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 Ikhlaaq of Rusool ullah (pbuh) you’ll find those in the books of Hadith, if you’re interested in the 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)

قُلِّ يَتَعَبَّدُ الَّذِينَ آمَنُوا أَتَقْوَ أَنْفُجُكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الْحَيَاةِ الْأَلْبَاتِ حَسَنَةً وَأَرْضَ اللَّهِ وُسْعَةً إِنَّمَا يَوْفِقُ اللَّهُ أَصْبِحُونَ أَجْرَهُمْ بِغَيْرِ حَسابٍ

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
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 Zaujul.

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 Zaujul 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 Zaujul also says: An-Nahl (16:41)

**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 Zaujul 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 Zaujul 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 Zaujul gave them a better status in this World than what they had in Mecca, But Allah Zaujul 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 Zaujul will give him something better. Allah Zaujul says: An- Nahl (16:110)
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 hardships 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 itself 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)

واَدَّ يُنْكَرُ بِكَ الَّذِينَ كَفَرُوا لِيُذْهِبَكُمْ أَوْ يُقْتُلُوكُمْ أَوْ يُخْرَجَكُمْ
وَيَنْفَعَنَّكُمْ وَيَنْفَعْ أَلْلَهُ وَاللَّهُ خَيْرُ الْمِنْكَرِينَ

“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)

وَقَلِ رَبِّ أَدْخِلْنِي مَدْخَلَ صَدِيقٍ وَأَخْرِجْنِي مَخْرَجَ صَدِيقٍ وَأَجْعَلْ لِي مِنْ
لَدُنْكَ سُلْطَانًا نَصِيرًا

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 midnoon 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 usually 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)
“...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 sahaba were around and Allah didn’t need them to support the prophet. Allah sais: At-Tauba (9:40)

لا تَحَرَّرِي إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْنِ وَأَيْدِهِ بِجَنْبَهُ لَمْ تَرُؤُوهَا وَجَعَلَ كُلَّمَآءِ الَّذِينَ كَفَرُوا السَّفَقَاتَ وَكُلِّمَةِ اللَّهِ يَأْتُونَهَا 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 Fuhayrah, 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 Uraiquit, 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 of 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 أُرْسِلْنا إِلَىٰ دُمَوهُ أَخَاهُمْ صَلِّيْهُمُّ أَنْ أُعْبَدُوا اللَّهَ إِذَا هُمْ

فَرَيَقَانِ يَتَحَمَّسُونَ

“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 جَعَلْنَـا لِكُلِّ نَبِيٍّ عَدُوًا مِنَ الْمُجَرَّمِينَ وَكُفَّرَ بِهِ

كَحْلاً وَتَصِيرًا

“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 deceive 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 an 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 preserved 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
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 Buraiddah Aslami, he did introduce himself as the last and final Messenger, and did give him da’wa and Buraiddah become muslim. Buraiddah 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 ‘Assabiuin’ 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 ul 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 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 أُرْسِلْتُ عَلَى نَفۡسِي أَلَّا لِيُطۡبِعَ عَلَيۡهِمَا نَارٌ مَّا أُرۡسِلْتُ عَلَى النَّاسِ إِلَّا لِيُذۡکَرَ إِلَيۡهِمۡ نَارَ يَدۡمُعُ وَاللَّهُ أَعۡلَمُ ۚ الْمَلَأُ الْبَالِغُ ﷺ

“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) sais 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. Aby Ayyub sais, “We had a container filled with water that fell. We were afraid that the water wuld 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) sais “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 sais, “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-Khazruj. 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 situation 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 launched 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 majsid

First lesson: The masjid was the first thing Rusool Allah (saw) did. Allah Zaujal says:

Al-Hajj (22:41)

"[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. Everbody 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)**

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في بيوتِ أذنِ اللَّهِ أنْ تَرْفَعَ وَيْدُكَ فِيهَا أَسْمَهُ، يُسْبِحُ لَهَا فِيهَا بِغَيْرِ عَدْوِهِ
والآصَالِ
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“[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)**
“[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)

“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 christians 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 that 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 ould 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 Muhammador 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 sais 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.

Ubada 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)
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)

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)
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 بَعْدٍ وَهَاجَرُوا وَجَهَدُوا مَعَكُمْ فَأُولَٰئِكَ مِنكُمْ جَعَلْنِي شَهِيدَ مِنَ الشَّاهِدِينَ

وَأُولُوا الأَرْحَامِ بَعْضٌ فِي بَعْضٍ فِي جَنَّةٍ كِبْرَى

“A 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’afir.

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)
“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)

“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)
“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)

“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)
“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)

“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)
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)

"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)
“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):

"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 wuswusa 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)

وَقُل لِّيَعْبُدَنِي يُفْلِحُوا أَلْتُبْنِي إِلَى أُحْسَنِ إِنَّ الْشَّيْطَانَ يُتَزَرَّعُ بِهِمْ

٨٢٨ إِنَّ الْشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا

“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 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 is 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.

CD #3

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 أُرْسِلْتَ مُنْ وَعْدُ إِلَّا لِيُطَأْعِيْنَ بِهِ أَلَّهَ}

“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 Muhammed (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
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 their, 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, Ummayya 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 idkhir 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 Fuhayra was down with fever and when she asked him how 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 gave birth to him there (Abdullah bin Zubair).” She then took him to Rusool Allah (saw) and gave birth to him there (Abdullah bin Zubair). She then took him to Rusool Allah (saw) and gave birth to him there (Abdullah bin Zubair). She then took him to Rusool Allah (saw) and gave birth to him there (Abdullah bin Zubair). She then took him to Rusool Allah (saw) and gave birth to him there (Abdullah bin Zubair). She then took him to Rusool Allah (saw) and gave birth to him there (Abdullah bin Zubair). She then took him to Rusool Allah (saw) and gave birth to him there (Abdullah bin Zubair). Asma said that the first thing that entered the baby’s mouth was from the mouth of Abdullah 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 this can not pick and choose who you like and dislike. All of the angels are mad by Allah and they
all obey Him. There is no such thing as an enemy or friend angel. Rusool Allah (saw) was correcting this error in Abdullah ibn Salam’s aqeedah.

Another thing to note is Rusool Allah (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 seems 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 authentec 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)

״לָיְיְלָהּ וְהָאָשֶׁר יִשְׁגַּדְוּן״

“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)

״יָوֹמְתָּ חַיָּיוֹן: יָאָד הַחֲרִימוֹן בְּאַלְכַּלָּה הַחֲרִימוֹן בָּאַל-מִשְׁכָּא״

“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)
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 salah, 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)

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)

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)

We have certainly seen the turning of your face, [O Mu’mammad], 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-
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)**

والذين أتبتهم أتبتكم كتاب الله تعالى بما كتبتم به وَمَا أدْتَ بِنَاطِقٍ قَبْلَهُم وَمَا بَعْضُهُم يِتَابِعُونَ قَبْلَهُ طَغْيَانًا وَلَنَاتَبِعَهُ أَهْوَاءُ هُمْ

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)**

ذَلِكَ الَّذِينَ أتَبَيَّنَتْهُمُ الْكِتَابُ يَعْرِفُونَهُ مَعْرُوفًا كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فِي عَهْدِهِمْ مِنْهُمُ ليَكُشَّفُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ

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)**

لَاتَقَدِّمْ رَبِّي فَلا تَتَكُونَنَّ مِنَ الْمُتَّرِئِينَ

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

**AL BAQARAH (2:148)**
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)

And from wherever you go out [for prayer], turn your face toward al-Masjid al-îaram. 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 is 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 it’s time, in fact it was a test from Allah.

Rusool Allah (saw) was developing the economic system of the new Islamic state so he an area next to Masjid ul-Haram to be the Medina 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, thus 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)

بِيَتَائِها الْذِّينَ أَمَلُوا كَبِيرٌ عَلَيْكُمْ أَصْيَامٌ كَمَا كَبِيرٌ عَلَى الْذِّينَ مِن

قَيِّمَكُمْ لَعَلَّكُمُ تَتَبَيَّنَوَّنَ

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 45:10 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) he said, ‘this is for that outstripping.’ Meaning this is a sort of tit for tat, for the time when Aisha’a 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 is 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)

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 governship.

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 sabiillah 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 llilah 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)

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)

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 trangressors. 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)

...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 an property from me except for Islamic laws and then their reckoning (accounts) will be done by Allah."
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)

وَفَتَقَلِيمُهُمْ حَتَّى لاَ تَكُونُ فِي أَنفُسِهِنَّ وَيَكُونُ أَلْدِينَ 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 يَدْفِعُ عَنِ الْمُؤْمِنِينَ أَمْتَأَوْا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ حُسْوَانٍ}

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

AL-HAJ (22:39)

أَذُنَ لِلَّذِينَ يُقَسَّطُونَ بَيْنَهُمْ ظَلَّمُوا أَوْ إِنَّ اللَّهَ عَلَى 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 أَخْرَجُوا مِن دِيَارِهِمْ يَعْبُرِنَ حَقًّا إِلَّا أن يَقْتُلُوا رَبُّنَا اللَّهَ وَلَوْلاً دَفَعَ اللَّهُ الَّذِينَ آتَاهُمَّ مَسَاءَتَهُمْ وَبَعْضُهُمْ يَعِبُّدُ اللَّهَ مَثْنَى مَثَلَّتْ وَصَلَّوْتُ وَمَسَاءَدَ وَلَدَّا كَرَّ فِيهَا أَسْمَ اللَّهِ كَبِيرًا وَلَا يُنَصَّرُنَّ اللَّهَ مِن يَنُصَّرُهُ إِنَّ اللَّهَ لَقَوْيِ 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 of course mosques are protected because the ummah of Muhammed (saw) also practices this act of worship (Jihad).

**AL-HAJ (22:41)**

[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)**

… 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)**
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 of 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)

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-ANFEAL (8:60)
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)

قَدْ يُعْذِبُهُمْ اللَّهُ بِآيَاتِهِ وَيَخْرُجُهُمْ وَيَبْنِيُّ نُورَهُمْ عَلَيْهِمْ وَيُقْتِلِّهِمْ

صدور قوم مُؤمِنينَ

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

وَبِيَدَيْهِمْ غَيْبَ قُلْوَيْهِمْ وَيَتَوَّبُ اللَّهُ عَلَى مَن يَشَاءَ 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 رَمِيتُ إِذْ رَمَيتَ وَلَكِنَّ اللَّهَ رَمَىٰ وَلَيْبَالٌ مُؤْمِنِينِ مِنْهُ بَلَآ حَسَأَ 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.

ذَلِكَ مَثَلُ وَايَنَّ اللَّهُ مُوهِنَّ كَيْدِ الْكَانِفِرِينَ
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 لِيُذُرَّ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْشَمَ عَلَيْهِ حَتَّى يَمِيرَ الْخَبِيسَ
> مِنَ الطَّيِّبَاتِ وَمَا كَانَ اللَّهُ لِيُبْطَلْ عَلَى الْخَبِيسَ وَلْدَكِنَّ اللَّهُ يُعِجْبَ
> مِنَ رَسُولِهِ مِنْ يَسَاءْ فَتَابَنَّ أَبْلَسْهُ وَرَسُولِهِ إِنَّ تَوْمَتَنَّوا فَتَنْتَفَوْا فَلُكْمَ
> أَجْرُ 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):**

> فَقَدْ تَبَطَّلَ فِي سَبِيلِ اللَّهِ لَا تُكْفَفُ إِلَّا نَفْسَكُ وَحَرْضٌ لِّلْمُؤْمِنِينَ عَسَى اللَّهَ أَنْ يَكْفَحَ بَعْضَ الَّذِينَ كَفَرُواٰ وَاللَّهُ أَنْ يَسْتَلِهَ بَعْضُ بَأْسًا وَأَنْ يَسْتَلِهَ بَأْسًا

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 [military] and stronger in [exemplary] punishment.
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 for them to restrain themselves from fighting was very difficult. But it was a test of their patience.

When the permission for fighting can Abu Bakr (ra) said that i 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 solidiers. 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)*
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)

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 –

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

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 bout (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 what is 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, their 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.

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 sanctualy 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 form 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)

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 sais 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 thought the ayat says that it was a sin too. Allah then revealed the following ayat (2:218)

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\text{إِنَّ الَّذِينَ آمَنُواَ وَالَّذِينَ هَاجَرُواَ وَجَنَّتَانِ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَةَ اللَّهِ وَلَلَّهُ غَفُوٰرٌ 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. 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 he 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)

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 ony 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 hoes to the Quraish lets go back to Mecca.

In Mecca, Atika bint Abdul Muttalib, 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 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.
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 everybody 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.

CD#5

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 camels 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 still 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 كَأَنْتُونَ خَرُجُوا مِنْ دِيَارِهِمْ بَطَرْوا وَرِنتَنَّ أَلَاصِي

وَيَصُدُونَ عَن سَبِيلِ اللَّهِ وَأَلَّلَهُ يَعْمَلُونَ مُحِيطِينَ

*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 there 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 infront 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)**

[Kıyma ًأَخْرِجُواْ رَبّكَ مِن بَنيَّكَ بِالْحَقِّ وَإِن فَرِيقًا مِن الْمُؤْمِنِينَ

لَكُمْ هُمُّوٌّ](gb)

*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 was 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)**

[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.*](gb)

Allah Zaujal then says in **AL-ANFAL (8:6) and (8:7)**
Arguing with you concerning the truth after it had become clear, as if they were being driven toward death while they were looking on.

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

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, Quraiish 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 asked him who he knows about. He said that he knows the whereabouts of Abu Jahl, Abu Ummayya 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 sais 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 al 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 Zaubair and the other with Al-Maqdad 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 sabi lillah 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 يُرِيكُهُمُ الَّذِي نَادَاهُمْ مِنَ الرَّجُلِ الْمُرْحَبُ لَعَلَّهُمْ يَتَقَلَّبُوا عَنْ ذَٰلِكَ وَلَوْ أَرْتَكَبْهُمْ كَثِيرًا لَّفْسَلَّمُوٰ

وَلَتَتَبَادَلُوا إِبْكَارًا فِى الأَمْرِ وَلَدِكُونَ الَّذِي نَادَاهُمْ إِلَّا عَلَى بُدْعَةِ نَزِيدُ أَصْدُورٍ 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)*

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إِذْ يَغْفِرُ بِهِ وَيَدْهِبُ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَيَغْفِرُ عَلَى فَلَوْبَكُمْ وَيَشْتَهِبُ بِهِ آفَادَةً یٰاَلْقَدْمَادَ
\\]

[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 suring 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)*
[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 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 sais: 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 sais: 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 infront 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)

وإِذْ نَهَيْنَاهُمْ إِذْ أَلَتَقُيَّفُهُمْ فِى أُعْيُنِهِمْ قَلِيلًا وَنَقَلَّلْنِّيْكُمْ فِى أُعْيُنِكُمْ

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 destine.’ 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)

\[
\begin{align*}
\text{إِنَّ لَهُمَا أَنْتُمُّ مُرْضِعَانِ} & \\
\text{فِي سَبِيلِهِ} & \\
\text{صَفًّا كَأَنْتُمُ بَنَاتُ بَنِي مَزْوَدِ} & \\
\end{align*}
\]

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)

\[
\begin{align*}
\text{يَتَأْيَيْهَا أَلَّذِينَ حَرَّضُ أَلْمُؤْمِنِينَ عَلَى الْقَتَالِ إِنْ يَكُنْ يَسْتَفْعَمُ عَشَّرُونَ} & \\
\text{سَيْسَرُونَ يُغَلِّبُوا مَانِئَانِ} & \\
\text{إِنْ يَكُنْ يَسْتَفْعَمُ مَائَتَانِ} & \\
\text{يَغْلِبُوا} & \\
\text{أَلْفَانِ} & \\
\text{أَلَّذِينَ كَفَرُوا بِأَنْفُسِهِمْ} & \\
\text{فَوَمَّا لَآ يَفْقَهُونَ} & \\
\end{align*}
\]

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 infront 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 infront of the army and says, “Go forth towards the Garden the size of the heavens and Earth combined.” So one of the sahabah, Umair 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.”

Umair 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.
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 Ummaiya is an old woman, and that he should use this like old women do. Abu Jahl indicated that Ummaiya 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 have 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 ibn 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 b 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.