly disobedient.

Now going back to the issue of Rusool Allah (saw) prohibited destroying property and then he did it himself. First of all this was done by the permission by Allah (- *it was by permission of Allah*) Why? So that He could *disgrace the defiantly disobedient*. Rusool Allah (saw) had given instructions that trees should not be cut, women, children, and old men should not be killed. He also said that monks who are in monasteries should not be killed. However, we find that with every one of these rules there are incidents that go against the rule.

Here in Ghazwat Banu Nadhir Rusool Allah (saw) had given orders to burn the palms down, so that went against the ruling of cutting down trees. And then there is what is called 'bayaat' and this is called attacking the dwellings at night and the residents are killed. Salama bil Akwa said, "I myself participated in bayaat and I killed the residents of 9 houses with my own hands."

Now obviously here you had old men, women, and children killed. So this too went against the standards rulings. We also know that Rusool Allah (saw) had also ordered the execution of two women; of these women was a Jewish woman who had tried to poison Rusool Allah (saw). There were also incidents in which old men were killed. Also Salahuddin who was very tolerant with the crusaders, but he would not let members of military religious orders such as the Templars or the Hospitallers go, he would kill them,

even though these were monks. This too goes against instruction of not killing monks. So what is going on here? Why all these contradictions? Then answer to that is the following:

Islam is a tolerant religion, and it has laid down rules that govern Jihad fi sabi lillah, however whenever the enemy tries to take advantage of these rules and harm the Muslims, these rules are suspended. So if the enemy tries to take advantage of Muslims, then the Muslims are allowed to put those rules allowed. To sum it up, Islam will not let allow its tolerance to be used against Muslims.

In this situation, Rusool Allah (Saw) ordered the trees to be burnt, because Banu Nadhir were planning on a long siege, depending on those trees, while they deserved the punishment because of their betrayal and because of their conspiracy to assassinate Rusool Allah (Saw). Therefore it wasn't allowed for the Jews to used Muslim rule against Muslims. Allah Zaujal says in (59:6)

وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ
خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾

And what Allah restored [of property] to His Messenger from them - you did not spur for it [in an expedition] any horses or camels, but Allah gives His messengers power over whom He wills, and Allah is over all things competent.

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَىٰ لَا يَكُونَ دُولَةً
بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ
فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾

And what Allah restored to His Messenger from the people of the towns - it is for Allah and for the Messenger and for [his] near relatives and orphans and the [stranded] traveler - so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah ; indeed, Allah is severe in penalty.

Ghanimah is the name given to spoils of war, that are taken by an army after a fight... fai is the booty taken by an army without a fight. So these ayats are talking about fai. Since no fighting occurred with Banu Nadhir, the ruling of what they leave behind goes to Muhammed (saw). While for ghanimah 4 portions out of the 5 portions was given to the fighters. So Rusool Allah (saw) had authority to decide the distribution of the booty.

This was a new source of income, Ibn Ishaq says, "They left their properties for the messenger of Allah, these consisted of their palm trees and their farms. These became his personal property to dispose off as he wished."

Rusool Allah (Saw) called the Ansar, Aus and Khazraj and said, "If you want, I can split this money among you all and the muhajireen continue living in your houses and working in your farms, or if you want I can distribute this money among the muhajireen only and they would leave your houses and not take any share from your harvest." The Ansar agreed and told Rusool Allah (saw) to distribute it to the muhajirun and they also said: If you want us to carry on giving them a share of our farms, we don't have a problem with that either. This shows us the generosity of Ansar (ra).

The muhajirun now moved into the houses of Banu Nadhir, their financial situation was improved. The farms of Banu Nadhir was also split among the muhajirun, only two of the Ansar got a share; Abu Dujana, and Sahl bin Haneef. This was because they complained of their poverty.

Ibn Kathir said, "These were specifically for the messenger of Allah, he would set aside his family's expenses for a year and then whatever weapons remain, he would treat as military supplies to be used in the cause of Allah." So Rusool Allah (Saw) finally had some wealth, before that he would survive on gifts.

- We know that Rusool Allah (saw) started out his life as a shepherd
- He (saw) worked as a businessman
- When he (saw) became a prophet, he stopped working, and devoted all his time for dawah. He would live off the money of Khadija (ra), and from his uncle Abu Talib .
- When he (saw) moved to Medina, he survived on gifts given by the Ansar.
- Then when he got the money from Ghazwat banu Nadhir, he would take from it expenses from a year and the rest spend it on Jihad fi sabi lillah.

Rusool Allah (saw) says, "My provisions come from beneath my spear." His provisions came from fighting in the path of Allah, by the booty of war. Anas ibn Malik (ra) said, "A man might donate to him his palms or whatever else Allah might wish, up to when Quraiza or Nadhir conquered for him, thereafter he began giving it back." So now finally Rusool Allah (Saw) has money to give back, before he was taking.

Surah Hashr also talks about the munafiqeen in (59:11B)

﴿أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ﴾ (١١)

Have you not considered those who practice hypocrisy, saying to their brothers who have disbelieved among the People of the Scripture, "If you are expelled, we will surely leave with you, and we will not obey, in regard to you, anyone - ever; and if you are fought, we will surely aid you." But Allah testifies that they are liars.

﴿لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُولَّيْنَّ الْأَدْبَرَ ثُمَّ لَا يَنْصُرُونَ﴾ (١٢)

If they are expelled, they will not leave with them, and if they are fought, they will not aid them. And [even] if they should aid them, they will surely turn their backs; then [thereafter] they will not be aided.

These munafiqeen proved to be worthless. They promised the Jews that they will stand by them no matter what. None of the promises of the munafiqun to the Jews were fulfilled. The Jews were waiting for help from Abdullah bin Ubayy, but it never came. The Jews were deceived, and even if they were aided, they would still have lost. Allah says: (59:13) (59:14)

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ



You [believers] are more fearful within their breasts than Allah. That is because they are a people who do not understand.

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ
بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا



They will not fight you all except within fortified cities or from behind walls. Their violence among themselves is severe. You think they are together, but their hearts are diverse. That is because they are a people who do not reason.

Allah is revealing this quality of the kuffar, that they will not fight unless they are well-fortified. SubhanAllah this fear of the kuffar, translates itself into different forms. In the time of Rusool Allah (saw), it was fortresses. In the time of crusades it manifested itself into architectural wonders, in the land of Shaam, the most beautiful works of architecture are the castles of the crusaders, and this also reflected the fear of the soldiers of Allah Zaujal. Today too the enemies of Allah will not fight until they are not well-fortified. Look at this wall in Palestine that is a reflection of the fear, that wall completes the ayah of Quran. They will not fight until and unless they are well-protected.

Allah Zaujal says *Their violence among themselves is severe*. This is to tell the Muslims that even though they gang up against you, they have hatred among each other. Look at the world wars and other wars, but when it comes to Islam, they unify and fight against the Muslims. We should realize that they have differences among themselves. Allah says in (59:15)

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

[Theirs is] like the example of those shortly before them: they tasted the bad consequence of their affair, and they will have a painful punishment.

This verse is talking about Banu Qainuqa who were driven out of Medina before Banu Nadhir, Banu Nadhir should have taken heed from what happened to Banu Qainuqa.

The Arabs of Medina in the time of Jahiliya, had this superstition that if they have children and they keep on dying, then you make a vow that your next child will be a Jew then the child will live because of

this, they had children who were growing up with the Jews as a fulfillment of their vows. When Banu Nadhir was driven out, people came to Rusool Allah (saw) and said, "Some of our sons and brothers are with them. What should we do?" Rusool Allah (saw) did not answer them back until a verse was revealed. In *SURAH BAQARAH (2:256)* "*There is no compulsion in religion*". The path of good is clear and the path of evil is clear, so Rusool Allah (saw) told them, "Give these brothers and sons of yours the choice, if they choose you then they stay with you, if they choose to be with the Jews then they leave with them."

You cannot force someone to come to Islam. Rusool Allah (saw) says, "Allah Zaujal does not look at your form and the color of your skin, Allah Zaujal looks at your hearts."

Also alcohol was banned during the siege of Banu Nadhir, that is when this ayat was revealed. We know that the prohibition of Alcohol happened in four stages, so Muslims continued to drink till the 4th year of Hijra. It wasn't till the last six years of Rusool Allah's (saw) life that it was banned.

CD 15

Rusool Allah (saw) went out with 400 sahabah for a battle called "Riqā". Riqā means pieces of cloth. Abu Musa Al-Ashari (ra) said, "We went with Rusool Allah (saw) to a ghazwat and I was one of the six men who were sharing the same camel." Meaning each of them only gets 1/6th of the time on the camel and the rest of the time they were walking on foot. So he said, "The skin of my feet was peeling off and my nails were falling down, we would wrap pieces of cloth around our feet." This was a harsh journey walking on hot sand and rocky areas. Those days they didn't have good boots. They would wrap cloths around their feet to protect their feet and that is why this ghazwat was called 'Riqā'.

The enemy fled from the Muslims, so no fighting occurred. The Muslims were still very careful; they would pray the Salah tul Khauf, 'the salah of fear'. This salah is prescribed in the Quran in SURAH AN-NISA (4:102).

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلَتَقُمْ طَائِفَةٌ مِّنْهُمْ مَّعَكَ وَلْيَأْخُذُوا
أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِن وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ
يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَذَ الَّذِينَ كَفَرُوا
لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَّيْلَةً وَاحِدَةً وَلَا
جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنْتُمْ مَّرْضَى أَن تَضَعُوا
أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٠٢﴾

And when you are among them and lead them in prayer, let a group of them stand [in prayer] with you and let them carry their arms. And when they have prostrated, let them be [in position] behind you and have the other group come forward which has not [yet] prayed and let them pray with you, taking precaution and carrying their arms. Those who disbelieve wish that you would neglect your weapons and your baggage so they could come down upon you in one [single] attack. But there is no blame upon you, if you are troubled by rain or are ill, for putting down your arms, but take precaution. Indeed, Allah has prepared for the disbelievers a humiliating punishment.

'..let them carry their arms..' so they stand in salah with their arms. So the way of this salah is that one part of the army is praying behind the imam and the other part is guarding. The ones who are praying will pray one rakat with the Imam, and then the Imam stands up for the second Rakah, and would not move, while the ones praying will finish the second rakah and say salaam. This means they prayed one rakat with the Imam, the Imam is now waiting. The next group which was guarding will step in and pray with the imam the second rakah and then they would finish praying their second rakah alone. This is one opinion. The other opinion is that the imam leads the first half in the two rakah and then they make salaam and then the next two come in and pray with the imam, so the imam would end up praying four rakah.

The lesson here is the importance of salah that even if you are afraid that the enemy might ambush you, you still have to pray. If this is the case with the ones who are fighting in the path of Allah, then what about people who are in no such situation and nevertheless they neglect salah. In Islam every form of worship has conditions in which you don't have to do that worship except salah. For example the poor don't have to pay

Zakat, or do Hajj. The ill don't have to fast, and this can go on. A Muslim has to pray, if you can't pray standing up, you pray sitting down, if you can't sit, then lie down and move your head, if you can't move your head then move your finger and if you can't move your fingers then move your eyes!! The point is salah is required. It must be done.

Rusool Allah (saw) appointed guards that night, Ammar bin Yasir and Abbad bin Bishr. They would alternate, while Ammar would sleep, Abbad would guard and vice versa. While Ammar was sleeping, Abbad was guarding. Abbad started to engage himself in Salat. While he was reciting, one of the enemy shot an arrow at him, but he didn't move. The enemy shot another arrow at him, he still didn't move, a third arrow was shot and then Abbad woke up Ammar bin Yasir. When Ammar woke up and saw that Abbad had three arrows sticking out of his body. Ammar said, "SubhanAllah, Why didn't you wake me up?" He replied, "I was reciting a surah, I didn't want to stop until I finish it, but when he kept on firing arrows at me, I made rukuh and then I woke you up. In the name of Allah if I wasn't considered to be neglectful of my responsibility, which was given to me by Rusool Allah (saw), I would have rather died than stop my salah or I would have finished it." This is an impressive story.

These arrows are striking at him, and he still had that concentration in salah to carry on reading. This shows the level of emaan. Also notice how he was weighing his duties, one hand he didn't want to stop in between the surah and on the other hand he was thoughtful of the responsibility given to him by Rusool Allah (saw). We ask Allah Zaujal to make us realize our responsibilities.

During this expedition there was an interesting conversation between Jaber (ra) and Rusool Allah (saw). Jaber (ra) bin Abdullah was riding a feeble weak camel and his comrades were getting ahead of him. So Rusool Allah (saw) approaches him and said, "What's wrong Jaber?" Jaber (ra) said, "Oh Messenger of Allah, this camel of mine is slowing me down." Rusool Allah (saw) told him, "Make it new." While Rusool Allah (saw) was dismounting he said, "Give me that stick of yours or get one for me from a tree." Jaber (ra) gave him the stick. Rusool Allah (saw) prodded the camel with that stick and then he told Jaber bin Abdullah (ra), "Mount up." Jaber (ra) said, "My weak camel was now competing with the fast camel of Rusool Allah (saw)." This was a miracle.

Jaber bin Abdullah (ra) was then conversing with Rusool Allah (saw). Rusool Allah (saw) told him, "Would you sell me this camel of yours, oh Jaber." So Rusool Allah (saw) now like his camel. Jaber bin Abdullah (ra) said, "I'll just give it to you." Rusool Allah (saw) said, "No, I want to buy it." Jaber (ra) said, "Make me an offer." Rusool Allah (Saw) said, "one dirham." Jaber (ra) said, "No, you would be cheating me." Jaber (ra) was basically joking around with him. Rusool Allah (saw) said, "Then I'll give you two dirhams." Jaber (ra) said, "More." And Jaber bin Abdullah (ra) kept on raising the price until Rusool Allah (saw) offered one ounce of gold. Muhammed (saw) said, "would that be agreeable to you?" Jaber (ra) said, "Yes." Jaber bin Abdullah (ra) said, "Then it's all yours." And then Rusool Allah (saw) asked him, "Jaber, are you married yet?"

Rusool Allah (saw) is talking to his ummah and inquiring about their lives. Rusool Allah (saw) wanted to know the living conditions of his people because he cared very much. Jaber (ra) said, "Yes, I am." Rusool Allah (saw) asked, "To a woman previously married or to a virgin?" He said a married woman. Rusool Allah (saw) said, "Why didn't you marry a virgin girl so that you might play with her and she with you (or, you might make her laugh and she makes you laugh)?" Jaber said, "My father died, leaving seven or nine girls (orphans) and I did not like to bring a young girl like them, so I married a woman who can look after them." He said, "May Allah bestow His Blessing on you."

Rusool Allah (saw) said, "When we get to Sirar, I will slaughter a camel and stay there, she will hear about us coming and she will dust off her cushions for us." Rusool Allah (saw) before he would enter Medina, he would stay outside and let his family know that he's coming. He wouldn't surprise them, so that they could get ready to meet him. So anyway Rusool Allah (saw) said to Jaber that his wife will dust cushions for you, when she hears him coming. Jaber bin Abdullah (ra) said, "We don't have cushions." Rusool Allah (saw) told

him, "You will have some." So they get back to Medina, and Rusool Allah (saw) comes out of the Masjid and he sees this camel tied up so he asks, "What is this?" They said, "Jaber brought it to you." Rusool Allah (saw) called for Jaber (ra), Rusool Allah (saw) said, "Cousin lead your camel away, it is yours." And then Rusool Allah (saw) called Bilal (ra) and said, "Take Jaber away and give him an ounce of gold." Jaber (ra) said, "I went with Bilal, he gave me an ounce and a little more as well, and by Allah my financial affairs improved constantly thereafter until they suffered recently when what befell us." What Jaber (ra) was referring to suffering as the recent suffering was 'Yaum al Harra' it was the worst day for the people of Medina, many were massacred.

So Rusool Allah (saw) was negotiating that deal with Jaber (ra) but he didn't really want to buy it, he just wanted to give Jaber (ra) money, or when Rusool Allah (saw) found out about the difficult situation of Jaber (ra) he changed his mind and decided to give the camel and the gold to Jaber (ra).

The Muslims won the battle of Badr, and the kuffar won the battle of Uhud, so they agreed to meet the following year, same time, same place for the third battle. That was called 'The appointed Badr'. So Abu Sufyan with a 2000 strong army left Mecca, when they traveled for a while, Abu Sufyan said, "Men of Quraish it is right for you to make such an expedition only in a fruitful year, when you can pasture on trees and drink milk. This year it is barren, I'm going back, you do the same." Abu Sufyan bailed out along with his army. They were too afraid to meet the Muslims, so they walked away. Their excuse was that it is a barren year, and that they will suffer along the way.

Rusool Allah (saw) shows up at the appointed time and the appointed place, but the Quraish do not show up, so he stays there for a few days and then leaves. While he was there, he met with Makshi bin Amir ad-Damri from the tribe of Banu Damra, these men had a peace alliance with Rusool Allah (saw). So this man comes up to Rusool Allah (saw) and said, "Muhammed, have you come here to this well, to meet with Quraish?" Rusool Allah (saw) said, "Yes, brother from Banu Damra, but if you want, we will release you from your agreement with us, and we will battle you until Allah decides between us." He said, "No, by Allah, Muhammed there is no need for that."

Rusool Allah (saw) is telling this man that, if you want us to end this agreement between us, we wouldn't have any problem with that and that we are ready to fight you. This shows us something about the personality of Rusool Allah (saw). If Rusool Allah (Saw) entered into a truce or alliance with anyone, it was because the opposing party needed that, Rusool Allah (saw) didn't. There truces were not entered into because Rusool Allah (saw) was weak, he was strong and he made that very clear. It is important for Muslims to realize that if Muslims enter in to a truce it should not be because they are weak, rather should happen because they are strong and the disbelievers don't want to fight.

Another ghazwat is Ghazwah Doomatul-Jandal, Doomatul Jandal is about 450 km north of Medina. Al-Waqidi states, "He (Muhammed saw) therefore organized his men, and left with a force of 1000 Muslims. They traveled by night keeping undercover by day, he had a guide with him from Banu Udra named Markur, who was a skilled tracker." Rusool Allah (saw) travels this long distance of 250 km to go and meet with the people Doomatul Jandal whom he heard were gathering a force to advance to Medina to attack him. SubhanAllah, Rusool Allah (saw) didn't even give them the chance to march towards him, he went out to meet them in their own territory, and he wouldn't allow them to come near Medina.

This happened in the 5th year of Hijra against the tribe of kubaa, the people fled when they heard that Rusool Allah (saw) was approaching. The movement of Rusool Allah (saw) was quiet, because they would travel at night and hide during the day, thus the people of kubaa were surprised. The Muslims had taken over some of their cattle and they just ran away. The Muslims stayed there for a few days and no one showed up to fight. The Muslims went back home victorious.

These ghazwat served various purposes; the Muslims learned about some new territories, it was a physical training, they were lessons of discipline, and also the ghazwat served the purpose of bonding this ummah. Before they would only bond with family and tribe but after Islam things had changed. The time

spent together by the fighters was why they bonded with each other. For example we mentioned how Rusool Allah (saw) conversed with Jaber bin Abdullah (ra). Rusool Allah (saw) was also establishing political agreements with different tribes. It was an expression of strength. Rusool Allah (saw) was very daring and was willing to take risks but at the same time were very well-planned. So the Muslim's actions were not rash they were well-organized.

Another famous ghazwah was Banul Mustaluq, they are a tribe from Khuzaa. Rusool Allah (saw) attacked them because they too were planning to attack Medina. They were completely caught by surprise by the Muslims, they didn't even get the chance to fight, instead their wealth was taken and their women and children were held as slaves. The Muslim army consisted of 700 Muslims.

Lessons from Ghazwah banul Mustaluq:

It is allowed to attack people without advance notice if da'wah has already reached them. So they then don't have to give them a chance to become Muslim, usually the Muslim army gives three days to the enemy. Three choices are given to the people of the Book and two choices if they are not.

The choices for the people of the book are;

1. To become Muslim
2. If not then pay Jizya
3. And if none of the above then Muslims will fight.

The choices given to the people who are not people of the book are;

1. To become Muslim
2. If not then Muslims will fight.

The disbelievers are given three days to make up their mind, but here they weren't even given a moments chance. Why? Because da'wa has already reached them, they live in Arabia they've heard about Islam. They were ambushed.

Abdullah bin Umer said, "He attacked them while they were unaware while they're livestock were drinking water so he killed some of their men, and he has taken their families as slaves." During this battle the Muslim battle cry was, "Oh conquerer, kill, kill". Also a lot of fiqh was learned during the ghazwat, so during the ghazwah of Banul Mustaluq the ruling of tayyammum was revealed in the Quran.

In Bukhari Abu Saeed Al-Khudri said, "We went forth with the message of Allah, on the expedition to Banul Mustaluq. We took many of the Bedouins captive and we desired the women, because celibacy was very hard on us. We liked the practice of coitus interruptus but wondered whether we should do this, without asking the Messenger of Allah. So we asked him about it, he said, 'There is no difference in you doing that for any soul that is going to exist till Judgment Day will so exist.'" So Rusool Allah (saw) said that it wouldn't make a difference if you do that or not because Allah has already ordained every soul that will be created. Some ulema use this hadith to prove that contraceptives are allowed. But there is a difference of opinion among scholars, also there is a difference in opinion if this has got to do with a free woman and slave girl.

The reason why they wanted to practice coitus interruptus here is because if a man owns a slave woman, and she becomes pregnant and has a child from him, then he cannot sell her. So she would then remain with him, because of the children, she will be called umm-ul Walad, 'Mother of Children'. She is almost like his wife. However if they practice coitus interruptus, then they would have sexual relations with these women and they could still sell them.

Ibn Ishaq narrated: Aisha (ra) said, "When the Messenger of Allah distributed the captives taken from Banul Mustaliq, the daughter of Al-Harith ibn Al-Mustaliq was awarded to Thabit ibn Qays ibn Shammās." So one woman was taken captive and she was the daughter of the head of the tribe, her name was Juwairiya. Aisha said, "She made makaatuba with Thabit ibn Qays." Mukaatuba is a contract between the

master and the slave, which would allow the slave to be free by paying a certain amount of money. So slavery is not permanent. Aisha said, "She was a very sweet and attractive woman, every man who saw her, fell for her. She came to the Messenger of Allah to ask him, help in preparing the document. And I swear as soon as I saw her at the door of my room, I disliked her and recognized that he would see in her what I did."

So Aisha (ra) was saying that she felt was jealous, and she was worried that if Rusool Allah (saw) sees her, he might want to get married to her. Juwairia said, "Messenger of Allah, I am Juwairiyah daughter of Al-Harith, the leader of his people, you can see what my plight is now. I haven fallen to the lot of Thabit bin Qays and I've prepared a deed awarding myself to him. I have come to ask your help in writing it." Rusool Allah (saw) said, "Would you prefer better?" She asked: "What is that, Apostle of Allah?" He (saw) replied, "I shall pay the price of your freedom on your behalf, and I shall marry you." She replied I shall do this. She (Aisha) said: The people then heard that the Apostle of Allah (saw) had married Juwayriyyah. They released the captives in their possession and set them free, and said: They are the relatives of the Apostle of Allah (saw) by marriage. We did not see any woman greater than Juwayriyyah who brought blessings to her people. One hundred families of Banu al-Mustaliq were set free on account of her.

Umer bin Khattab (ra) had a servant, his servant was a muhajir. They were next to this well, fetching water and this servant of Umer (ra) got into a fight with one of the Ansar. So the Ansari called on the Ansari to gang up against the Muhajireen and the Muhajir called on the Muhajireen. A fight was about to break out, but when Rusool Allah (saw) came in and mediated between them, he would not allow such things to happen. He would immediately come and stop them before the fitnah increases.

Anyway so the news (of the fight) reaches Abdullah bin Ubayy, and he said, "Did they really cause this? They challenge us and outnumber us in our own land. I swear by Allah, the old maxim applies to us and these Quraish, ruffians fatten your dog and you it will eat. I swear when we drive out to Medina, the stronger will drive out the weaker. See what you have done to yourselves, you let them settle among you and share your property with them. I swear if you had kept your property from them, they would have gone somewhere else." Abdullah bin Ubayy was saying that the Ansar allowed the muhajireen to come in Medina and helped them and then the muhajireen go against the Ansar, their very helpers, so he used the maxim.

A young sahabi, Zayd bin Arqam, heard what Abdullah bin Ubayy said, so he went and conveyed the news to Rusool Allah (saw). Some men from the Ansar who were also present there told Rusool Allah (saw), "Perhaps the lad mistook what was said or did not memorize it correctly." So they were defending Abdullah bin Ubayy. Umer (ra) said, "Let me go and execute this munafiq." Rusool Allah (saw) said, "How would it be Umer, to have people say, "Muhammed kills his own companions. No orders to leave instead."

Usaid bin Khuzair (ra) was from the Ansar, he was from the people of Abdullah bin Ubayy. Rusool Allah (saw) told him, "Didn't you hear, what your friend said?" He said, "Which friend?" Rusool Allah (saw) said, "Abdullah bin Ubayy." Usaid asked Rusool Allah (saw) what Abdullah said. Rusool Allah (saw) told him what all he said, so Usaid responded, "Well I swear by Allah, Messenger of Allah, you will drive him out if you wish, he is certainly the weak one and you are the strong. Be kind to him of Messenger of Allah, I swear Allah brought you to us while his (Abdullah bin Ubayy) people were stringing pearls with which to make a crown from him and so he considers that you have robbed him his kingdom." And this is the problem, when people have authority and money, when they feel that Islam will threaten their authority or their wealth, they become munafiqeen. Allah Zaujal says about this incident in SURAH MUNAFIQUN (63:7) (63:8)

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا ۚ وَلِلَّهِ خَزَايِنُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ﴿٧﴾

They are the ones who say, "Do not spend on those who are with the Messenger of Allah until they disband." And to Allah belongs the depositories of the heavens and the earth, but the hypocrites do not understand.

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٨﴾

They say, "If we return to al-Madinah, the more honored [for power] will surely expel therefrom the more humble." And to Allah belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know.

So honor belongs to Allah, His messenger and the momineen.

Lessons:

- Rusool Allah (saw) told the army to leave; the wisdom in this action is that if people don't keep themselves pre-occupied in good, they will occupy themselves with evil. Since this fitnah was causing a lot of talk and rumour, Rusool Allah (saw) told the army to pack up and leave. They marched for the entire day, then the entire night and marched the next morning and when Rusool Allah (saw) told them to stop they fell asleep immediately because they were so tired. They didn't have time to think of this issue. Rusool Allah (saw) wanted them to forget.
- It is important to protect the reputation of the Muslim community. Rusool Allah (saw) didn't allow Umer (ra) to execute Abdullah bin Ubayy. The reason was that Rusool Allah (saw) did not want people to think that Muhammed (saw) kills his companions. He (saw) did not want people to think that if they become Muslim, they will be killed by their leader, or will be oppressed by their leader. Even though Abdullah bin Ubayy wasn't a companion, he was a hypocrite, but he was counted as a Muslim, because that is what he claimed to be.

Another reason he refused to Umer (ra) was that Rusool Allah (saw) was thinking long term. Ibn Ishaq said: Thereafter, if anything bad happened, Abdullah's people would blame and reproach him." So Rusool Allah after being told how they were treating Abdullah bin Ubayy he later asked Umer (ra), "Well Umer, what do you think now?" Umer (ra) said, "I swear, if I had killed him, the day you had suggested it, there would have been much resentment."

So Rusool Allah's (saw) wisdom proved beneficial, because over time Abdullah's character was exposed to his own people. Whenever something bad happened, they would reproach Abdullah. If Abdullah bin Ubayy was killed when Umer (ra) wanted to, people would have gone against Rusool Allah (saw) out of pride and nationalism as they were not familiar with the character of Abdullah bin Ubayy, they recognized his true colours. People did not know Abdullah bin Ubayy was a hypocrite like we all know today, it was only slowly as time passed that this truth was discovered.

Previously whenever Rusool Allah (saw) walked towards the pulpits to give khutba tul Jumah towards Al-Mimba, Abdullah bin Ubayy would stand up and say, "This is the messenger of Allah support him and hold him." But after his true colours were slowly being revealed when he would stand up, his people would pull him down and tell him to sit down. So this was the result of the wisdom of Rusool Allah (saw). Rusool Allah (saw) said, "if I were to order his death today, they will all kill him." Umer bin Khattab said, "Yes rusool Allah, I realize that your decision is better than mine." This shows us the benefit of leniency. Rusool Allah (saw) established this ummah with his soft heart.

- Nationalism is an enemy of Islam: Muhajirun were going to fight with the Ansar, Al-Aus used to fight Khazraj. Rusool Allah (saw) stepped in and reminded them the similarities between them. Shaitan uses this to create disunity against the ummah. We need to be very aware, there is no such thing as Arabs, Pakistanis, British Muslims, or etc. Shaitan uses these label tags to create disunity against the ummah. We are Muslims; Islam however does recognize that we belong to tribes. The reason for this is so that we can know each other, because imagine if we were all copies, copies of one another, everyone would look the same and would belong to the same place, then how would we recognize one another. Allah made us all different, with different personalities and names. That is how we can know one another. Everyone is unique, and has their own individuality.
- Abdullah bin Ubayy's son was also named Abdullah. When Abdullah (son) heard that Rasool Allah (Saw) might kill his father, because of what he (Abdullah bin Ubayy) said. Abdullah went to Rasool Allah (saw) and told him, "I heard that you want to kill my father, if you plan to do so, then let me kill him. Now the people of Khazaraj know that I am the most obedient towards my father and the best among them in obedience and fulfilling the rights of my father and I don't want someone else to kill my father and then after that I see this man walking safely, and shaitan comes to me and causes me to kill him and then I would have killed a believer for the sake of a disbeliever. So if you want to kill him, then you order me to do so, and I'll do it." Rusool Allah (saw) said, "No, we will not kill him. We will accompany him in this life." Then Rusool Allah (saw) made dua for Abdullah (ra) (the son).

Abdullah (ra) gave the example of true emaan, where your loyalty goes to; for Allah and His Messenger. Rusool Allah (saw) told him not to, that he (saw) will give Abdullah bin Ubayy company in this life; this shows us what a big heart Rusool Allah (saw) had for the believers.

During the Battle of Banul Mustaliq an important incident occurred. The Muslim ummah learnt great lessons from this unfortunate incident.

Aisha (ra) narrates this incident:

“When the Messenger of Allah was about to go on a journey, he would draw lots among his wives to decide who would accompany him, he did so as usual, against the expedition against Banul Mustaliq, my name was drawn and so he took me with him. The women on such occasions would eat light filling foods and they would be light weight. I would sit in my haudaj while my camel was being saddled. (Haudaj is a closed space, put on top of the camel.) The men responsible for mounting it, would then grasp the haudaj from below it, and lift it and place it upon the camel’s back, tying it there with ropes. They would then lead the camel away by the heads. When Rusool Allah (saw) had completed that journey, directed the party to return home. Then close to Medina he made a halt for a part of the night. Acquired and called out to people to depart again, and people prepared to do so. I went out to relieve myself; I was wearing a necklace of onyx made of stones of zafar. When I had finished, it slipped from the neck without my knowledge. Having returned to my mount I felt for it around my neck but didn’t find it there. But people were beginning to leave so I returned where I had been to search for the necklace, and eventually I found it.

The men who had now finished saddling my camel had come back for me and rose up the haudaj thinking I was inside as usual, and fastened it on to the camel. They had no doubts about me being inside, and then they took the camel by the head and lead it away. When I returned to the camp site, there was absolutely no one there, everyone had left. So I wrapped myself in my cloak and laid down, I was sure that they would return for me when they miss me, I swear I was lying there when Safwan b. Mu’attal Sulami Dhakwini came by. He had for some reason of his own been lagging behind the other warriors and had not spent the night with the others. When he saw my form he approached and stood over me, he had seen me before the veil was prescribed for us. When he saw me he exclaimed ‘To Allah we belong and to Him we return, isn’t it the *vaa’ eena* (woman sitting in haudaj) of Rusool Allah (saw)?’ I was all wrapped up in my cloak, he then asked, ‘What made you stay behind? May Allah have mercy on you.’ I did not speak to him. He then brought up the camel and said, ‘you ride’, he kept away from me. So I mounted and he led the camel away by the head moving quickly to catch up with the rest. I swear by Allah we neither caught them up nor did they miss me before morning.

By the time the force had halted and made secure the man appeared leading me, and so those who spread the calumny started talking and the men were greatly puttered. However I swear I knew nothing of this. We then went on to Medina, there I soon felt seriously sick and heard nothing of what was going on.

All the talk soon reached Rusool Allah (saw) and my parents, but they told me absolutely nothing of this. All I noticed was that Rusool Allah (saw) was not as kind as usual towards me; whenever I had been sick he had been very kind and comforting to me, but not on this occasion. I pretended not to notice, when he came and see me, my mother being present nursing me, he would just say formally ‘how is she?’ He would add nothing more.

Eventually this coldness of his bothered me, and so I asked him, ‘Oh Rusool Allah! If you will allow it, I would like to go and stay with my mother to have her care for me.’ Rusool Allah (saw) said, “No problem.’ And so I moved in with my mother, I still had no knowledge what was going on, until I recovered from my illness some three weeks later.

We were arab people and did not have in our homes those toilets that foreigners use, we find them disgusting. We would go out and use the open areas of medina. Each night the women would go outside to relieve them selves.

I went out to do so one night accompanied by Umm Mista daughter of Abu Rhm b. Muttalib, she was walking with me when she tripped over her gown an swore, ‘Perish that Mistah’. I commented that is a

terrible thing to say about a muhajir, and a man who fought at Badr. She said, 'Has the news not reached you, daughter of Abu Bakr.' I said, 'What news?' She then told me what those spreading the slander were saying. So I exclaimed, 'This is really so?!' She said, 'Yes it is really so.'

I swear I was so upset; I could not do my business and went home. I wept so much, I thought my crying would burst my liver. I told my mother, 'May Allah forgive you for not telling me anything about what the people have been saying about me.' She said, 'Don't take it too seriously daughter, rarely a does a beautiful woman with a husband who loves her, not have her co-wives and others to speak badly about her.'

Rusool Allah (saw) had stood and addressed people on this subject but I knew nothing on that. He had praised and thanked Allah, then said, 'Why is it that people are giving me concern about my family, and speaking untruths against them. I swear by Allah, I know nothing but good of them. And they are saying the same against a man of whom I have never known anything but good. He has never entered any of my dwellings without me, being his company.'" Rusool Allah (saw) was saying that he only knows good in Aisha (ra) and only knows good in Safwan (ra)."

Aisha (ra) said, "The greatest blame for this slay was Abdullah bin Ubayy, some from the Khazrah, Mustah, and Hamnah, daughter of Jahsh. Hamnah spoke thus, because she was the sister of Zainab, daughter of Jahsh, who also lived with Rusool Allah (saw). Zainab was the only one of his wives who rivaled my status with him. Zainab herself was given Allah's protection through her religion, for she spoke only good of me. Hamna spread rumors about me, to do harm for her sister's sake, I suffered for that."

Aisha (ra) saying that Zainab wasn't involved in this, but it was her sister who was doing this for Zainab. Aisha (ra) continued, "When Rusool Allah (saw) made this address, Usaid bin Hudair stated, 'if they were from Al-Aus we would deal with them for you, if from our Khazraj brethren then give us your order and I swear by Allah, they deserve to have their heads but off.' Then Sa'd ibn Ubada arose, he had been previously been considered a fine man, he said, 'you lie, I swear by Allah, you'd certainly not cut off their heads, and you only made that statement because you knew that they were of Khazraj. If they had been from your own tribe you would never say that.' Usaid said 'its you who lie, I swear by Allah, you are a hypocrite, arguing on behalf of the hypocrites.' People became so angry that there was almost a fight between Aus and Khazraj."

This is four or five years after becoming Muslim, and still this problem of nationalism is still present, that it could cause a fight inside a masjid. This shows us how dangerous nationalism is. Rusool Allah (saw) says that, 'this is one of the things of Jahiliya that will remain in you.' These were great sahabi who he saying this to.

Aisha (ra) continued, " He (saw) called for Ali bin Abi Talib (ra) and Usama bin Zaid (ra) and consulted me to him. Usama spoke well of me and then said, 'Rusool Allah, this is about your family about whom, we know nothing but good. This is all foolish lies.' Ali bin Abi Talib (ra) said, 'Messenger of Allah there are plenty of women, you can exchange them, ask the slave girl she will speak the truth to you.' So Rusool Allah (saw) called for Barira to ask her. Ali went up to her and struck her violently saying, 'speak the truth to the messenger of Allah.' Barira replied, 'I swear by Allah, I know nothing but good, I never fault with Aisha at all except that when I need dough and ask her to watch over it, she may fall asleep and the domestic goats come and eat it.'

Then Rusool Allah (saw) came to me, I had with me both my parents and an Ansari woman. I was weeping and so was she. He sat down, gave praise and thanks to Allah and then said, 'Aisha you have been informed what people have been saying about you. Fear Allah, if you had indeed done wrong as they say, then repent to Him. Allah accepts repentance from His servants.' As soon as he said this my tears dried up so that I could feel nothing of them, I waited for parents to respond on my behalf to Rusool Allah (saw) but they didn't speak.

I swear to Allah, I felt myself to be humble and unimportant for Allah to sent a verse of Quran about me, one that would be recited and used for the prayer. But I had hoped that the prophet would have some vision in his sleep, by which Allah would prove my innocence, from His knowledge of my innocence and would give some information. But as a verse of Quran to be revealed about me, I swear I felt myself too insignificant for that.

When I saw that my parents were not replying on my behalf, I asked them, 'Will you not reply to Rusool Allah?' They replied, 'By Allah, we don't know what to reply.' I swear I don't know any household that ever suffered so much as that of Abu Bakr, through those days. When they were unable to respond for me, I burst out crying again. Then I said, 'by Allah, I will never repent to Allah for what you refer to. I swear I well know that if I were to affirm what people say, while Allah knew me to be innocent of it. I would be affirming, what had not happened. If I were to deny what they say, you would not believe me.' I then tried to remember the name of Yaqub but I could not remember it, so I said, 'But I will speak as did, the father of Yusuf; Patience is fine and Allah's help is to be sought against what you despire.'

I swear the Messenger of Allah had not left his seat, before Allah sent down upon him what he used to send. He as wrapped up in his cloak, and a pillow of leather was placed beneath his head. As for myself, when I witnessed this, I swear, I felt no alarm or concern. I knew that I was innocent that Allah would not harm me. However I swear by Him who bears Aisha's soul in His hands that as soon as the Messenger of Allah recovered, I thought my parents would expire from fear that confirmation of what people were saying would come from Allah."

SubhanAllah Aisha (ra) was saying that her parents were worried that Quran would come to confirm the accusation that Aisha (Ra) committed Zina, and this shows you how dangerous these rumors could be.

Aisha (ra) continues, "Having recovered the Messenger of Allah sat up, his faced streamed with droplets like a winter day, he began wiping the sweat from his face and saying, 'Rejoice Aisha, Allah All-Mighty And All Glorious is He, has sent down confirmation of your innocence.' I said, 'All praise is for Allah'. He then went out to address the people, recited to them what Allah the All- Mighty and Glorious revealed from Quran on the subject. He then gave orders about Mistah, Hassan bin Thabit, and Hamna. These having the most out spoken in their calumny, and they received the flogging prescribed by law."

This was narrated by Aisha (ra)

In a different narration it says that when these ayat were revealed, and Rusool Allah (saw) gave her the news. The mother of Aisha (ra) told her to thank Rusool Allah (saw). Aisha (ra) said, 'No, I wont, I will only thank Allah.' The ayat revealed are in *SURAH AN-NUR* Allah Zaujal says (24:11-25)

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ

لَّكُم لِكُلِّ أَمْرٍ مِّنْهُمْ مَا أَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ

لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾

Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather it is good for you. For every person among them is what [punishment] he has earned from the sin, and he who took upon himself the greater portion thereof - for him is a great punishment.

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

Why, when you heard it, did not the believing men and believing women think good of one another and say, "This is an obvious falsehood"?

لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشَّهَدَاءِ فَقُولَ لَكَ عِنْدَ اللَّهِ هُمْ الْكَذِبُونَ ﴿١٣﴾

Why did they [who slandered] not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allah , who are the liars.

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

And if it had not been for the favor of Allah upon you and His mercy in this world and the Hereafter, you would have been touched for that [lie] in which you were involved by a great punishment

إِذْ تَقُولُونَ بِالسِّتَةِ الَّتِي بَافُوا عَلَيْكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾

When you received it with your tongues and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allah , tremendous.

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

And why, when you heard it, did you not say, "It is not for us to speak of this. Exalted are You, [O Allah]; this is a great slander"?

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾

Allah warns you against returning to the likes of this [conduct], ever, if you should be believers.

وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾

And Allah makes clear to you the verses, and Allah is Knowing and Wise.

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

Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَءُوفٌ رَحِيمٌ ﴿٢٠﴾

And if it had not been for the favor of Allah upon you and His mercy... and because Allah is Kind and Merciful.

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

O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he enjoins immorality and wrongdoing. And if not for the favor of Allah upon you and His mercy, not one of you would have been pure, ever, but Allah purifies whom He wills, and Allah is Hearing and Knowing.

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

And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allah , and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا
وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾

Indeed, those who [falsely] accuse chaste, unaware and believing women are cursed in this world and the Hereafter; and they will have a great punishment

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do.

يَوْمَ يَدْرِيْكَ يَوْمَ يَدْرِيْكَ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾

That Day, Allah will pay them in full their deserved recompense, and they will know that it is Allah who is the perfect in justice.

SubhanAllah, Aisha (ra) said she thought she was too insignificant, for Allah to reveal verses for her, but all of these verses were revealed to defend Aisha (ra).

Lessons

- Accusing a Muslim woman or man, is a major sin.
- There is that good that came out of this incident. Allah Zaujal said: ***Do not think it bad for you; rather it is good for you.*** We learned how to deal with such issues from this incident. Yes Aisha (ra) and the family of Abu Bakr (ra) suffered, but the ummah learned a lot. As a result the family of Abu Bakr earned a lot of hasanaat because of their patience.
- Muslims should care for the reputation of other Muslims and think good of them. This is something that is lost today. Sometimes you find that good brothers and sisters become happy when they

hear about so and so. This isn't how we should be. We shouldn't be happy to hear something bad about our brothers and sisters. Allah Zaujal said: *Why, when you heard it, did not the believing men and believing women think good of one another and say, "This is an obvious falsehood"?* This applies to the entire ummah. We have a duty not to believe in rumors. We have to call such rumors lies and not believe them.

- We should not spread rumors. Allah said: *And why, when you heard it, did you not say, "It is not for us to speak of this. Exalted are You, [O Allah]; this is a great slander"?* Muslims should have no time for this nonsense. We shouldn't go around listening to such hearsay and spreading it around. Muslims spend their time wisely.
- It should never happen again. Allah says: *Allah warns you against returning to the likes of this [conduct], ever, if you should be believers.*
- We should not talk about such immoral things and spread it. Sometimes brothers and sisters sit and talk about the fasaad in the ummah, and they would bring up all these examples which would go beyond what is necessary. Some people actually enjoy talking about such immoral things, they have a certain attraction towards it. Allah says: *Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know.* People at times talk about immoral things not to stop them but to fulfill their desire to talk about such things, this is very dangerous. If there is an evil going on in the community, and nobody knows about it, sometimes it is better for the community. Especially related to things like zina, adultery, etc. The more we talk about this stuff, the more we start believing that the community is corrupt, the more people will start acting like how they believe the community is. But if they think, that everything is fine, people are good then the youngsters will not try to break that. There is a fine line between spreading evil and forbidding evil. You want to strike a balance. One should talk as much necessary.
- Mistah, the one who was spreading rumors about Aisha (ra), he was a poor man and Abu Bakr (ra) was the one who was fulfilling his financial needs. So when Abu Bakr found out that this man was the one talking about his daughter, he became very upset, so he stopped spending money on him. So Allah Zaujal said: *And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allah, and let them pardon and overlook. Would you not like that Allah should forgive you?* So Allah was telling Abu Bakr to pardon them.
- *Indeed, those who [falsely] accuse chaste, unaware and believing women are cursed in this world and the Hereafter; and they will have a great punishment:* It is a serious crime to accuse a woman of adultery, and even though this ayat is talking about a woman, but the same applies for the man. The reason why the ayah mentions woman, is because it is even worse when you accuse a man, but the ruling is the same for the man. *On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do. That Day, Allah will pay them in full their deserved recompense, and they will know that it is Allah who is the perfect in justice.* So Allah does not want Muslims to slander against one another.
- Muhammed (saw) was a human being and he didn't know the unseen. Rusool Allah (saw) himself suffered the pain of having people talk about his wife for an entire month. If Rusool Allah (saw) knew the unseen, he would have known that Aisha (ra) was innocent. But he suffered just like the others.
- The ruling of Qadr and its importance in protecting the Muslim community. If someone accuses a Muslim of adultery or fornication, they must produce four witnesses. If they do not, then they are

flogged publicly 80 lashes. They are labeled as faasiq, and their witnesses are not accepted. This is to protect the Muslim community. Now the issue has become very small, people talk about each other and slander all the time. Rumors spread like fire. People don't realize that they are committing a major sin.

Hassan bin Thabit and Mistah were flogged, but not Abdullah bin Ubayy. Even though Abdullah bin Ubayy had done the most in the effort of spreading this rumor. So how come he wasn't punished?

Ibn al Quyyum gives four possibilities:

1. Because the punishment is a kuffara, for the sin in duniya, so the person will not be punished in akhirah. So he deserved to be punished in Akhirah.
2. Probably he was spreading the rumours and talking about it, and doing it in such a clever way, that he could not be held responsible for it.
3. This punishment is only established through witnesses or through personal admission. So there was no evidence.
4. He wasn't punished to bring his people closer to Islam, and avoid fitnah.

The fourth situation is very unlikely because if the evidence is established then the punishment cannot be overruled.

- Importance of protecting the reputation of our leaders: We see here that the enemies of Allah will try to assassinate the character or will try to involve in assassinating the character. So we had already seen that the enemies of Allah have tried to kill Rusool Allah (saw) and because they didn't succeed in that, so they tried to assassinate his character. The enemy of Allah will try to design dangerous stories about the dangerous leaders of the ummah. We need to not believe these stories. Today no verse will be revealed to defend a certain leader, it is our duty to learn from these events and apply them to our lives.

BATTLE OF THE TRENCH

Ibn Ishaq said, "What happened at Al-Khandaq was that a group of Jews brought together a coalition of clans against the Messenger of Allah". So this was a coalition that was pulled together by the Jews. They went to Meccan and other tribes, Ghatafaan and managed to bring together an army of 10,000 strong. This was the largest army against Rusool Allah (saw) up to that point. The agreement was that Ghatafaan would provide 6000 men, in exchange of the Jews paying them the entire date harvest of Khaibar for one year. So Ghatafaan was in it for money, nothing else. While the Jews and the people of Mecca wanted to defeat Rusool Allah (saw).

The Arabs used to consider the Jews as the wise and learnt ones. The Jews would go to Mecca and the people of Mecca would ask them, "Well you are the learned men; you are the people of the Book, and so tell us, who is right; us or Muhammed?" The Jews would tell them, "You are." Allah Zaujal revealed in *Surah An-Nisa (4:51) (4:52)*

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ
وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ
عَامَنُوا سَبِيلًا ﴿٥١﴾

Have you not seen those who were given a portion of the Scripture, who believe in superstition and false objects of worship and say about the disbelievers, "These are better guided than the believers as to the way"?

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَن يَلْعَنِ اللَّهُ فَلَن
تَجِدَ لَهُ نَصِيرًا ﴿٥٢﴾

Those are the ones whom Allah has cursed; and he whom Allah curses - never will you find for him a helper.

One would wonder, what in the world would make the Jews claim that the pagan worshippers are more guided than the Muslims. The Jews have much more in common with the Muslims than the pagan worshippers. Jews were jealous and hated Rusool Allah (saw).

Anyway the news reached Rusool Allah (saw) that a huge army is coming their way. Rusool Allah (saw) holds a shura session. Salman Farsi (ra) had a suggestion, he said, "Oh Messenger of Allah, in our land in Persia, if we fear the cavalry we would dig a trench, oh Messenger of Allah, why don't we dig a moat?" RusoolAllah (saw) and the Muslims liked the idea. The project thus started. It was impossible for them to dig a trench all around Medina because they didn't have the man-power. They had to choose the vulnerable location, which was north of Medina. This was because Medina had a natural protection from the east and west, that portion is called Al-Harra, these are volcanic tracks. Towards the south there are dwellings and farm land which also makes it difficult to penetrate... so the danger was towards the north. Every ten men were given 40 ft of land to dig, they split into groups and started to dig. The Muslims were hungry and were poor, there was a lack of food and people.

Anas ibn Malik (ra) said, "The Messenger of Allah went out to the trench and found that the Muhajireen and the Ansar were busy digging, it was a very cold morning and they had no slaves to do that work for them. When he saw what they were suffering from, the hard labour and hunger he said, 'Oh Allah, there life is indeed that of the afterlife, forgive the Ansar and the Muhajirun.'" So their life might be difficult in duniya (this world) but their life belongs to the Afterlife.

Rusool Allah (saw) himself participated in the digging, Al Barra narrates in Bukhari, "On the day of Ahzab when Rusool Allah (saw) was digging the trench, I saw him carrying dirt until there was so much dirt on his stomach, I couldn't see his skin any more." Rusool Allah (saw) set a leadership example; he worked along with his companions. Rusool Allah (saw) was so hungry, he would have to tie a stone to his stomach to suppress his hunger, but his spirit was high. Rusool Allah (saw) and the sahabah (ra) would recite these lines of poetry, "Oh Allah, without you we would not have been well guided nor would we have been charitable, nor would we have prayed. So do send tranquility upon us, and make us stand firm when we meet the foe. They have wronged us; if they want trouble we will meet them." Rusool Allah (saw) would stretch the final words.

There were guards around the clock, guarding Medina. The sahabah would take turns in guarding. The difficulties were increasing, you have an army of Quraish and Ghatafaan coming and then there was a serious problem that came up at the worst time. The dwellings of Banu Quraida, were part of the plan for the protection of Medina. Rusool Allah (saw) was receiving news that Banu Quraida themselves were betraying their agreement with Rusool Allah (saw), and were going to join against the enemy. So Rusool Allah (saw) sends Az-Zubair bin Awwam (ra) to investigate the matter. Az-Zubair brings back information that they are bringing in their livestock and that they are paving their roads, and that was an indication of preparation for battle. Rusool Allah (saw) sent Sa'd bin Muadh, Sa'd bin Ubada, Abdullah bin Rawaha, and Khawwat bin Jubair to further investigate the matter. Rusool Allah (saw) said that if Banu Quraida has decided to betray the Muslims then secretly come and give me the news but if they find that Banu Quraida is keeping their word, then they can make the news public.

So this tells us that sometimes you need to hide information from people for their benefit.

They go and come back and say two words to Rusool Allah (saw) and that is, "Adal and Qarah." Adal and Qarah were the two tribes that betrayed the men that were sent by Rusool Allah (saw), and killed them. So this was an indication that Quraida had broken the agreement. Rusool Allah (saw) made preparations for that. Rusool Allah (saw) sends out two groups, one 200 men and the other one 300 men as guards. They would go around the area of Banu Quraida, to show them that we are still here and still strong and we are willing to fight. It was a show of strength. The Muslims were able to intercept 20 camel loads of dates, figs and barley that were going towards the army of Ahzab and their point of origin was Banu Quraida. This made it clear that Banu Quraida had betrayed Rasool Allah (saw). This was a very difficult for the Muslims. Allah Zaujal describes the situation to us in **SURAH AHZAB (33:10)**

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

[Remember] when they came at you from above you and from below you, and when eyes shifted [in fear], and hearts reached the throats and you assumed about Allah [various] assumptions.

Eyes shifted in fear, heart pounced so fast that it seemed that you can feel it in your throats and some people were making assumptions of Allah. Like Allah will not make us win, or that this religion is not true and various thoughts like this. Obviously the ones who had made these various assumptions were the munafiqun. Allah says (33:22)

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

SURAH AHZAB (33:13-20) And when the believers saw the companies, they said, "This is what Allah and His Messenger had promised us, and Allah and His Messenger spoke the truth." And it increased them only in faith and acceptance.

When the believers saw the difficulties their faith increased more, because they knew that Allah would test them. So one incident brought forth different reactions to it. Both parties had fear, but their reactions were different. That is the difference between believers and the hypocrites. The hypocrites acted negatively while the believers acted positively.

Ibn Ishaq said, "There upon the anxiety and fear increased, their enemy came at them from above and below." The Muslims were very confused. Dissension arose to the point where, Muattib bin Kushair commented, "Muhammed used to promise us that we would eat treasure of kiswa and Caesar and now we don't even feel safe going to the toilet." This was a reaction of a hypocrite. The ayat of Quran described the munafiqun in

وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَتَأَهَّلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ
فَرِيقٌ مِّنْهُمْ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ
إِلَّا فِرَارًا ﴿١٣﴾

And when a faction of them said, "O people of Yathrib, there is no stability for you [here], so return [home]." And a party of them asked permission of the Prophet, saying, "Indeed, our houses are unprotected," while they were not exposed. They did not intend except to flee.

The munafiqun wanted to leave the site of the trench, they wanted to go back home with the excuse that they wanted to protect their homes.

وَلَوْ دَخَلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ
لَاتَوَّاهَا وَمَا تَلَبَّثُوا فِيهَا إِلَّا بَسِيرًا ﴿١٤﴾

And if they had been entered upon from all its [surrounding] regions and fitnah had been demanded of them, they would have done it and not hesitated over it except briefly.

This ayat tells us that if the munafiqun are pressured even a bit by the disbelievers they will leave Islam.

وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُؤَلُّونَ الْأَدْبَرَ وَكَانَ
عَهْدُ اللَّهِ مَسْئُولًا ﴿١٥﴾

And they had already promised Allah before not to turn their backs and flee. And ever is the promise to Allah [that about which one will be] questioned.

قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا تُمْتَعُونَ
إِلَّا قَلِيلًا ﴿١٦﴾

Say, [O Muhammad], "Never will fleeing benefit you if you should flee from death or killing; and then [if you did], you would not be given enjoyment [of life] except for a little."

Allah Zaujal is saying that death is destined, so running away from it, wont change it a bit.

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً
وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾

Say, "Who is it that can protect you from Allah if He intends for you an ill or intends for you a mercy?" And they will not find for themselves besides Allah any protector or any helper.

The munafiqun were looking for help from the wrong place, they were looking for help from the Jews, from the disbelievers. Allah is saying only Allah can benefit you, and only Allah can harm you.

﴿قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ
الْبَاسَ إِلَّا قَلِيلًا﴾ ﴿١٨﴾

Already Allah knows the hinderers among you and those [hypocrites] who say to their brothers, "Come to us," and do not go to battle, except for a few,

أَشْحََّةَ عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ
أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ
بِالسِّنَةِ حِدَادٍ أَشْحََّةَ عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ
أَعْمَالَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾

Indisposed toward you. And when fear comes, you see them looking at you, their eyes revolving like one being overcome by death. But when fear departs, they lash you with sharp tongues, indisposed toward [any] good. Those have not believed, so Allah has rendered their deeds worthless, and ever is that, for Allah, easy.

Allah talks about a certain traits of hypocrites. In time of fear, their eyes rotate out of fear, they are confused, but when fear goes away they are very loud. They talk a lot of criticizing so and so. So it is only in difficult times that people can be judged.

يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ
فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا



They think the companies have not [yet] withdrawn. And if the companies should come [again], they would wish they were in the desert among the bedouins, inquiring [from afar] about your news. And if they should be among you, they would not fight except for a little.

If the armies attack Medina, these munafiqun would wish they were not in Medina but rather somewhere far in the desert hearing the latest news. In other words the munafiqun wish they were sitting far away watching what is happening to the Muslims on their tv sets. But they don't want to be their. And even if they were among the Muslims, they would not fight except for a little.

The Muslims were suffering hunger, in Bukhari Anas ibn Malik (ra) said, "They would bring a hand full of barley and some ill-smelling fat, as a meal for them. Hungry as they were, it struck in their throats and smelled bad." This was their food, rotten fat, and barley. Muhammed ibn muslamah said, "Our nights during the Khandaq was day time." Meaning they had to work all the time. Allah was testing them.

Fighting did occur, some dualing one incident that happened, was a challenge to single combat. Amr bin Abd Wudd was one of the heroes of Quraish, he challenges the Muslims to send forth one of their men. The one who went forward was Ali bin Abi Talib (ra). Amr asked him, "Who are you?" Ali (ra) said, "I am Ali." Amr said, "Ali the son of Abdula Munaf?" He said, "No, I am the son of Abu Talib." Amr said, "Nephew there are among your uncles, men who are more senior than you, I feel sorry spilling your blood." Ali bin Abi Talib (ra) said, "But I don't feel sorry spilling your blood." Amr bin Abd Wudd wanted someone more senior and stronger to come and meet him. Amr was very upset and Ibn Ishaq said, "He draws out his sword as if it was a brand of fire." They exchange blows, Amr struck the shield of Ali (ra), the blow was so hard that the shield ended up hitting the head of Ali (ra). In fact the blow was so hard that the sword got stuck in the shield of Ali (ra). Then Ali bin Abi talib (ra) struck Amr in the neck and he fell down dead. The sahabah then made takbeer that is when Rusool Allah (saw) figured out that Ali bin Abi Talib (ra) won.

Sa'd bin Abi Waqas (ra) was a good marksman, he had in his sight this enemy soldier who was holding two shields. He was sort of teasing the Muslims, because he would move down his shield down a bit so that the upper part of his head would show and then he would cover it again, he would do that again and again. Sa'd (ra) aims at the man, and he fires his shot while the shield was down, and it hits the man right in his forehead. The man falls down and his legs go up, Rusool Allah (saw) saw that and laughed, the way the man fell down was funny.

Sa'd ibn Muadh (ra), Aisha said, "He was a tall and large man, and he was wearing armor but his arms were not covered. When I saw him, I was really worried about his arms." SubhanAllah he was shot by an arrow in his arm, and it cut the main vein, he was seriously injured.

These were the serious skirmishes that happened at Khandaq.

CD 17

Rusool Allah (saw) tried to break the coalition; it was part of the strategy. So what he did was, he tried to negotiate a deal with Ghatafaan. Ghatafaan were 6000 troops, more than half of the enemy. Rusool Allah (saw) met with the two leaders. He proposed to them that they withdraw from the coalition in exchange Rasool Allah (Saw) was going to pay them one-third of the harvest of Medina. They agreed and they wrote up a document, but they did not finalize it by calling in witnesses. Rusool Allah (saw) called Sa'd bin Muadh and Sa'd bin Ubada and he made shura with them. Notice here that Rusool Allah (saw) only made shura with the Ansar. This shows that shura is not done with everyone, only with the pertaining people to every situation. Since Rasool Allah (saw) was offering the harvest of Medina which belongs to Aus and Khazraj he (saw) needs to seek their counsel.

He told them their proposal, they responded, "Messenger of Allah, is this something that you wish to do, something Allah has ordered you to do, which we must take into effect or is it something you are doing for our sake. If it something form Allah Zaujal we'll accept it, but if its your opinion and you are doing it for our sake, then its no." Rusool Allah (saw) said, "Yes, I'm doing it for your sake." Sa'd ibn Muadh said, "Messenger of Allah, we used to be disbelievers in Allah, and worship idols on with those people, not worshipping or knowing Allah. At the time, they would never have dreamed of eating a single date of ours, except as a guest or with purchase. Should we give them our property now? After Allah has honored us with Islam, led us to Him and given us esteem through you and through Him? We will have none of this. By Allah, all we will give them is the sword, until Allah decides between us and them."

So they were saying that these people would not have dreamed of even taking a date from us, except as a guest or from purchase, so how can we just give them Muslim property just so they can leave. Rusool Allah (saw) said, "As you wish." Sa'd ibn Muadh took the documents from Rusool Allah (saw) and he erased the writing from it and saying, "Now let them fight us." Rusool Allah (saw) was willing to negotiate but the Ansar were insistent to fight, this shows the strength of their imaan. They were not willing to negotiate with the people who are with falsehood. May Allah have mercy on them.

Because the Muslims through their imaan, qualified in the eyes of Allah Zaujal to attain victory, Allah would help them. So from every angle Muslims had no chance to win, but because they deserved to win, Allah helped them. SubhanAllah! We should have taqwa in Allah, Allah will help you from the way least expected. A man came to Rasool Allah (saw), his name was Nuaim bin Masud, this man is from Ghatafaan. He comes to Rasool Allah (saw) and says, "Messenger of Allah, I have accepted Islam, but my people do not know of this. Give me whatever orders you wish."

This man comes out of nowhere and says I am a Muslim. SubhanAllah! Come to think of it, it was a wrong time to become a Muslim, as the Muslims were weak and they were under siege but he came forward because he was a soldier of Allah. Only Allah knows His soldiers, we don't know them. The Messenger of Allah said, "You are only one man, use trickery to relieve us from them, if you can. War is deception." Rasool Allah (saw) said to him that you're just one man, so it wont really make a difference to the army but if he can use some technique to weaken his people, then he should. He (saw) claimed war is deception, in other words Rasool Allah (saw) was saying that deception can be used if Nuaim can relieve the Muslims of Ghatafaan.

Nuaim (ra) left and he went to the Jews with Banu Quraida, "you know me and I know you, and you know our friendship and you know that I will only give you a sincere advice. What you have done is wrong. You have decided to fight against Muhammed (saw) but you are living in Medina, your women, children and property are here. While Quraish and Ghatafaan are coming over to fight but their women children and property are somewhere else. Now Quraish and Ghatafaan are going to try to seize the opportunity to defeat Muhammad (saw) but if that opportunity doesn't arise, they are going to pack up and leave and you

know what will happen if they leave. Muhammed (saw) will attack you first since you are right there with him in Medina, and you know that you could not face off alone against Muhammed (saw).” They said, “What you are saying is true, what shall we do?” Nuaim (ra) said, “You want to make sure that Quraish and Ghatafaan are willing to fight until the end, until you achieve the objective. Not just try to win, if it doesn’t work out then they leave. You want to make sure that they stay behind and fight with you and not betray you and me.” They said, “Alright but how can we guarantee that?” he said, “Ask them to leave some of their men with you as assures.” This was a practice that existed in those days, so it was nothing unusual. Nuaim told them to take some men of the Quraish and Ghatafaan as assurance that they will fight till the end. The Jews agreed.

Now Nuaim (ra) leaves the Jews and goes to the Quraish, he tells them, “You know how close our friendship is, and you understand that I would be sincere in my advice to you and I would only tell you the truth. I come here because I have something to disclose to you and I want you to keep this information classified.” They said, “Yes Nuaim, we trust you and you know that, go ahead.” Nuaim (Ra) said, “The Jews have regretted the fact that they have abrogated their agreement with Muhammed (saw) and now they are involved in negotiations with him to bring back the agreement. And they have offered Muhammed to hand over; some of your men to him (saw) to be executed as their sign of their sincerity and repentance of their deeds. So if the Jews come to you asking for hostages, do not give them any.” Then Nuaim (ra) goes to Ghatafaan and tells them the exact same thing.

The siege was taking a long time and the Quraish were getting sick of it. Remember Quraish didn’t come to Medina to lay siege to it, they came in to fight, and they were surprised to find this moat in front of them, they weren’t prepared to wait for a long time. They didn’t have the supplies and provision. Iqramah bin Abi Jahl was sent to head a delegation to go and meet with the Jews of Banu Quraida and said, “We are getting tired of this long siege our camels and horses are dying. We want to wage an all out war so get ready and we want to attack today.” They Jews said, “No, you know we don’t fight in the Sabbath, and some of our people that did fight in the Sabbath, this and this happened to them plus we’re worried that you might not stay the course to ensure that you are willing to fight until the end, we want you to hand over some of your men, as a guarantee.”

Iqramah went and conveyed the message to Abu Sufyan and Abu Sufyan said, “This is it, this is what Nuaim told us. That the Jews have betrayed us, and they want to hand over our men to Muhammed (saw).” Abu Sufyan sent the message to Banu Quraiba that, “we are not going to send one single man, not one single person.” The Jews said, “This is exactly what Nuaim told us, these men are not serious and they are going to leave us alone to suffer the attacks of Muhammed (saw).” The same thing happened with Ghatafaan and therefore one single man was successful in breaking up this coalition.

This help was part of the Qadr of Allah, because the Muslims had passed the test of imaan, patience, perseverance and trust in Allah Zaujal.

Lessons from what Nuaim did and the negotiation with Ghatafaan

- Rusool Allah (saw) negotiated with Ghatafaan because they were there only for financial gains but the Jews and Quraish wanted to breakdown the foundation of Islam Therefore Rusool Allah (saw) didn’t even attempt to negotiate with them. You need to know the objectives of your enemy.
- Rusool Allah (saw) told Sa’d ibn Muadh and Sa’d ibn Ubada that the reason he (saw) was making this offer was for the sake of the Muslims. Rusool Allah (saw) said, “as if the Arabs were shooting you from one single bow.” Meaning the Arabs had unified against the Muslims, so Rusool Allah (Saw) wanted to break this coalition. It is important for the leader to have hikmah and if it’s possible to neutralize a particular party from the enemies, rather than have them all face it once, then such a plan can be part of the strategy. Why fight everybody at once? Muslims could deal

with Ghatafaan later. The Muslims should not try to make enemies, as long as it doesn't go against any principles.

- The leader should have the capability of taking advantage of the abilities of his soldiers'. Rusool Allah (saw) did not give Nuaaim (ra) a sword and tell him to fight; he (saw) knew where to use this person. Everyone should be put in the right place, for the right job.
- Rusool Allah (saw) used a powerful weapon against the enemies and that is dua. Rusool Allah (saw) was saying, "Oh Allah. Revealer of the Book, quick to take account, defeat the clans, Oh Allah, defeat them and shake them." Allah Zaujal accepted this dua and sent soldiers which the Muslims couldn't see. Allah Zaujal said in *SURAH AHZAB (33:9)*

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ
فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا



O you who have believed, remember the favor of Allah upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is Allah, of what you do, Seeing.

Allah Zaujal sent armies that the Muslims did not see, Allah sent wind for the Muslims. Allah sent soldiers. Muslims had a battlecry in Khandaq and that was, "They will now be victorious."

Ahmed narrated: A man from Kufa, asked Hudhaifa bin Al-Yaman, "Have you actually seen the Messenger of Allah? And were you really a companion of his?" (So this narrations is of the time of the tabaeen.) Hudhaifa said, "Yes nephew." This man said, "How did you treat him?" Hudhaifa said, "It was difficult for us, I swear by Allah but we tried our best." This tabaee said, "I swear, if we lived at his time, we'd never had let his foot, so much as touch the ground, we'd have carried him on our soldiers." So this man had heard stories of how the sahabah treated Rusool Allah (saw), so this man thought that if Rusool Allah (saw) had come in his time then they would have treated Rusool Allah (saw) much better than the sahabah.

Hudhaifa wanted to teach this man a lesson, and that it is easier said than done. Because now the sahabah were the ones who passed on Islam to the tabaeen, and the tabaeen were seeing the fruits of this mission, so they think that they would have done more. This tabee didn't understand that these sahabah had to fight their own fathers, brothers. They had to give up their wealth, and their lives. Now it is easy to say, that if he was there he might have acted differently. Hudhaifa wanted to give an example to the tabaee of how difficult it was for them.

Hudhaifa said, "Nephew I swear I see us now, with the Messenger of Allah at Khandaq and after he had prayed for part of the night, he turned to us and said, 'Who will volunteer to go and see what the enemy is doing and then come back?' The Messenger of Allah stipulated that if the volunteer would come back he (saw) would ask Allah the man be his (saw) companion in Paradise. But so severe was the fear, cold, and hunger that not one person volunteered." Rusool Allah (saw) was asking for a volunteer to go and check on the enemy in return for PARADISE, but no one volunteered that was how hard it was. The sahabah couldn't think straight because of the cold, hunger, and fear.

Hudhaifa said, "Since no one had risen, he (saw) called upon me, and once he had done so, I had no alternative but to do so. He then told me, 'Hudhaifa go and infiltrate the enemy, go and see what they are doing, but don't cause any trouble then return to us.' So I did. The gale and Allah's soldiers were greatly damaging them (the enemy), leaving them no fire, nor pots nor tents of right. Abu Sufyan rose and said, 'Quraish, every man check out the person sitting next to him.'" Abu Sufyan was worried that in such a wind and condition the enemy can come and infiltrate them. Hudhaifa (ra) said: "At this I took the hand of the man next to me and asked him his name." So Hudhaifa (ra) acted very quickly and asked the man his name, before he would ask his name. Smart move.

Hudhaifa (ra) said, "He told me who he was, Abu Sufyan then said, 'we are not in a permanent camp, our horses and camels are dying and Banu Quraida are at odd with us, and we've heard things about them that we don't like. You can see what we've lost due to the gale, how our cooking pots wont stay upright, and we cant keep fires burning and our tents standing. You should leave as I am about to do.' He then went to his camel which was hobbled, mounted it, struck it so that it arose on three legs since he only unhobbled it, when it was standing. If it had not been for the promise for the Messenger of Allah, make not to cause trouble, i could have shot him with an arrow. So I returned to the Messenger of Allah, and found him standing in prayer shrouded in a wrap belonging to one of his wives. When he (saw) saw me, he asked me to come in and sit at his feet and through an end of the wrap over me. He then bowed and prostrated while I was under, when he was finished I related the news to him. When Ghatafaan had heard what the quraish had done, they hurried off home."

The other narration in Muslim is by the father of Yazid At Thaini, he said, "We were with Hudhaifa when a man told him, 'if I had been alive with the Messenger of Allah, I would have fought along side him, heroically.'" Hudhaifa said, "Would you, indeed? Once we were there at the battle of Ahzab with Rusool Allah (saw) it was night time and there was a fierce cold gale blowing. He (saw) asked us 'Is there no man, who would bring me news of the enemy and be with me on Judgment Day?' When none of us repoded, he asked the same question the second and the third time, then he (saw) said, 'Hudhaifa, you go and bring us news of the enemy, since he had called on me by name, I had no alternative but to get up. Bring me news of them without giving them any calls for alarm about me.'

So I left made my way to them, feeling as if walking through a public bath (he was feeling hot). I found Abu Sufyan there warming his back to the fire, I placed an arrow in the center of my bow and was about to release when I remembered how Rusool Allah (saw) had told me not to give them any alarm about it. If I had shotted, I would have hit him. I then left to return to Rusool Allah (saw) and again the feeling of walking in a public bath, overcame me. When I arrived back, I felt very cold and chilled once again. I told this to him, and he put over me part of the cloak he was wearing as a he prayed. He slept right on through till morning when he spoke to me saying, 'up you get sleepy head.'"

So Hudhaifa (ra) was telling this tabae how their situation was, and that he needs to realise that its easier said than done.

So Ghatafaan and Quraish leave, Rusool Allah (saw) wakes up in the morning and takes a look at the empty camp ground, no one was left. Rusool Allah (saw) said, "There is no one worthy of worship except Allah, His promise came true, and He gave victory to His servant, and He defeated the coalition alone." It was Allah who did this.

Miracles at Ghazwat Al-Khandaq

- When the muslims were digging the trench, Jaber ibn Abdullah saw the condition of Rusool Allah (saw). People had tied one stone to their stomach while Rusool Allah (saw) had two stones tied to his stomach. Jaber goes back to his wife and tells her, "I have seen Rusool Allah (saw) in an intolerable condition. Do you have any food for him?" She said, "All what I have is some barley and a small goat." Jaber goes and slaughters the goat, and he tells his wife to prepare some dough for

baking bread, while the meat was cooking. Jaber went to Rusool Allah (saw) and said, "I have some food for you, so you can come along with one or two of your companions." Rusool Allah (saw) asked him how much food he has, when Jaber (ra) told him, he (saw) said, "Oh that's plenty. Tell your wife not to move the meat from its place until I come." And then Rusool Allah (saw) stands up and to the amazement of Jaber, Rusool Allah (saw) said, "Oh Muhajirun! Oh Ansar! Jaber has prepared some for you."

Jaber asked Rusool Allah (saw) to bring one or two companions and he (saw) had invited the entire camp. Jaber runs back home very embarrassed, he didn't know what to do. Jaber told his wife, so she said, "Did he ask you how much food we have?" He said, "Yes." She then said, "Allah and His Messenger know best." Jaber said, "Those words comforted me."

Rusool Allah (saw) comes in and he would pour the soup and the meat and crush bread over it, he told the sahabah to come in, in groups. The sahabah were very hungry so Rusool Allah (saw) told them to slow down. They would come in, in groups of ten; Rusool Allah (saw) prepared the food for them, and brought it for them. They would eat and leave, then another ten came in, Rusool Allah (Saw) would prepare meal for them again they would eat and leave and so on. When they were done Rusool Allah (saw) went back and the pot was full as it was and the bread was still baking in the oven. So Rusool Allah (saw) told the wife of Jaber to feed her neighbors. This was a miracle of Rusool Allah (saw).

- When they were digging the trench, a bolder stood in their way, and they could not move it, or break it. The sahabah went and told Rusool Allah (saw) about it, he (saw) went there grabbed an axe, and said 'Bismillah' and struck it, a lightening came out, Rusool Allah (saw) said, "Allah u Akbar." He then struck it again, light came out, and he (saw) said, "Allah u Akbar", he (saw) struck it a third time and then it disintegrated into dust and Rusool Allah (saw) said, "Allah u Akbar." Salman asked Rusool Allah (saw), "Oh Messenger of Allah, why were you saying Allah u Akbar and what was that light?" Rusool Allah (saw) said, "The first time I struck it, I was given the glad tidings of conquering the Roman Empire, and I could see the red palaces of Syria right here, the second time I said Allah u Akbar, I was given the glad tidings of conquering the Persian Empire and I was able to see its white palace from right here and the time I said Allah u Akbar was that I was given the glad tidings of conquering Yemen and I was able to see the gates of Sinah from right here."

Notice here that Rusool Allah (saw) was given the glad tidings at the worst of times, when the morale was low, when you are beseiged. But that was the whole point of giving glad tidings that is when glad tidings should be given. When you are weak and you're almost going to give up. In the time of today, if the Muslims are weak and feel defeated then we should give them the glad tidings that Rusool Allah (saw) gave us, "This religion will reach as far as night and day can reach. Allah has shown me the entire Earth and He told me the kingdom of my nation will reach all of it." Victory belongs to this ummah.

- When Rusool Allah (saw) saw Ammar bin Yassir working very hard he said, "Oh Ammar, you will be killed by the aggressing party." That was it, that is all he said. Ammar lived through the time of Rusool Allah (saw), Abu bakr (ra), Umer (ra) Uthman (ra) and in the time of Ali (ra) he joins in the army of Ali (ra) and was killed by the army of Muawiya. So this Hadith tells us that the party of Ali (ra) was right, while the party of Muawiya was wrong. This was news of the unseen given to Rusool Allah (saw).

Lessons from the story of Hudhaifa

- Discipline: Rusool Allah (saw) told him not to cause any trouble. Hudhaifa (ra) could have easily shot Abu Sufyan but he didn't because of the instructions given to him by Rusool Allah (saw).
- His fast response, to what Abu Sufyan said. As soon as Abu Sufyan told everyone to check who is standing with you, Hudhaifa was the one who took the initiative and acted wisely.
- Difference between fury and reality. That Tabaeen was talking about fury while Hudhaifa was talking about reality. Don't assume things until they happen, and don't have too much confidence in your emaan until you are tested.

Lessons from Ghazwat Khandaq

- For the Jews to ally themselves with the mushriqeen against the Muslims is contradictory, when they are closer to the Muslims in terms of similarities of religion. But this shouldn't surprise us. This is happening till today, contradictory theories and political views will come together to fight the religion of truth. Today, the 'democratic' west, the 'human rights' of west, is allying itself with the most autocratic and oppressive regime on the face of the earth. For the sake of fighting Islam.
- Make use of available technology. Rusool Allah (saw) approved the idea of Salman Farsi bringing in a foreign idea, an idea that belonged to the kuffar. Since it wasn't an issue of religion but rather a matter of strategy, Rusool Allah (saw) adopted that idea which was novel to Arab warfare.
- The example of leadership given by Rusool Allah (saw), not for the sake of bringing tv cameras to show people, Rusool Allah (saw) did this sincerely to teach us how a leader should act. He went hungry like his companions and when he finds food, he shared it with them.
- He was raising their morale by nasheeds. They were chanting those words of poetry to raise their spirits. He is the person whom the followers take refuge in when things get tough, so if he (saw) gives up, then the companions will to the same.
- Rusool Allah (saw) before finding out Banu Quraiba's treachery, told Sa'd bin Muadh, Sa'd ibn Ubada, and Abdullah bin Rawaha to hint Rasool Allah (saw) without letting people know of their treachery and announce it publicly if banu Quraida is sticking to their word. So that the Muslim's morale does not weaken. When Rusool Allah (saw) heard of the news, he said, "Receive the glad tidings." So Rusool Allah (saw) was optimistic, this helped the sahabah (ra) stay firm.
- Difficult times show what is in the hearts of men: Ibn Ishaq said, "When condition worsened, so did the attitude of many people and they began saying ugly things." Ugly things in terms of aqeedah. Ugly things that show the weakness of personalities. We need to prepare ourselves, our imaan for difficult times.

We talked about the verses revealed related to the munafiqeen, Allah also revealed verses for the believers at Ahzab. Allah Zaujal says: in *SURAH AHZAB (33:21-23)*

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

There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.

This ayah is saying that we have a good pattern of conduct in Rasool Allah (saw) for us to follow in our life. So this ayah is telling is to follow the sunnah. Now was this verse revealed because one of the Muslims did not use the miswaak? Was this ayah revealed because one of the Muslims did not have their clothes above the ankle? Was this ayah revealed because one of the Muslims did not have a beard? All this is a part of sunnah but what was the reason this ayah was revealed. The reason why this ayah was revealed according to Ibn Jareer At-Tabari is, "Allah was reprimanding the believers who stayed behind and didn't go and join the camp that was right next to the Trench. So Allah was telling them that they should follow Rasool Allah (saw) and be with him (saw).

Ibn Abi Hatim narrates that, As-Suddi, a mufasssureen said, "It means here that you should be standing next to him (saw) and fighting." This was the context in which the ayah was revealed. So nowadays unfortunately people talk about sunnah, but they neglect the issue of Jihad fi sabi lillah as being part of the sunnah of Rasool Allah (saw). Sunnah should be taken as a whole package.

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

And when the believers saw the companies, they said, "This is what Allah and His Messenger had promised us, and Allah and His Messenger spoke the truth." And it increased them only in faith and acceptance.

When the munafiqeen saw the coalition they said that: Allah has lied to us, Rasool Allah (saw) has lied to us. They were having doubts in the promise of Allah. While the believers' faith increased and said that this is exactly what Allah promised us. What does this mean? Allah said in SURAH BAQARAH (2:214): *Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allah?" Unquestionably, the help of Allah is near.*

Allah tested them the limit, that they ask Allah when He will give them victory. The sahabah were saying that this is what Allah promised us. So it only added to their imaan.

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

Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration –

CD 18

We mentioned that Banu Quraida, the last Jewish tribe remaining in Medina did participate in the Battle of Trench alongside the Quraish and Ghatafaan. Let's go back to a conversation that occurred between Huayy bin Akhtab and Kab ibn Asad, who's the head of Banu Quraida. Huayy bin Akhtab belonged to Banu Nadhir, and we know that they were besieged and then they left. Some went to Ash-Shaam and some went to Khaibar. Huayy bin Akhtab was one of those who stayed in Khaibar, and he carried on his fight against Rusool Allah (saw). Huayy bin Akhtab was the one who was discussing with Abu Yasser the day Rusool Allah (saw) entered Medina. Abu Yasser asked him if Rusool Allah (saw) is the Prophet. Huayy bin Akhtab said, "Yes its him." Abu Yasser asked if he was sure, Huayy said, "Yes I'm sure." Abu Yasser asked, "What are you going to do?" Huayy said, "I'm going to be his enemy until the end of my life." So he knew!

Huayy bin Akhtab was true to his promise, so he went to Ka'b bin Asad, when Ka'b ibn Asad sees him approaching, he locks his gates. Huayy knocks on the door and said, "Open for me, damn you." Ka'b said, "Damn you, Huayy, you're an evil man and bring misfortune. I've made a pact with Muhammed and I am not going to break my agreement with him. I've never found him to be anything but trustworthy and truthful." Huayy said, "Damn you, open so that I could talk to you." Ka'b said, "I will not." Then Huayy insulted Ka'b saying, "I swear the reason why you're locking me out, is that you are scared that I would share your dinner with you." This embarrassed Ka'b and he opened the door. Huayy said, "I bring you glory of all times and a sea of good news." Kab said, "What are you talking about?" Huayy said, "I bring

you Quraish with their chieftains and their nobles, whom I have left encamped at the streams of Ruma along with Ghatafaan with their chief and nobles whom I have positioned at **Dhum kinakmah** near Uhud. They have made a treaty that they will not leave until we completely destroy Muhammed and those with him."

Ka'b responded back, "What you bring me, I swear by Allah is shame forever and a cloud that has lost its rain, so its thundering and lightening and there is nothing in it. Damn you Huayy, leave me to maintain my pact with him. I have never found Muhammed to be anything but trustworthy and honest." Huayy would not take no for an answer, he insisted for Banu Quraida to break this pact with Muhammed (saw). This shows how evil this man was.

Now the Battle of the Trench was over and Rusool Allah (saw) heads back home and he takes off his armor and takes a bath. Aisha (ra) said in Bukhari, "When the Prophet (sa) returned from the Trench and he (saw) had put down his arms and taken a bath, Jibrael came to him and said, 'so you have put down your arms, we've not done so, I swear by Allah, go forth to them.'" Rusool Allah (saw) said, "Where to?" Jibrael (as) said, "Over there", and he gestured towards Banu Quraida. Rusool Allah (saw) and the Muslims suffered a lot during the siege of the Trench, they were exhausted, cold, and hungry. Now when they finally get the time to rest, Jibrael (as) comes and tells them to fight Banu Quraida, so no rest for them yet.

Rusool Allah (saw) felt the matter was so urgent, he told the sahabah (ra), "Do not pray Asr, except at Banu Quraida." So the sahabah left, but sunset was approaching and they did not reach yet to Banu Quraida. They discussed the order of Rusool Allah (saw). Some said that they have to pray Asr now, because its already sunset, and what Rusool Allah (saw) meant was to hurry up. The others said, no we will pray at Banu Quraida just as Rasool Allah (saw) said. So both wanted to follow what they understood to be the meaning of the hadith of Rasool Allah (saw). When they returned and brought the matter up with Rasool Allah (saw), he (Saw) didn't reprimand anyone of them. He didn't disapprove any one. This tells us that disagreements in shari'a were and always will be present but as long as you do your best in what you believe is right then there is no harm. We shouldn't accuse people of being wrong, maybe both sides are right. There is room for different interpretation in fiqh, but one should follow the opinion because they believe it to be true.

Rusool Allah (saw) laid siege to Banu Quraida. Allah Zaujal says in *AL-AHZAB (33: 26-27)*

وَأَنزَلَ الَّذِينَ ظَاهَرُوهُمْ مِّنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ
فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾

And He brought down those who supported them among the People of the Scripture from their fortresses and cast terror into their hearts [so that] a party you killed and you took captive a party.

وَأَوْرَثَكُم أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَّمْ تَطَّوُّوهَا وَكَانَ
اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢٧﴾

And He caused you to inherit their land and their homes and their properties and a land which you have not trodden. And ever is Allah, over all things, competent.

Allah cast terror into the hearts of the enemies. The siege lasted from 25 or 27 narrations.

Ka'b ibn Asad gathers his people and gives them options. He said, "You are aware of the difficult position in which we find ourselves, I'm offering you three possibilities to choose from. The first one is to believe in this man, Muhammed, and to follow him by Allah now we are certain that he is a prophet and he is sent by Allah. He is indeed the one described in our own Book, if you do so, you spare your own lives and protect your children and families." The people objected to this and said, "We will never abandon the Old Testament and substitute anything else for it." Ka'b said, "Since you refuse me this possibility, I suggest to you that we kill our women and children and go out to fight Muhammed (saw) and his followers. If we do so we can fight much harder, since we have no responsibility behind us. We can fight him, until Allah rules between us. If we are exterminated, then we will face death without any worry of our offspring. If on the other hand we achieve victory, we will soon find new women and new children." They said, "What would be the purpose of our lives, if we kill these poor women and children?" Kab said, "If you refuse this also the only thing I can suggest to you is that since tonight is the Sabbath night, it may well be that Muhammed and his followers may relax their watch, thinking we will not do anything serious on the Sabbath night, let us then take him by surprise and fight them to the bitter end."

They said, "You want to spoil our Sabbath, and violate it in a way that has never been done before? Except by those whom you know, received the punishment." One of them, his name is Nabbash bin Qays said, "How do you expect us to take them by surprise, when you can see that they are getting stronger everyday? In the early days of the siege they were in their positions during the day, and retreating at night. Now we see them maintaining the siege day and night. The surprise element is not in our hands." Kab bin Asad, "None of you has made affirmed decisions since he was born." So now they were thinking of surrendering. They sent to Abu Lubaba, one of the sahabah and their friend previously in the time of Jahiliya. They seek his advice. Abu Lubaba goes there, they come out with their women and children crying and sobbing. It was an emotional situation. When they asked Abu Lubaba and said, "What do you think Muhammed will do, if we surrender?" Abu Lubaba pointed towards his throat and made a gesture meaning, he (saw) will slaughter you. As soon as he did that he realized he has betrayed Allah and his Messenger. He shouldn't have said that.

He rushed back and tied himself to a pillar in Masjid e Nabvi, and said, "I am not going to untie myself, until Allah Zaujal accepts my repentance." Abu Lubaba (ra) remains tied up for six days in the masjid, his wife would go to him, for every salah and untie him, and then after every salah she would tie him again. This continued until one night Rusool Allah (saw) was at the house of Umm e Salama and he smiled. She asked him, "Oh Rusool Allah, what is it?" He said, "Allah Zaujal has accepted the repentance of Abu Lubaba." Umm e Salama said, "Shouldn't I go and deliver the good news to him?" Rusool Allah (saw) said, "Yes, if you want to." So she opens the door of her room, which was right across the masjid and she delivered the news to Abu Lubaba (ra). The sahabah (ra) rushed to untie him, but he said, "Do not do so, until Rusool Allah (saw) comes and does that himself." So when Rusool Allah (saw) went to pray Salah tul Fajr, Rusool Allah (saw) untied Abu Lubaba (ra). Now there is a pillar in Masjid e nabvi and it is called 'Pillar of Tawbah'. This was the pillar by which Abu Lubaba tied himself to.

Still Banu Quraida, though they got a hint, they agreed to surrender. But they agreed to surrender when they knew that Sa'd ibn Muadh would be the one, who would rule in their case. Sa'd ibn Muadh was their ally in the time of Jahiliya. They surrendered, and were tied up, and Sa'd ibn Muadh was given full authority to rule in their case.

Sa'd ibn Muadh was injured during the siege in the battle of the Trench, he was shot in his arm. Sa'd had made a dua then, "My Lord, if we are to fight Quraish again, spare me now for that fight. There are no people I like to fight for your cause more than those who have opposed your Messenger, rejected him and forced him out of Your hometown. If You have willed that this encounter between us and them will be the

last, I pray to you, my Lord, to make this wound of mine, my way to martyrdom. But do not let me die, until I see our affair with the Quraida have a happy ending for Islam.”

Sa’d ibn Muadh was bitter at what they did, when they betrayed Rusool Allah (saw) at the bleakest of moments. Rusool Allah (saw) had prepared for Sa’d ibn Muadh a tent in Masjid e Nabvi, and he was placed in that tent so he could be taken care of, and Rusool Allah (saw) would come and visit him. Sa’d ibn Muadh’s injury was a bit better, but he still needed to be carried. He was carried to where Rusool Allah (saw), the Muslims, and the Jews were. Sa’d (ra) while he was being carried was told by Al-Aus to be kind and giving him advice. In one narration, the Aus came to Rusool Allah (saw) and said, “Hand over Banu Quraida to us, as you have handed over Banu Qaynuqa to our brothers in Khazraj.” Banu Qaynuqa was handed over to Abdullah bin Ubayy, the head of the hypocrites. Abdullah bin Ubayy had set them free. Now the Aus and Khazraj would compete in everything. Even Al-Aus wanted such an opportunity. Rusool Allah (saw) handed over the authority to Sa’d ibn Muadh and Sa’d ibn Muadh was the head of Al-Aus. So when people from Al-Aus were advising Sa’d to be kind, Sa’d ibn Muadh was silent throughout their advices. In the end, Sa’d ibn Muadh (ra) said, “It is time for Sa’d to disregard any possible criticism in serving Allah.” As soon as he said this some of Al-Aus went back delivering their condolences, saying he is going to kill them.

Sa’d statement meant that he (ra) will do what will please Allah Zaujal, he will not look into the politics of it. I am not going to look at what people will say about it. So just this statement was enough for the sahabah to understand what he meant. They all knew that the crimes committed by Banu Quraida were sufficient enough to punish them by death.

Sa’d (ra) was brought in and, Rusool Allah (saw) said, “Stand up before your master.” We know that Rusool Allah (saw) has discouraged his ummah to stand up before his leaders. This situation was a however exceptional. Here Rusool Allah (saw) told them to stand before Sa’d ibn Muadh (ra), so they all did in two lines, and then they told Sa’d to give his ruling. Sa’d ibn Muadh (ra) looked towards the Jews and said, “Do you accept my ruling?” They said, “Yes we do.” Then he points towards the Muslims and said, “Do you accept my ruling?” He did not look at the Muslims because of Rusool Allah (saw), he didn’t want to look at him (saw), he was too shy, and embarrassed to ask Rusool Allah (saw) this question. So out of respect he didn’t look up at him. Rusool Allah (saw) said, “Yes we do.”

This was a very critical moment as this decision will affect the future of an entire tribe that has lived in Medina for hundreds of years. Said ibn Muadh (ra) said, “I hear by rule that all the men of the Quraida are to be killed. Their properties’ to be divided and their women and children be enslaved.” Rusool Allah (saw) said, “You have ruled the same ruling from Allah Zaujal from on top of seven heavens.” This is the ruling which would please Allah.

The way they would separate the men and the children was by seeing if a person has grown hair, facial hair, or pubic hair. In Abu Dawud they said Atayy Al- Quradi said, “They uncovered my pubic area and since I didn’t grow any pubic hair, they set me free.” The number of men which were executed varied from 400-900 according to different narrations.

Only one woman was executed and that is because she killed one of the sahabah (ra), by throwing a stone on top of him. This woman was sitting with Aisha (ra) and Aisha (ra) had no idea, what this woman had done. This woman was laughing and joking, and all of a sudden her name was announced. Aisha (ra) asked, “Why is your name being announced?” She said, “They want to kill me.” Aisha (ra) said, “Why would they kill you?” She said, “Because of a crime that I have committed.” Aisha (ra) said about her, “I will never forget how high spirited she was, even though she knew she was facing death.” So all of the men were killed except a few who became Muslim, they were just a few of them. They were then treated one of the ummah, there is no racism in Islam.

One of the women, her name was Rehana, she was taken by Rusool Allah (saw) as a slave. Rusool Allah (saw) invited her to Islam, in the beginning she refused but eventually she became a Muslim. Rusool Allah (saw) gave her the option, do you want to remain as a slave, or do you want to be freed and I will marry you. She preferred to remain as a slave, and she did remain as a slave of Muhammed (saw) until he died.

One of the sahabah (ra) appealed for a Jewish man; this was because this man had done him a favor in the time of Jahiliya. So the sahabah wanted to pay him back for that. The sahabah was Thabit bin Qays and he went to Rusool Allah (saw) to appeal for Az-Zubair bin Bata. Zubair was an old man, who had become blind; Thabit went to Rusool Allah (saw) and asked him to spare the life of Zubair. Rusool Allah (saw) agreed, but then Zubair told Thabit (ra), "What would an old man who would have no son and no family do with his life?" So Thabit went to Rusool Allah (saw) and asked him to free his wife and his children. Rusool Allah (saw) agreed. Then Az-Zubair said, "What should become of a household in Hijaz, that has no property, how could they survive?" So Thabit goes to Rusool Allah (saw) and asks for the property of this man to be released. Rusool Allah (saw) did that too.

So now Zubair is free, his wife and children are free, and his property is back. But then Az-Zubair asked Thabit, "What became of Kab bin Asad? Whose face was like a mirror that reflects the faces of the tribe's virgins." Thabit said, "He has been killed." Az-Zubair said, "Then what of our vanguard in the attack and our protector in plight Azzaal bin Shimaual?" Thabit said, "He has been killed." Az-Zubair said, "So what became of the two counsels?" He said, "They have been dispersed and have been killed." Then Az-Zubair, "I ask you then Thabit, by your obligation to me to let me join my own people, there is no good in life for me now, that they have gone, and I can't stand postponing joining my loved ones for so long, as it will take to fill an empty bucket being born along by a camel." So according to Az-Zubair's wish, Thabit ibn Qays went up to him and cut off his head. When the news of this reached Abu Bakr (ra), he said, "He'll meet them by Allah, in the fire of Hell, where he will dwell in forever."

Four fifth of the ghanimah (war booty) was divided among the fighters and one-fifth went to the Messenger of Allah, and Ibn Ishaq narrates how he (saw) used it. Ibn Ishaq said, "The Messenger of Allah, dispatched Saeed bin Zayd, with the captives taken from Banu Quraida to Najd, where he sold them, in exchange for horses and weapons. The Messenger of Allah had chosen for himself one of their women, Rehana. He stayed intimate with her, until he died, she still being at that time, in his household. The Messenger of Allah had suggested that she accept Islam, but she had refused. Eventually she did accept Islam, and this brought great pleasure to him. He suggested releasing and marrying her, but she chose to continue in slavery, considering that easier for her. She remained with him until the Messenger of Allah died." Islam had changed the ruling of slavery so much, that here you have a person who chooses to remain a slave rather than being freed.

Lessons

- Why was the punishment so severe? Why were 400-900 men slaughtered? Why were the women and children enslaved? Why was their property taken? We can answer in one word and that is **treason**. Banu Quraida were citizens of the Islamic state and they committed treason, and it is an accepted rule that the punishment should be befitting of the crime. They have committed treason against the Messenger of Allah! We aren't dealing with an ordinary man or a particular head of state or a king. Muhammed (saw) was the most beloved creation of Allah to Allah, and they betrayed him (saw). They lied to him, and conspired against him. Ibn Kathir said, "All that was due to their disbelief, their breaking of pacts between themselves and the Messenger of Allah, and their allying themselves with the clans against him. None of that did them any good, but brought the wrath of Allah and His Messenger down upon them A bad bargain for them in this world and the next."
- Sa'd refused to be lenient in his ruling, because he knew that leniency in such matters is weakness, it is not a sign of mercy. In such situations we should be firm. So the perception that some Muslims

have that, Muslims should be lenient so that Islam doesn't get a bad name. They want people to think that Muslims are tolerant and peaceful and they don't want people to call us terrorists. This is a sign of WEAKNESS. We can see Muslims leaders be soft and in return the enemy becomes arrogant. Sometimes the sword needs to be used, and sometimes the word of wisdom needs to be used. Sometimes the pen and sometimes the sword, it depends.

Uthman bin Affan says, "Sometimes Allah can fulfill some of the objectives of religion, through the sultan, through the authority that cannot be fulfilled through the Quran." So there are some lessons in the statement of Sa'd. When he said, "My Lord, if we are to fight Quraish again, spare me now for that fight. There are no people I like to fight for your cause more than those who have opposed your Messenger, rejected him and forced him out of Your hometown..." Sa'd being the head of one of the Ansar, wanted to carry on fighting Quraish, if there is any fighting left. He wanted to fulfill his pledge to Rusool Allah (saw) of protecting him. Then sa'd said, "If You have willed that this encounter between us and them will be the last, I pray to you, my Lord, to make this wound of mine, my way to martyrdom." So here he asked Allah to make him die if there is no fighting left with Quraish. This shows us that Sa'd ibn Muadh had no purpose in living except to fight Jihad fi sabi lillah. He doesn't want to live earn money or marrying. He wants to live for a noble purpose.

Said (ra) then said, "But do not let me die, until I see our affair with the Quraida have a happy ending for Islam." Banu Quraida was his ally, but now since his alliance was with Rusool Allah (saw), he was asking Allah to not make him die till he sees a happy ending for Islam against Banu Quraida. SubhanAllah, Allah made him, be the person to rule for Banu Quraida.

This battle of Banu Quraida was special for the following reasons;

- It was commanded by Jibrael
- Jibrael accompanied the Muslims: Anas ibn Malik says in Bukhari, "It was as though I could see the dust rising in the street of Banu Ghanam due to the marching of Jibrael's troops when Rusool Allah (saw) set out for Banu Quraida.
- The execution of Banu Quraida was a command from Allah delivered from the tongue of Sa'd ibn Muadh. This was what Allah wanted.
- This battle removed the last tribe of the Jews from Medina.

Some virtues of Sa'd ibn Muadh (ra)

- Sa'd ibn Muadh was the head of Al-Aus, after the ruling was delivered on the Jews of Banu Quraida, the injury of Sa'd which was almost entirely healed, SubhanAllah it again opened, and it caused the death of Sa'd ibn Muadh (ra). The dua of Sa'd was fulfilled.
- First of all, there was no more fighting with the Quraish, he died as a shaheed because of his wound, and he saw a happy ending of Islam with Banu Quraida.
- Rusool Allah (saw) said, "Stand up for your master." He is the only man for which Rusool Allah (saw) told the sahabah (ra) to stand for.
- When Rusool Allah (saw) heard the news of Sa'd ibn Muadh dying he rushed towards him with the sahabah, and he told them to come along with him. Rusool Allah (saw) was walking so fast the shoes of the sahabah

were tearing and their garments were falling down. They complained about it, Rusool Allah (saw) said, "I want to go there, I'm afraid that the angels will reach there before us." So the angles were rushing towards him too.

- When Sa'd ibn Muadh (ra) died, his mother was weeping, so Rusool Allah (saw) said, "Every mourner is exaggerating, except for the mother of Sa'd." Rusool Allah (saw) meant that she had a reason to cry; because Sa'd ibn Muadh (ra) was such a Muslim.
- When they carried the janaaza of Sa'd, it was so light. They went to Rusool Allah (saw) and told him how light it was. Rusool Allah (saw) said, "And why shouldn't it be light when angels that never came down to duniya, came down to carry the janaaza of Sa'd ibn Muadh." This is such a great sahabi.
- The greatest virtue of all, a virtue that we didn't hear, Rusool Allah (saw) said in Sahih Muslim, "The throne of Allah shook because of the death of Sa'd ibn Muadh." This is how great Sa'd ibn Muadh was. Some of the scholars say that the reason why the throne of Allah shook was because of the commotion that was caused among the angels that were carrying Sa'd ibn Muadh (ra).
- Rusool Allah (saw) never forgot about Sa'd, one day when Rusool Allah (saw) received gifts, they were pieces of cloth, the sahabah never saw the likes of those cloths. So the sahabah were holding this beautiful piece of cloth. Rusool Allah (saw) said, "Are you amazed at how soft this cloth is?" They said, "Yes." Rusool Allah (saw) said, "The handkerchiefs of Sa'd ibn Muadh in Jannah are softer and better than this cloth."
- When they were burying Sa'd ibn Muadh (ra), lowering his body and covering the grave, Rusool Allah (saw) was standing right on top of the grave and suddenly his face changed and then he said, "SubhanaAllah" three times. The sahabah repeated after him (saw). Then the face of Rusool Allah (saw) returned to the usual, and he said, "Allah u Akbar" three times. The sahabah asked Rusool Allah (saw), "Why did you make tasbih and then takbir." Rusool Allah (saw) said, "The grave squeezed the body of Sa'd and if there was going to be anyone who would be spared of the suffering of the squeezing of the grave it would have been Sa'd. And then the grave released itself." The earth squeezes the body of a person, when he is buried. Rusool Allah (saw) was worried when he saw that, but then when the earth released the body of Sa'd, Rusool Allah (saw) said, "Allah u Akbar."

We ask Allah to spare us from the punishment of the grave, we ask Allah to make our time in the grave, times of blessing, because the righteous servant of Allah will see his place in Jannah, we ask Allah to make us one of those We ask Allah to save us. Ameen.

This was a great sahabi (ra), he was 37 years old when he died, meaning that when Rusool Allah (saw) made hijrah, he was 30 years old. Here you have a young man giving his prime life for the service of Allah. This is how you give support to the religion. Its not that you stay home laid back and attend Islamic conferences in a five star hotel, go to your mosque driving the air-conditioned car in summer, using the heater, when its winter. Then you think you have done your best for the message of Allah Zaujal; without spending a dime, without shedding a drop of blood. It wasn't how the Ansar did this; they spared nothing for the service of Allah and His messenger. That is why they deserve to be called, 'The Ansar.'

Rusool Allah (saw) after the battle of the Trench said, "From now on we will attack them, and they will not attack us. We will attack them." So the Battle of Trench was a turning point in the life of Rusool Allah (saw), it represented the move from the stage of defensive Jihad, to the stage of offensive Jihad.

We ask Allah to accept our deeds, we ask Allah to make us of those who understand the sunnah of Rusool Allah (saw). We ask Allah to make us of those who support Islam.