

English – عربي

السيرة النبوية في تغريبات

The Prophetic
Biography
in

tweets

محمد
صلى الله عليه وسلم

Written by
Mousā ibn Rāshid al-‘Āzimī

عربي - English

السيرة النبوية في تغريدات

The Prophetic
Biography
in

tweets



Written by
Mūsā ibn Rāshid al-'Āzimī

**Grand Masjid Library
Grand Islamic Center of St. Louis, MO**

**Translated by
Abū Mu'āwiyah Muṣṭafā ibn Steven Nicolas, 1446**

No rights reserved. Any part of this publication may be reproduced in any language, stored in a retrieval system or transmitted in any form or by any means, electrical, mechanical, photocopying, recording or otherwise without the express permission of the Publisher, as long as no changes are made to the material and notification is sent to the Publisher for their records.

Offers are welcome to assist in publishing this book in other languages.

For comments or corrections contact: admin@grandmasjid.com

**For our other publications visit:
grandislamicbooks.wordpress.com**

For enquiries on how to acquire more copies of this book contact:

**admin@grandmasjid.com
WhatsApp +1-314-828-8060**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فهرسُ الْمَوْضُوعَاتِ Table of Contents

Introduction	13	مقدمة
The Lineage of the Prophet <i>صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</i>	15	نَسَبُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
The Marriage of ‘Abdullāh ibn ‘Abdul-Muṭṭalib to Āminah bint Wahb	16	زَوَاجُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ مِنْ أَمِينَةَ بِنْتِ وَهْبٍ
The Inheritance of the Prophet <i>صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</i> from His Father	16	مِيرَاثُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ وَالِدِهِ
The Birth of the Prophet <i>صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</i> , His Circumcision and His Suckling	17	وِلَادَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَخِتَانُهُ وَرِضَاعُهُ
The Event of the Splitting of His Noble Chest <i>صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</i> and the Seal of Prophethood	19	حَادِثُ شَقِّ صَدْرِهِ الشَّرِيفِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَخَاتِمِ النَّبَوَّةِ
The Death of Āminah, the Mother of the Prophet <i>صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</i>	20	وَفَاةُ أَمِينَةَ أُمِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
The Guardianship of His Grandfather, ‘Abdul-Muṭṭalib	20	كِفَالَةُ جَدِّهِ عَبْدِ الْمُطَّلِبِ
The Guardianship of His Uncle, Abū Ṭālib, and His Most Important Actions <i>صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</i>	21	كِفَالَةُ عَمِّهِ أَبِي طَالِبٍ وَأَهْمُ أَعْمَالِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
The Marriage of the Messenger <i>رَضِيَ اللَّهُ عَنْهَا</i> to Khadijah <i>رَضِيَ اللَّهُ عَنْهَا</i> and His Children from Her	22	زَوَاجُ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ خَدِيجَةَ رَضِيَ اللَّهُ عَنْهَا وَأَوْلَادُهُ مِنْهَا
His Witnessing <i>صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</i> of the Rebuilding of the Ka’bah	23	شُهُودُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَاءِ الْكَعْبَةِ
Allāh’s Protection of the Messenger <i>صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</i> from the Filth of Pre-Islāmic Ignorance	23	حِفْظُ اللَّهِ رَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَقْدَارِ الْجَاهِلِيَّةِ

Preludes to the Descent of Revelation Upon Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	24	مُقَدِّمَاتُ نُزُولِ الْوَحْيِ عَلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
The Descent of Revelation Upon Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	24	نُزُولُ الْوَحْيِ عَلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
The Categories of Da'wah During His Lifetime صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	25	أَفْسَامُ الدَّعْوَةِ فِي حَيَاتِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
The Secret Da'wah	26	الدَّعْوَةُ السَّرِيَّةِ
Openly Proclaiming the Da'wah	29	الصَّدْعُ بِالدَّعْوَةِ
The Response of the Quraysh to His Da'wah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	30	رَدَّةُ فِعْلِ فُرَيْشٍ مِنْ دَعْوَتِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
Al-Walīd ibn al-Mughīrah Debates Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	30	الْوَلِيدُ بْنُ الْمُغْبِرَةِ يُحَاوِرُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
The Ways of the Quraysh in Fighting the Da'wah	32	أَسَالِيبُ فُرَيْشٍ فِي مُحَارَبَةِ الدَّعْوَةِ
The Punishment of the Quraysh for the Ṣaḥābah Who Accepted Islām	32	تَعْذِيبُ فُرَيْشٍ لِلصَّحَابَةِ الَّذِينَ أَسْلَمُوا
Abū Bakr aṣ-Ṣiddīq's Freeing of the Muslim Slaves رَضِيَ اللهُ عَنْهُ	33	إِعْتَاقُ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ الْعَبِيدَ مِنَ الْمُسْلِمِينَ
The Mocking of Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ by the Quraysh	33	إِسْتِهْزَاءُ فُرَيْشٍ بِرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
The First Migration to Abyssinia	34	الهِجْرَةُ الْأُولَى لِلْحَبَشَةِ
The Islām of Ḥamzah and 'Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُمَا	35	إِسْلَامُ حَمَزَةَ وَعُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُمَا
Allurement of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ by the Quraysh	36	إِعْرَاءَاتُ فُرَيْشٍ لِلرُّسُولِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
The Second Migration to Abyssinia	37	الهِجْرَةُ الثَّانِيَّةُ لِلْحَبَشَةِ

The Tyrannical Boycott	37	المُقاطعةُ الجائرةُ
The Birth of ‘Abdullāh ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا	38	وَلَادَةُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا
The Death of Abī Ṭālib	39	وَفَاةُ أَبِي طَالِبٍ
The Death of Khadījah رَضِيَ اللهُ عَنْهَا	40	وَفَاةُ حَدِيْجَةَ رَضِيَ اللهُ عَنْهَا
The Marriage of the Messenger رَضِيَ اللهُ عَنْهَا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to ‘Ā’ishah رَضِيَ اللهُ عَنْهَا	41	زَوَاجُ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِعَائِشَةَ رَضِيَ اللهُ عَنْهَا
The Marriage of the Messenger رَضِيَ اللهُ عَنْهَا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to Sawdah رَضِيَ اللهُ عَنْهَا	42	زَوَاجُ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِسَوْدَةَ رَضِيَ اللهُ عَنْهَا
The Increased Harm to Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ after the Death of His Uncle	42	اِسْتِنْدَادُ الْأَدَى عَلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعْدَ وَفَاةِ عَمِّهِ
Abū Bakr aṣ-Ṣiddīq رَضِيَ اللهُ عَنْهُ Seeking Permission to Migrate to Abyssinia	44	اِسْتِثْنَانُ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ بِالْهَجْرَةِ إِلَى الْحَبَشَةِ
The Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Going Out to aṭ-Ṭā’if	45	خُرُوجُ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى الطَّائِفِ
The Night Journey and the Ascension	46	الْإِسْرَاءُ وَالْمِعْرَاجُ
Clarification of the Prayer Times	55	بَيَانُ الْمَوَاقِيْتِ
The Splitting of the Moon	55	اِنْشِقَاقُ الْقَمَرِ
Offering the Da’wah to the Arab Tribes	57	عَرْضُ الدَّعْوَةِ عَلَى قَبَائِلِ الْعَرَبِ
The Beginning of the Islām of the Anṣār	57	بَدْءُ إِسْلَامِ الْأَنْصَارِ
The First Pledge of al-‘Aqabah	58	بَيْعَةُ الْعَقَبَةِ الْأُولَى
The Second Pledge of al-‘Aqabah	60	بَيْعَةُ الْعَقَبَةِ الثَّانِيَةِ
Migration to al-Madīnah	63	الْهَجْرَةُ إِلَى الْمَدِيْنَةِ

The Covert Migration of 'Umar ibn al-Khattāb رَضِيَ اللهُ عَنْهُ	64	هِجْرَةُ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ مُتَحَفِّيًا
Abū Bakr aṣ-Ṣiddīq رَضِيَ اللهُ عَنْهُ Seeks Permission to Migrate	65	أَبُو بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ يَسْتَأْذِنُ بِالْهِجْرَةِ
The Permission for the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to Migrate	66	الْإِذْنُ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِالْهِجْرَةِ
The Gathering of the Quraysh in Dār an-Nadwah	67	اجْتِمَاعُ كُفَّارِ قُرَيْشٍ فِي دَارِ النَّدْوَةِ
The Migration of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to al-Madīnah	68	هِجْرَةُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَدِينَةِ
The Narration of the Spider Spinning a Web is not Reliable	69	رِوَايَةُ نَسْجِ الْعَنْكَبُوتِ لَا تَنْبُتُ
Events that Took Place on the Way	70	أَحْدَاثُ جَرَتْ فِي الطَّرِيقِ
A Weak Narration that is not Reliable	71	رِوَايَةٌ ضَعِيفَةٌ لَا تَنْبُتُ
The Arrival of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to the Area of Qubā'	71	وُصُولُ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى مِنْطَقَةِ قُبَاءَ
The First Jumu'ah Prayer in Islām	72	أَوَّلُ صَلَاةِ جُمُعَةٍ فِي الْإِسْلَامِ
The Entrance of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to al-Madīnah	72	دُخُولُ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ
The Reliability of These Lines of Poetry is Questionable	74	هَذِهِ الْأَبْيَاتُ فِي ثُبُوتِهَا نَظَرٌ
The Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as a Guest of Abū Ayyūb al-Anṣārī رَضِيَ اللهُ عَنْهُ	75	نُزُولُ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى أَبِي أَيُّوبِ الْأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ
The Epidemic of al-Madīnah	75	وَبَاءُ الْمَدِينَةِ
The Foundations of the Civil Society	76	قَوَاعِدُ الْمُجْتَمَعِ الْمَدَنِيِّ
The Entrance of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Upon 'Ā'ishah رَضِيَ اللهُ عَنْهَا	76	دُخُولُ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِعَائِشَةَ رَضِيَ اللهُ عَنْهَا

Changing the Name of Yathrib	77	تَغْيِيرُ اسْمِ يَثْرِبَ
The Legislation of the Adhān	77	تَشْرِيْعُ الْأَذَانِ
The Islām of ‘Abdullāh ibn Salām <i>رَضِيَ اللهُ عَنْهُ</i>	78	إِسْلَامُ عَبْدِ اللَّهِ بْنِ سَلَامٍ <i>رَضِيَ اللهُ عَنْهُ</i>
‘Uthmān’ Purchase <i>رَضِيَ اللهُ عَنْهُ</i> of the Well of Rūmah	78	شِرَاءُ عُثْمَانَ <i>رَضِيَ اللهُ عَنْهُ</i> بِئْرِ رُومَةَ
The Increase of the Prayer	79	زِيَادَةُ الصَّلَاةِ
A Ḥadīth Regarding the Virtue of Banū Salimah	80	حَدِيثٌ فِي فَضْلِ بَنِي سَلِيمَةَ
The Allowance of al-Jihād	80	الْإِذْنُ بِالْجِهَادِ
The Expedition of Ḥamzah ibn ‘Abdul-Muṭṭalib <i>رَضِيَ اللهُ عَنْهُ</i>	82	سَرِيَّةُ حَمْزَةَ بْنِ عَبْدِ الْمُطَّلِبِ <i>رَضِيَ اللهُ عَنْهُ</i>
The Expedition of ‘Ubaydah ibn al-Hārith <i>رَضِيَ اللهُ عَنْهُ</i>	82	سَرِيَّةُ عُبَيْدَةَ بْنِ الْحَارِثِ <i>رَضِيَ اللهُ عَنْهُ</i>
The Expedition of Sa’d ibn Abī Waqqāṣ <i>رَضِيَ اللهُ عَنْهُ</i>	82	سَرِيَّةُ سَعْدِ بْنِ أَبِي وَقَّاصٍ <i>رَضِيَ اللهُ عَنْهُ</i>
The Death of Kulthūm ibn al-Hidm <i>رَضِيَ اللهُ عَنْهُ</i>	83	وَفَاةُ كُثُومِ بْنِ الْهَدْمِ <i>رَضِيَ اللهُ عَنْهُ</i>
The Battle of al-Abwā’	83	عَزْوَةُ الْأَبْوَاءِ
The Battle of Buwāṭ	83	عَزْوَةُ بُوَاطٍ
The Battle of al-‘Ushayrah	84	عَزْوَةُ الْعُشَيْرَةِ
The Battle of Safwān	84	عَزْوَةُ سَفْوَانَ
The Expedition of ‘Abdullāh ibn Jaḥsh <i>رَضِيَ اللهُ عَنْهُ</i>	84	سَرِيَّةُ عَبْدِ اللَّهِ بْنِ جَحْشٍ <i>رَضِيَ اللهُ عَنْهُ</i>
The Changing of the Prayer Direction	85	تَحْوِيلُ الْقِبْلَةِ
The Obligation of Fasting Ramaḍān	85	فَرْضُ صِيَامِ رَمَضَانَ
The Obligation of Zakāt-ul-Fiṭr	86	فَرْضُ زَكَاةِ الْفِطْرِ
The Major Battle of Badr	86	عَزْوَةُ بَدْرِ الْكُبْرَى

The Death of Ruqayyah the Daughter of the Prophet	87	وَفَاةُ رُقَيْيَةَ رَضِيَ اللَّهُ عَنْهَا بِنْتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
The First 'Id of Fiṭr	87	أَوَّلُ عِيدِ فِطْرٍ
The Marriage of 'Alī ibn Abī Ṭālib to Fāṭimah	87	زَوَاجُ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ بِفَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا
The Battle of Banū Qaynuqā'	88	غَزْوَةُ بَنِي قَيْنُقَاعٍ
The Battle of as-Sawīq	88	غَزْوَةُ السَّوِيقِ
The First 'Id of Adhā	89	أَوَّلُ عِيدِ أَضْحَى
The Death of 'Uthmān ibn Madh'ūn	89	وَفَاةُ عُثْمَانَ بْنِ مَطْعُونٍ رَضِيَ اللَّهُ عَنْهُ
The Battle of Banū Sulaym	90	غَزْوَةُ بَنِي سُلَيْمٍ
The Battle of Dhī Amr	90	غَزْوَةُ ذِي أَمْرِ
The Expedition of Zayd ibn Hāriṭhah	91	سَرِيَّةُ زَيْدِ بْنِ حَارِثَةَ رَضِيَ اللَّهُ عَنْهُ
The Marriage of 'Uthmān to Umm Kulthūm	91	زَوَاجُ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ مِنْ أُمِّ كَلْثُومٍ رَضِيَ اللَّهُ عَنْهَا
The Marriage of the Messenger to Ḥafṣah	91	زَوَاجُ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ حَفْصَةَ رَضِيَ اللَّهُ عَنْهَا
The Marriage of the Messenger to Zaynab bint Khuzaymah	92	زَوَاجُ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ زَيْنَبِ بِنْتِ خُزَيْمَةَ رَضِيَ اللَّهُ عَنْهَا
The Battle of Uḥud	92	غَزْوَةُ أُحُدٍ
The Battle of Ḥamrā' al-Asad	94	غَزْوَةُ حَمْرَاءِ الْأَسَدِ
The Expedition of Abū Salamah	96	سَرِيَّةُ أَبِي سَلَمَةَ رَضِيَ اللَّهُ عَنْهُ
The Death of Abū Salamah	96	وَفَاةُ أَبِي سَلَمَةَ رَضِيَ اللَّهُ عَنْهُ

The Expedition of ‘Abdullāh ibn Unays <small>رَضِيَ اللَّهُ عَنْهُ</small>	97	سَرِيَّةُ عَبْدِ اللَّهِ بْنِ أَنَيْسٍ <small>رَضِيَ اللَّهُ عَنْهُ</small>
The Expedition of ar-Rajī’	98	سَرِيَّةُ الرَّجِيعِ
The Tragedy at the Well of Ma’ūnah	98	فَاجِعَةُ بئرِ مَعُونَةَ
The Battle of Banū an-Naḍīr	99	عَزْوَةُ بَنِي النَّضِيرِ
The Last Battle of Badr	100	عَزْوَةُ بَدْرٍ الْآخِرَةَ
The Marriage of the Messenger <small>صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</small> to Umm Salamah <small>رَضِيَ اللَّهُ عَنْهَا</small>	101	زَوَاجُ الرَّسُولِ <small>صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</small> مِنْ أُمِّ سَلَمَةَ <small>رَضِيَ اللَّهُ عَنْهَا</small>
The Marriage of the Messenger <small>صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</small> to Zaynab bint Jaḥsh <small>رَضِيَ اللَّهُ عَنْهَا</small>	102	زَوَاجُ الرَّسُولِ <small>صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</small> مِنْ زَيْنَبِ بِنْتِ جَحْشٍ <small>رَضِيَ اللَّهُ عَنْهَا</small>
Revelation about Ḥijāb	103	نُزُولُ الْحِجَابِ
The Battle of Banū al-Muṣṭaliq	104	عَزْوَةُ بَنِي الْمُصْطَلِقِ
The Marriage of the Messenger <small>صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</small> to Juwayriyah <small>رَضِيَ اللَّهُ عَنْهَا</small>	105	زَوَاجُ الرَّسُولِ <small>صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</small> مِنْ جُوَيْرِيَةَ <small>رَضِيَ اللَّهُ عَنْهَا</small>
The Plot of the Hypocrites in this Battle	106	كَيْدُ الْمُنَافِقِينَ فِي هَذِهِ الْعَزْوَةِ
The Battle of the Trench	107	عَزْوَةُ الْخَنْدَقِ
The Battle of Banū Quraydhah	110	عَزْوَةُ بَنِي قُرَيْظَةَ
The Ruling of Sa’d ibn Mu’ādh <small>رَضِيَ اللَّهُ عَنْهُ</small> Regarding Banū Quraydhah	111	حُكْمُ سَعْدِ بْنِ مُعَاذٍ <small>رَضِيَ اللَّهُ عَنْهُ</small> فِي بَنِي قُرَيْظَةَ
The Death of Sa’d ibn Mu’ādh <small>رَضِيَ اللَّهُ عَنْهُ</small>	112	وَفَاةُ سَعْدِ بْنِ مُعَاذٍ <small>رَضِيَ اللَّهُ عَنْهُ</small>
Disciplining the Tribes that Participated in the Battle of the Trench	113	تَأْدِيبُ الْقَبَائِلِ الَّتِي شَارَكَتْ فِي عَزْوَةِ الْخَنْدَقِ
The Battle of Banū Liḥyān	113	عَزْوَةُ بَنِي لِحْيَانَ

The Expedition of ‘Ukkāshah ibn Miḥṣan رَضِيَ اللهُ عَنْهُ	114	سَرِيَّةُ عُكَّاشَةَ بْنِ مِحْصِنٍ رَضِيَ اللهُ عَنْهُ
The Expedition of Muḥammad ibn Maslamah رَضِيَ اللهُ عَنْهُ	114	سَرِيَّةُ مُحَمَّدِ بْنِ مَسْلَمَةَ رَضِيَ اللهُ عَنْهُ
The Expedition of Abū ‘Ubaydah ibn al-Jarrāh رَضِيَ اللهُ عَنْهُ	114	سَرِيَّةُ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ رَضِيَ اللهُ عَنْهُ
The Expedition of Zayd ibn Hārithah رَضِيَ اللهُ عَنْهُ	115	سَرِيَّةُ زَيْدِ بْنِ حَارِثَةَ رَضِيَ اللهُ عَنْهُ
The Expedition of Zayd ibn Hārithah رَضِيَ اللهُ عَنْهُ	115	سَرِيَّةُ زَيْدِ بْنِ حَارِثَةَ رَضِيَ اللهُ عَنْهُ
The Battle of al-Ḥudaybiyah	116	عَزْوَةُ الْحُدَيْبِيَّةِ
The Pledge of Riḍwān	121	بَيْعَةُ الرِّضْوَانِ
The Articles of the Treaty of al-Ḥudaybiyah	124	بُنُودُ صُلْحِ الْحُدَيْبِيَّةِ
The Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Exiting Iḥrām	125	تَحَلُّلُ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
The Return of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to al-Madīnah and the Revelation of Sūrat-ul-Faṭḥ	126	رُجُوعُ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَدِينَةِ وَنَزُولُ سُورَةِ الْفَتْحِ
Al-Ḥudaybiyah is the Greatest Conquest in al-Islām	127	الْحُدَيْبِيَّةُ أَعْظَمُ فَتْحٍ فِي الْإِسْلَامِ
The Letters of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to the Kings and Leaders	129	كُتُبُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمُلُوكِ وَالْأَمْرَاءِ
The Battle of Dhū Qarad	131	عَزْوَةُ ذِي قَرَدٍ
The Battle of Khaybar	133	عَزْوَةُ خَيْبَرَ
The Coming of the Migrants to Abyssinia	137	قُدُومُ مُهَاجِرِي الْحَبَشَةِ
The Coming of the Ash’arī Tribe	137	قُدُومُ الْأَشْعَرِيِّينَ
The Coming of the Daws Tribe	138	قُدُومُ قَبِيلَةِ دَوْسٍ
The Marriage of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to Ṣāfiyyah رَضِيَ اللهُ عَنْهَا	138	زَوَاجُ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ صَفِيَّةَ رَضِيَ اللهُ عَنْهَا

The Affair of the Poisoned Sheep	139	أَمْرُ الشَّاةِ الْمَسْمُومَةِ
The Battle of <u>Dhāt ar-Riqā'</u>	140	غَزْوَةُ ذَاتِ الرَّقَاعِ
The 'Umrah of Fulfillment	141	عُمْرَةُ الْقَضَاءِ
The Marriage of the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to Maymūnah رَضِيَ اللهُ عَنْهَا	144	زَوَاجُ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ مَيْمُونَةَ رَضِيَ اللهُ عَنْهَا
The Death of Zaynab رَضِيَ اللهُ عَنْهَا, the Daughter of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	144	وَفَاةُ زَيْنَبَ رَضِيَ اللهُ عَنْهَا بِنْتِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
The Islām of <u>Khālid</u> , 'Amr and 'Uthmān رَضِيَ اللهُ عَنْهُمْ	145	إِسْلَامُ خَالِدٍ وَعَمْرٍو وَعُثْمَانَ رَضِيَ اللهُ عَنْهُمْ
The Battle of Mu'tah	145	غَزْوَةُ مُؤْتَةَ
A Weak Ḥadīth	150	حَدِيثٌ ضَعِيفٌ
The Expedition of <u>Dhāt as-Salāsil</u>	150	سَرِيَّةُ ذَاتِ السَّلَاسِلِ
The Expedition of Abū Qatādah رَضِيَ اللهُ عَنْهُ	152	سَرِيَّةُ أَبِي قَتَادَةَ رَضِيَ اللهُ عَنْهُ
The Battle of the Conquest of Makkah	152	غَزْوَةُ فَتْحِ مَكَّةَ
The Migration of al-'Abbās ibn 'Abdul-Muṭṭalib رَضِيَ اللهُ عَنْهُ	155	هِجْرَةُ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللهُ عَنْهُ
A Weak Ḥadīth	156	حَدِيثٌ ضَعِيفٌ
The Surrender by the People of Makkah	157	إِسْتِسْلَامُ أَهْلِ مَكَّةَ
The Entering of the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ into Makkah and Its Conquest	159	دُخُولُ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ وَفَتْحُهَا
The Battle of <u>Hunayn</u>	164	غَزْوَةُ حُنَيْنٍ
The Battle of aṭ-Ṭā'if	172	غَزْوَةُ الطَّائِفِ
Distributing the Spoils from the Battle of <u>Hunayn</u>	173	تَوْزِيْعُ غَنَائِمِ غَزْوَةِ حُنَيْنٍ

The Stance of the Anṣār regarding the Division of the Spoils	174	مَوْقِفُ الْأَنْصَارِ مِنْ قِسْمَةِ الْعَنَائِمِ
The ‘Umrah of al-Ji’ranah	176	عُمْرَةُ الْجِعْرَانَةِ
The Birth of Ibrāhīm, the Son of the Prophet ﷺ	177	وِلَادَةُ إِبْرَاهِيمَ بْنِ النَّبِيِّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
The Year of Delegations	178	عَامُ الْوُفُودِ
The Passing of an-Najāshī ﷺ	179	وَفَاةُ النَّجَاشِيِّ ﷺ
The Expedition of Tabūk	180	عَزْوَةُ تَبُوكَ
The Spending of ‘Uthman ﷺ on the Army of Hardships	181	إِنْفَاقُ عُثْمَانَ ﷺ عَلَى جَيْشِ الْعُسْرَةِ
The Leaving of the Messenger ﷺ for Tabūk	183	خُرُوجُ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى تَبُوكَ
The Affair of Those Who Stayed Behind	191	أَمْرُ الْمُخَلْفِينَ
Allāh Accepting the Repentance of the Three Who Stayed Behind	192	تَوْبَةُ اللَّهِ عَلَى الثَّلَاثَةِ الَّذِينَ خَلْفُوا
The Death of Umm Kulthūm ﷺ the Daughter of the Prophet ﷺ	194	وَفَاةُ أُمِّ كَلْثُومٍ ﷺ بِنْتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
The Prophet ﷺ Sending Abū Bakr aṣ-Ṣiddīq ﷺ as the Leader of Ḥajj	194	بَعَثُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَا بَكْرٍ الصَّدِيقَ ﷺ أَمِيرًا عَلَى الْحَجِّ
The Passing of Ibrāhīm, the Son of the Prophet ﷺ	195	وَفَاةُ إِبْرَاهِيمَ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
The Farewell Pilgrimage	196	حَجَّةُ الْوَدَاعِ
Appointing Usāmah ibn Zayd ﷺ as an Amīr	203	تَأْمِيرُ أُسَامَةَ بْنِ زَيْدٍ ﷺ
Signs of the Approach of the Appointed Time for the Prophet ﷺ	204	عَلَامَاتُ دُؤُوبِ أَجْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Prophet's Sickness صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ	205	مَرَضُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
A Story which is Not Established	207	قِصَّةٌ غَيْرُ ثَابِتَةٍ
Abū Bakr aṣ-Ṣiddiq رَضِيَ اللَّهُ عَنْهُ Leading the People in Ṣalah	208	صَلَاةُ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ النَّاسِ
The Passing of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - may my father and mother be ransomed for him	211	وَفَاةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَبِي هُوَ وَأُمِّي
The Stance of the Companions Regarding the Death of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ	213	مَوْقِفُ الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ مِنْ مَوْتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
The Washing of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ	217	غَسْلُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
Prayer over Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ	219	الصَّلَاةُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
The Burial of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ	219	دَفْنُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
The Last Person to Come in Contact with Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ	220	آخِرُ النَّاسِ عَهْدًا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
The Sorrow of the Companions Due to the Death of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ	221	حُزْنُ الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ عَلَى مَوْتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
Conclusion	221	الْخَاتِمَةُ

مُقَدِّمَةٌ

Introduction

All praise is due to Allāh, the Lord of all creation. May the Ṣalāh and Salām be upon the the leader of the Messengers, the Imām of the pious, the mercy of Allāh to mankind, our Prophet – Muḥammad – and his family and all of his Companions.

To Proceed: These tweets are summarized from my book *Al-Lu'lu wal-Maknūn fī Sīratin-Nabī al-Ma'mūm* which is precisely arranged according to the events of the prophetic biography, without any disturbance in the chain of events which I tweeted on Twitter. They were published, and all praise is due to Allāh, in order to ease their circulation. I ask Allāh to make them beneficial and make them sincere for His Noble Face.

May Allāh send His Ṣalāh and Salām upon our Prophet Muḥammad and upon his family and all of his Companions.

Mousā ibn Rāshid al-ʿĀzimī
9th of Jumādā al-Ākhirah, 1435h
Kuwait

His Twitter account: @Mr3azmi

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ
عَلَى سَيِّدِ الْمُرْسَلِينَ وَإِمَامِ الْمُتَّقِينَ وَرَحْمَةِ اللَّهِ
لِلْعَالَمِينَ نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ
أَجْمَعِينَ.

وَبَعْدَ: فَهَذِهِ التَّغْرِيدَاتُ مُحْتَصَرَةٌ مِنْ كِتَابِي
«اللُّؤْلُؤُ الْمَكْنُونُ فِي سِيرَةِ النَّبِيِّ الْمَأْمُونِ»،
مُرْتَبَةً تَرْتِيبًا مُتَقَنَّا لِأَحْدَاثِ السَّيْرَةِ النَّبَوِيَّةِ،
دُونَ الْإِخْلَالِ بِتَسْلُسُلِ أَحْدَاثِهَا كُنْتُ قَدْ
عَرَّذْتُ بِهَا فِي (تويتِر)، وَتَمَّ بِحَمْدِ اللَّهِ طَبْعُهَا
لِيَسْهُلَ تَدَاوُلُهَا، وَأَسْأَلُ اللَّهَ أَنْ يَنْفَعَ بِهَا
وَيَجْعَلَهَا خَالِصَةً لَوَجْهِهِ الْكَرِيمِ.

وَصَلَّى اللَّهُ وَسَلَّم عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ
وَصَحْبِهِ أَجْمَعِينَ.

مُوسَى بْنُ رَاشِدِ الْعَازِمِيِّ
٩ جُمَادَى الْآخِرَةِ ١٤٣٥ هـ
الْكُوَيْتِ

حِسَابُهُ بِالتْوَيْتِر: @Mr3azmi

نَسَبُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Lineage of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

1- He is Muḥammad ibn ‘Abdillāh ibn ‘Abdul-Muṭṭalib ibn Hāshim ibn ‘Abdu-Manāf ibn Quṣayy ibn Kilāb ibn Murrāh ibn Ka’b ibn Lu’ayy ibn Ghālib ibn Fihr ibn Mālik ibn an-Naḍr ibn Kinānah ibn Khuzaymah ibn Mudrikah ibn Ilyās ibn Muḍar ibn Nizār ibn Ma’add ibn ‘Adnān.

Al-Imām al-Bukhārī mentioned this noble, prophetic lineage in his *Ṣaḥīḥ*.

Al-Ḥāfidh Ibn Kathīr said: “This lineage that we cited to ‘Adnān, there is no doubt or dispute regarding it. It is established through wide-spread, uninterrupted transmission and consensus.

١- هُوَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمِ بْنِ عَبْدِ مَنَاةَ بْنِ قُصَيِّ بْنِ كِلَابِ بْنِ مِرَّةَ بْنِ كَعْبِ بْنِ لُؤَيٍّ بْنِ غَالِبِ بْنِ فَهْرِ بْنِ مَالِكِ بْنِ النَّضْرِ بْنِ كِنَانَةَ بْنِ حُزَيْمَةَ بْنِ مُدْرِكَةَ بْنِ إِيَّاسَ بْنِ مُضَرَ بْنِ نِزَارَ بْنِ مَعَدَّ بْنِ عَدْنَانَ.

ذَكَرَ هَذَا النَّسَبَ النَّبَوِيَّ الشَّرِيفَ الْإِمَامُ الْبُخَارِيُّ فِي «صَحِيحِهِ».

قَالَ الْخَافِضُ ابْنُ كَثِيرٍ: وَهَذَا النَّسَبُ الَّذِي سَقْنَاهُ إِلَى عَدْنَانَ لَا مَرِيَّةَ فِيهِ وَلَا نِزَاعَ، وَهُوَ ثَابِتٌ بِالتَّوَاتُرِ وَالْإِجْمَاعِ.

زَوْجُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ مِنْ أَمِينَةَ بِنْتِ وَهْبٍ
The Marriage of ‘Abdullāh ibn ‘Abdul-Muṭṭalib
to Āminah bint Wahb

2- ‘Abdullāh ibn ‘Abdul-Muṭṭalib married Āminah bint Wahb and this marriage was blessed by Āminah becoming pregnant by ‘Abdullāh with Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Āminah saw in her sleep a dream while she was pregnant with Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, “that a light came out of her that lit up the palaces of ash-Shām.”

‘Abdullāh passed away while Āminah was pregnant with her son Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

٢- تَزَوَّجَ عَبْدُ اللَّهِ بْنُ عَبْدِ الْمُطَّلِبِ بِأَمِينَةَ بِنْتِ وَهْبٍ، وَبُورِكَ هَذَا الزَّوْجَ بِأَنْ حَمَلَتْ أَمِينَةُ مِنْ عَبْدِ اللَّهِ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

رَأَتْ أَمِينَةُ فِي مَنَامِهَا رُؤْيَا حِينَ حَمَلَتْ بِابْنِهَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَنَّهُ خَرَجَ مِنْهَا نُورٌ أَضَاءَتْ مِنْهُ قُصُورَ الشَّامِ».

تُوُفِّيَ عَبْدُ اللَّهِ وَآمِنَةُ حَامِلٌ بِمَوْلُودِهَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

مِيرَاثُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ وَالِدِهِ

The Inheritance of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from His Father

3- ‘Abdullāh left behind as inheritance for his unborn son Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

Five camels, some sheep and a slave-girl from Abyssinia named Barakah, who is Umm Ayman.

٣- خَلَّفَ عَبْدُ اللَّهِ مِيرَاثًا لَوْلَدِهِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي لَمْ يُولَدْ:

خَمْسًا مِنَ الْإِبِلِ، وَقِطْعَةَ عَنَمٍ، وَجَارِيَةً حَبَشِيَّةً اسْمُهَا بَرَكَةٌ، وَهِيَ أُمُّ أَيْمَنَ.

وَلَادَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَخِتَانُهُ وَرِضَاعُهُ

The Birth of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, His Circumcision and His Suckling

4- On Monday, the 12th of Rabī' al-Awwal, in the Year of the Elephant, Āminah bint Wahb joyfully gave birth to her magnificent son, may my father and mother be ransomed for him.

٤- فِي يَوْمِ الْاِثْنَيْنِ الثَّانِي عَشَرَ مِنْ رَبِيعِ الْأَوَّلِ مِنْ عَامِ الْفِيلِ وَلَدَتْ أَمِنَةُ بِنْتُ وَهْبٍ مَوْلُودَهَا الْعَظِيمَ مُتَهَلِّلاً بِأَبِي هُوَ وَأُمِّي.

5- It is not confirmed that any signs appeared to Āminah while she was giving birth to Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

٥- لَمْ يَثْبُتْ أَنْ ظَهَرَ شَيْءٌ مِنَ الْآيَاتِ لِأَمِنَةَ حِينَ وَلَدَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

❖ These signs at the time of his birth صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are not confirmed:

❖ هَذِهِ الْعَلَامَاتُ عِنْدَ وِلَادَتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَثْبُتُ مِنْهَا شَيْءٌ:

A- The shaking of the chambers of Chosroes.

أ- اِرْتِجَاجُ اِيْوَانَ كِسْرَى.

B- The falling of fourteen balconies from the chambers of Chosroes.

ب - سُقُوطُ أَرْبَعِ عَشْرَةَ شُرْفَةً مِنْ اِيْوَانَ كِسْرَى.

C- Extinguishing of the fire that the Magians used to worship.

ج- خَمَدَتِ النَّارُ الَّتِي كَانَ يَعْْبُدُهَا الْمَجُوسُ.

D- The drying up of the lake of Sāwah.

د - غَاصَتْ بِحَيْرَةُ سَاوَةَ.

E- The destruction of the places of worship around the lake of Sāwah.

هـ- اِنْهَدَمَتِ الْمَعَابِدُ الَّتِي كَانَتْ حَوْلَ بَحَيْرَةِ سَاوَةَ.

Al-Imām adh-Dhahabī brought these signs in his book *as-Sirah an-Nabawiyah* and he said, “This ḥadīth is denounced and strange.”

6- On his seventh day صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, his grandfather ‘Abdul-Muṭṭalib circumcised him and named him Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Āminah suckled her son Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for three days but she had little milk. Then Thuwaybah, the freed-slave of Abū Lahab suckled him with the milk of her son Masrūḥ.

7- Before Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Thuwaybah had suckled Ḥamzah ibn ‘Abdul-Muṭṭalib رَضِيَ اللهُ عَنْهُ and Abū Salamah ‘Abdullah ibn ‘Abdul-Asad al-Makhzūmī رَضِيَ اللهُ عَنْهُ so they became the brothers of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ through suckling.

8- Ḥalīmah as-Sa’diyyah suckled Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with her children:

‘Abdullāh, Ḥudhāfah – who is nicknamed ash-Shaymā and Unaysah.

أُورِدَ هَذِهِ الْعَلَامَاتِ الْإِمَامُ الدَّهَبِيُّ فِي كِتَابِهِ «السِّيَرَةُ النَّبَوِيَّةُ»، وَقَالَ: (هَذَا حَدِيثٌ مُنْكَرٌ غَرِيبٌ).

6- فِي يَوْمِ سَابِعِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خْتَنَهُ جَدُّهُ عَبْدُ الْمُطَّلِبِ، وَسَمَّاهُ مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

أَرْضَعَتْ أَمْنَةً وَلَدَهَا مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةَ أَيَّامٍ وَكَانَتْ قَلِيلَةَ اللَّبَنِ، ثُمَّ أَرْضَعَتْهُ تُوَيْبَةَ مَوْلَاةَ أَبِي لَهَبٍ لَبَنِ ابْنِهَا مَسْرُوحٍ.

7- كَانَتْ تُوَيْبَةُ أَرْضَعَتْ قَبْلَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَمْرَةَ بِنَ عَبْدِ الْمُطَّلِبِ رَضِيَ اللهُ عَنْهُ وَأَبَا سَلَمَةَ عَبْدِ اللَّهِ بْنِ عَبْدِ الْأَسَدِ الْمَخْزُومِيِّ رَضِيَ اللهُ عَنْهُ فَصَارَا أَخَوَيْنِ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنَ الرِّضَاعَةِ.

8- أَرْضَعَتْ حَلِيمَةَ السَّعْدِيَّةُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَعَ أَوْلَادِهَا:

عَبْدُ اللَّهِ - وَحُدَّافَةَ وَتُلُقُبُ بِالشَّيْمَاءِ - وَأُنَيْسَةَ.

9- The Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had seven siblings through suckling: Ḥamzah, Abū Salamah, Abū Sufyān ibn al-Hārith, Masrūḥ, ‘Abdullāh, Ḥudhayfah – and he is ash-Shaymā – and Unaysah. He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not have any siblings from his father nor his mother.

٩- لِرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سَبْعَةٌ إِخْوَةٌ مِنَ الرِّضَاعَةِ: حَمْزَةُ - أَبُو سَلَمَةَ - أَبُو سُفْيَانَ بْنِ الْحَارِثِ - مَسْرُوحٌ - عَبْدُ اللَّهِ - حُدَافَةُ وَهِيَ الشَّيْمَاءُ - أُنَيْسَةُ، وَلَمْ يَكُنْ لَهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِخْوَةٌ لَا مِنْ أَبِيهِ وَلَا أُمِّهِ.

حَادِثُ شَقِّ صَدْرِهِ الشَّرِيفِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَخَاتِمِ النُّبُوَّةِ

The Event of the Splitting of His Noble Chest صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Seal of Prophethood

10- The event of splitting the chest of Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ took place while he was with Ḥalīmah as-Sa’diyyah.

١٠- وَقَعَ حَادِثُ شَقِّ الصَّدْرِ لِرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عِنْدَ حَلِيمَةَ السَّعْدِيَّةِ.

Jibrīl عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ split the chest of Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and took out his heart, washed it with Zamzam water and extracted a black clot from it.

شَقَّى جِبْرِيلُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ صَدْرَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَخْرَجَ قَلْبَهُ وَغَسَلَهُ بِمَاءِ زَمْزَمَ، وَأَخْرَجَ مِنْهُ الْعَلَقَةَ السَّوْدَاءَ.

11- Then Jibrīl عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ placed the Seal of Prophethood on the back of Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ so that Shayṭān would not have a way to him and he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ became infallible in his statements and his actions.

١١- ثُمَّ خَتَمَ جِبْرِيلُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ ظَهْرَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِخَاتِمِ النُّبُوَّةِ، فَلَيْسَ لِلشَّيْطَانِ عَلَيْهِ سَبِيلٌ، وَأَصْبَحَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَعْصُومًا بِأَقْوَالِهِ وَأَفْعَالِهِ.

12- The Seal of Prophethood is a term referring to an extra lump of flesh on the back of Allāh's Messenger ﷺ opposite of his heart. It is the size of pigeon's egg.

Jābir ibn Samurah رَضِيَ اللَّهُ عَنْهُ said: "I saw the seal on the back of Allāh's Messenger ﷺ. It was as if it was a pigeon's egg." [Reported by Muslim].

١٢- خَاتَمُ النَّبُوءَةِ عِبَارَةٌ عَنْ لَحْمَةٍ زَائِدَةٍ فِي ظَهْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِإِزَاءِ قَلْبِهِ، حَجْمُهَا حَجْمُ بَيْضَةِ الْحَمَامَةِ .

قَالَ جَابِرُ بْنُ سَمْرَةَ رَضِيَ اللَّهُ عَنْهُ : رَأَيْتُ خَاتَمًا فِي ظَهْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَأَنَّهُ بَيْضَةُ حَمَامٍ. [رَوَاهُ مُسْلِمٌ].

وَفَاةُ آمِنَةَ أُمِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Death of Āminah, the Mother of the Prophet ﷺ

13- Allāh's Messenger ﷺ returned to his mother Āminah after he completed two years with Ḥalimah as-Sa'diyah.

Āminah passed away while Allāh's Messenger ﷺ was six years old.

١٣- رَجَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أُمِّهِ آمِنَةَ بَعْدَ أَنْ أَكْمَلَ سَنَتَيْنِ عِنْدَ حَلِيمَةَ السَّعْدِيَّةِ.

تُوفِيَتْ آمِنَةُ وَعُمُرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِتُّ سَنَوَاتٍ.

كَفَالَةُ جَدِّهِ عَبْدِ الْمُطَّلِبِ

The Guardianship of His Grandfather, 'Abdul-Muṭṭalib

14- 'Abdul-Muṭṭalib became the guardian of Allāh's Messenger ﷺ after the death of his mother Āminah.

١٤- كَفَلَ عَبْدُ الْمُطَّلِبِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ وَفَاةِ أُمِّهِ آمِنَةَ.

'Abdul-Muṭṭalib passed away when Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had reached eight years old.

تُوِّفِيَ عَبْدُ الْمُطَّلِبِ لَمَّا بَلَغَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثَمَانِي سِنَوَاتٍ.

كَفَالَةُ عَمِّهِ أَبِي طَالِبٍ وَأَهْمُ أَعْمَالِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

The Guardianship of His Uncle, Abū Ṭālib, and His Most Important Acts صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

15- Abū Ṭālib became the guardian of Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ after the death of his grandfather 'Abdul-Muṭṭalib.

١٥- كَفَلَ أَبُو طَالِبٍ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعْدَ وَفَاةِ جَدِّهِ عَبْدِ الْمُطَّلِبِ.

* Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ tended sheep.

* رَعَى رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْغَنَمَ.

* Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ witnessed the War of al-Fijār.

* شَهِدَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَرْبَ الْفِجَارِ.

* Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ witnessed the Treaty of al-Fuḍūl.

* شَهِدَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حِلْفَ الْفُضُولِ.

* Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went out trading for Khadījah رَضِيَ اللهُ عَنْهَا along with her servant Maysarah.

* خَرَجَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي تِجَارَةٍ خَدِيجَةَ رَضِيَ اللهُ عَنْهَا مَعَ غَلَامِهَا مَيْسَرَةَ.

زَوَاجُ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ خَدِيجَةَ وَأَوْلَادُهُ مِنْهَا

The Marriage of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to Khadījah and His Children from Her

16- Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married Khadījah bint Khuwaylid رَضِيَ اللَّهُ عَنْهَا.

Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was twenty-five years old. There is nothing confirmed regarding the age of Khadījah رَضِيَ اللَّهُ عَنْهَا when Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married her.

Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was blessed with children from Khadījah رَضِيَ اللَّهُ عَنْهَا:

Al-Qāsim, Zaynab, Ruqayyah, Umm Kulthūm, Fāṭimah and 'Abdullah.

17- 'Abdullāh, the son of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, was nicknamed aṭ-Ṭayyib and aṭ-Ṭāhir and that is because he was born after the Prophet was given prophethood.

١٦- تَزَوَّجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَدِيجَةَ بِنْتَ خُوَيْلِدٍ رَضِيَ اللَّهُ عَنْهَا.

كَانَ عُمُرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَمْسًا وَعِشْرِينَ سَنَةً، وَلَمْ يَثْبُتْ شَيْءٌ فِي عُمُرِ خَدِيجَةَ رَضِيَ اللَّهُ عَنْهَا حِينَ تَزَوَّجَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

رُزِقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ خَدِيجَةَ رَضِيَ اللَّهُ عَنْهَا أَوْلَادَهُ:

القَاسِمَ - زَيْنَبَ - رُقِيَّةَ - أُمَّ كَلْثُومٍ - فَاطِمَةَ - عَبْدَ اللَّهِ.

١٧- يُلقَّبُ عَبْدُ اللَّهِ بْنُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالطَّيِّبِ وَالطَّاهِرِ، وَذَلِكَ لِأَنَّهُ وُلِدَ بَعْدَ البُعْثَةِ.

شُهُودُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَاءِ الْكَعْبَةِ

His Witnessing صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ of the Rebuilding of the Ka'bah

18- Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ witnessed the rebuilding of the Ka'bah at the hands of the Quraysh when he was thirty-five years old.

The Quraysh agreed that Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would place the black stone in its location.

١٨- شَهِدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَاءَ الْكَعْبَةِ عَلَى يَدِ فُرَيْشٍ وَعُمُرُهُ خَمْسٌ وَثَلَاثُونَ سَنَةً.

إِتَّفَقَتْ فُرَيْشٌ عَلَى أَنْ يَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَجَرَ الْأَسْوَدَ فِي مَكَانِهِ.

حِفْظُ اللَّهِ رَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَفْذَارِ الْجَاهِلِيَّةِ

Allāh's Protection of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from the Filth of Pre-Islāmic Ignorance

19- Allāh – Glorified is He – protected His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from the filth of the pre-Islāmic period.

* So he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ never prostrated to an idol.

* He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ never drank intoxicants.

* He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ never committed indecent acts.

20- Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was well-known for truthfulness, trust-worthiness, connecting family ties and all noble character.

١٩- حَفِظَ اللَّهُ سُبْحَانَهُ رَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَفْذَارِ الْجَاهِلِيَّةِ:

* فَلَمْ يَسْجُدْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِصَنْمٍ قَطُّ.

* وَلَا شَرِبَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَمْرًا قَطُّ.

* وَلَا أَتَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاحِشَةً قَطُّ.

٢٠- كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعْرُوفًا بِالصِّدْقِ وَالْأَمَانَةِ، وَصُولًا لِلرَّجِمِ، وَبِكُلِّ خُلُقٍ كَرِيمٍ.

مُقَدِّمَاتُ نُزُولِ الْوَحْيِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Preludes to the Descent of Revelation Upon Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

21- When Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ reached forty years old the signs and preludes of prophethood began to appear to him:

- 1- Righteous dreams while sleeping.
- 2- Seclusion in the cave of Hīrā.
- 3- The greeting of rocks and trees to him.
- 4- His صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ seeing the light of the Angels.

٢١- لَمَّا بَلَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعِينَ سَنَةً بَدَأَتْ تَلُوحُ عَلَيْهِ آثَارُ وَمُقَدِّمَاتُ التُّبُوءَةِ:

- ١- الرُّؤْيَا الصَّالِحَةُ فِي النَّوْمِ.
- ٢- الْخُلُوءَةُ فِي غَارِ حِرَاءٍ.
- ٣- تَسْلِيمُ الْحَجَرِ وَالشَّجَرِ عَلَيْهِ.
- ٤- رُؤْيَا نُورِ الْمَلَائِكَةِ.

نُزُولُ الْوَحْيِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Descent of Revelation Upon Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

22- Revelation descended upon him صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when he was forty years old with the first five Āyāt from Sūrah al-'Alaq while he was in the cave of Hīrā.

“Read! In the Name of your Lord, Who has created (all that exists). He has created man from a clot. Read! And your Lord is the Most Generous, Who has taught by the pen. He has taught man that which he knew not.” [Al-'Alaq: 1-5].

٢٢- نَزَلَ الْوَحْيُ عَلَيْهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ ابْنُ أَرْبَعِينَ سَنَةً، بِأَوَّلِ خَمْسِ آيَاتٍ مِنْ سُورَةِ الْعَلَقِ وَهُوَ فِي غَارِ حِرَاءٍ.

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝﴾ [العلق: ١-٥].

Imām an-Nawawī said, “The first of the Qur’ān to descend was Iqrā, and this is what is correct according to the majority of the early and later Scholars.”

23- The Revelation ceased to come to Allāh’s Messenger ﷺ after the descent of the first Āyāt of Sūrah al-‘Alaq for a number of days, then Revelation descended after that with Sūrah al-Muddaththir. Allāh, the Most High, said: **“O you enveloped in garments! Arise and warn! And magnify your Lord! And purify your garments! And keep away from the idols! And do not consider you acts of obedience as a favor to Allāh. And be patient for the sake of your Lord.”** [Al-Muddaththir: 1-7].

And they are the first to be revealed of the Qur’ān after the pause in revelation.

قَالَ الْإِمَامُ التَّوَوِيُّ: أَوَّلُ مَا نَزَلَ مِنَ الْقُرْآنِ إِقْرَأَ، وَهَذَا هُوَ الصَّوَابُ الَّذِي عَلَيْهِ الْجَمَاهِيرُ مِنَ السَّلَفِ وَالْخَلْفِ.

٢٣- انْقَطَعَ الْوَحْيُ عَنِ رَسُولِ اللَّهِ ﷺ بَعْدَ نُزُولِ أَوَّلِ آيَاتٍ مِنْ سُورَةِ الْعَلَقِ أَيَّامًا، ثُمَّ نَزَلَ الْوَحْيُ بَعْدَ ذَلِكَ بِسُورَةِ الْمُدَّثِّرِ، قَالَ تَعَالَى: ﴿يَسْأَلُهَا الْمُدَّثِّرُ ۙ فَمَا نَذَرْنَا لِرَبِّكَ فَكَبِّرَ ۚ وَتِيَابَكَ فَطَهَّرَ ۚ وَالرَّجْزَ فَأَهْجُرَ ۚ وَلَا تَمْنُنَ تَسْتَكْبِرُ ۚ وَلِرَبِّكَ فَاصْبِرْ ۗ﴾ [الْمُدَّثِّرُ: ١-٧].

وَهِيَ أَوَّلُ مَا نَزَلَ مِنَ الْقُرْآنِ بَعْدَ فُتُورِ الْوَحْيِ.

أَفْسَامُ الدَّعْوَةِ فِي حَيَاتِهِ ﷺ

The Categories of Da’wah During His Lifetime ﷺ

24- The call to Islām during his lifetime ﷺ was divided into two categories:

٢٤- تَنَقَسِمُ الدَّعْوَةُ فِي حَيَاتِهِ ﷺ إِلَى قِسْمَيْنِ:

1- The Makkan period.

2- The Madinan period.

The Makkan period was divided into:

1- Secret.

2- Open.

١- الْفَتْرَةُ الْمَكِّيَّة.

٢- وَالْفَتْرَةُ الْمَدِينِيَّة.

الْفَتْرَةُ الْمَكِّيَّةُ تَنْقَسِمُ إِلَى:

١- سِرِّيَّة.

٢- جَهْرِيَّة.

الدَّعْوَةُ السِّرِّيَّةُ

The Secret Da'wah

25- Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ began calling the people to Allāh secretly. Those that accepted Islām from his household: His wife Khadīhah, his daughters, 'Alī ibn Abī Tālib and Zayd ibn Hārithah رَضِيَ اللهُ عَنْهُمْ.

26- Then Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ began calling secretly those whom he trusted outside his household and Abū Bakr aṣ-Ṣiddīq رَضِيَ اللهُ عَنْهُ accepted Islām.

The people began to hear from one another about the call of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the poor hastened to enter into Islām.

٢٥- بَدَأَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَدْعُو إِلَى اللَّهِ سِرًّا، فَأَسْلَمَ أَهْلُ بَيْتِهِ: زَوْجَتُهُ خَدِيجَةُ وَبَنَاتُهُ، وَعَلِيُّ بْنُ أَبِي طَالِبٍ، وَزَيْدُ بْنُ حَارِثَةَ رَضِيَ اللهُ عَنْهُمْ.

٢٦- ثُمَّ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَدْعُوا سِرًّا مَنْ يَثِقُ بِهِ مِنْ خَارِجِ بَيْتِهِ فَأَسْلَمَ أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللهُ عَنْهُ.

بَدَأَ النَّاسُ يَتَسَامَعُونَ بِدَعْوَةِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَسَارَعَ الْفُقَرَاءُ إِلَى الدُّخُولِ فِي الْإِسْلَامِ.

27- The Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to instruct his Companions with the necessity to be cautious, alert, secret and to not openly proclaim Islām until Allāh decides the matter. So, if they wanted to pray they would go out to the mountain passes and they would keep out of view of Quraysh during their prayer. They remained like that the entire period of the secret da'wah.

28- Prayer, before it was made obligatory in the Night Journey and Ascension, was only recommended. It was two rak'ah before the rising of the sun and two rak'ah before it set. This is what is meant in His statement, the Most High: **“And glorify the praises of your Lord, before the rising of the sun and before its setting.”** [Qāf: 39]; and His statement: **“So be patient. Verily, the promise of Allāh is true, and ask for forgiveness for your faults, and glorify the praises of your Lord in the afternoon and early morning.”** [Ghāfir: 55].

٢٧- كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُأْمُرُ أَصْحَابَهُ بِالتَّزَامِ بِالْحَيْظَةِ وَالْحَدَرِ وَالتَّخْفِي وَعَدَمِ الْإِعْلَانِ عَنِ الْإِسْلَامِ إِلَى أَنْ يَقْضِيَ اللَّهُ أَمْرَهُ، فَكَانُوا إِذَا أَرَادُوا الصَّلَاةَ خَرَجُوا إِلَى الشُّعَابِ، فَاسْتَخْفُوا فِيهَا بِصَلَاتِهِمْ عَنِ أَنْظَارِ قُرَيْشٍ، وَقَدْ بَقُوا عَلَى ذَلِكَ طِيلَةً مُدَّةِ الدَّعْوَةِ السَّرِيَّةِ.

٢٨- كَانَتِ الصَّلَاةُ قَبْلَ فَرُضِهَا فِي الْإِسْرَاءِ وَالْمِعْرَاجِ، عَلَى سَبِيلِ الْإِسْتِحْبَابِ، وَكَانَتِ رَكْعَتَيْنِ قَبْلَ طُلُوعِ الشَّمْسِ وَرَكْعَتَيْنِ قَبْلَ غُرُوبِهَا، وَهِيَ الْمَقْصُودَةُ فِي قَوْلِهِ تَعَالَى: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾ [ق: ٣٩]؛ وَفِي قَوْلِهِ تَعَالَى: ﴿فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَأَسْتَغْفِرْ لِدُنْيِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعِشِيِّ وَالْإِبْكَرِ﴾ [غَافِرٍ: ٥٥].

29- Al-Hāfidh said in al-Fath, “Allāh’s Messenger ﷺ definitely prayed before the ascension, as did his Companions. What is differed over is: Were there any prayers obligatory before the five prayers or not? What is correct regarding this is the statement of the one who said: In the beginning, what was obligatory was a prayer before the rising of the sun and a prayer before its setting. The proof is in His statement, the Most High: **“And glorify the praises of your Lord, before the rising of the sun and before its setting.”** [Qāf: 39].

30- Allāh’s Messenger ﷺ took the house of al-Arqam ibn Abī al-Arqam رَضِيَ اللهُ عَنْهُ as a place for the Muslims to gather and to be a center for calling to Allāh.

Three years passed on the secret call and a small number of the foremost Noble Companions accepted Islām.

٢٩- قَالَ الْحَافِظُ فِي «الْفَتْحِ»: كَانَ رَسُولُ اللَّهِ ﷺ قَبْلَ الْإِسْرَاءِ يُصَلِّي قَطْعًا، وَكَذَلِكَ أَصْحَابُهُ، وَلَكِنْ اخْتَلَفَ هَلِ افْتُرِضَ قَبْلَ الصَّلَوَاتِ الْخَمْسِ شَيْءٌ مِنَ الصَّلَوَاتِ أَمْ لَا؟ فَيَصِحُّ عَلَى هَذَا قَوْلُ مَنْ قَالَ: إِنَّ الْقَرُضَ أَوْ لَا كَانَ صَلَاةً قَبْلَ طُلُوعِ الشَّمْسِ، وَصَلَاةً قَبْلَ غُرُوبِهَا، وَالْحُجَّةُ فِيهِ قَوْلُهُ تَعَالَى: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾ [ق: ٣٩].

٣٠- اِتَّخَذَ رَسُولُ اللَّهِ ﷺ دَارَ الْأَرْقَمِ بْنِ أَبِي الْأَرْقَمِ رَضِيَ اللهُ عَنْهُ لِيَجْتَمِعَ بِالْمُسْلِمِينَ، وَلِتَكُونَ مَرْكَزًا لِلدَّعْوَةِ إِلَى اللَّهِ.

مَرَّتْ ثَلَاثَ سَنَوَاتٍ عَلَى الدَّعْوَةِ السَّرِيَّةِ فَأَسْلَمَ عَدَدٌ قَلِيلٌ مِنَ الْأَوَائِلِ مِنَ الصَّحَابَةِ الْكِرَامِ.

الصِّدْعُ بِالدَّعْوَةِ

Openly Proclaiming the Da'wah

31- After that, the statement of the Most High descended on Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: **"Therefore, proclaim openly that which you are commanded, and turn away from the polytheists."** [Al-Hijr: 94].

So he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ commanded the da'wah be openly proclaimed.

32- Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ climbed aş-Şafā mountain and openly proclaimed his da'wah to the people and informed them that he is Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to all of creation.

33- When the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ informed the people of his Message, his uncle Abū Lahab – may Allāh disfigure him – said to him, "May you perish the rest of the day. Is this why you have gathered us?"

So the statement of the Most High descended regarding Abū Lahab: **"Perish the two hands of Abū Lahab and perish he!"** [Al-Masad: 1].

٣١- بَعْدَ ذَلِكَ نَزَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَوْلُهُ تَعَالَى: ﴿فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ﴾ [الحج: ٩٤].

فَأَمَرَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِالصِّدْعِ بِالدَّعْوَةِ.

٣٢- صَعِدَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ جَبَلِ الصَّفَا، وَصَدَعَ لِلنَّاسِ بِدَعْوَتِهِ، وَأَخْبَرَهُمْ أَنَّهُ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِلْعَالَمِينَ.

٣٣- لَمَّا أَخْبَرَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ النَّاسَ بِرِسَالَتِهِ، قَالَ لَهُ عَمُّهُ أَبُو لَهَبٍ قَبَّحَهُ اللَّهُ: تَبَّ لَكَ سَائِرَ الْيَوْمِ الْهَذَا جَمَعْتَنَا؟

فَنَزَلَ فِي أَبِي لَهَبٍ قَوْلُهُ تَعَالَى: ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾ [المسد: ١].

رَدَّةُ فِعْلِ قُرَيْشٍ مِنْ دَعْوَتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Response of the Quraysh to His Da'wah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

34- The first reaction of the Quraysh to the da'wah of Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was to send a delegation to his uncle Abū Ṭālib to restrain Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from his da'wah.

٣٤- كَانَتْ أَوَّلَ رَدَّةٍ فِعْلٍ لِقُرَيْشٍ مِنْ دَعْوَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَرْسَلُوا وَقَدَّاءَ لِعَمِّهِ أَبِي طَالِبٍ لِيُرَدَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ دَعْوَتِهِ.

35- The attempt of the Quraysh in seeking Abū Ṭālib to mediate and prevent his nephew, Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, was of no use.

٣٥- لَمْ تُجِدْ مُحَاوَلَةٌ قُرَيْشٍ فِي وَسْاطَةِ أَبِي طَالِبٍ لِيَمْنَعَ ابْنَ أَخِيهِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The Quraysh sent al-Walīd ibn al-Mughīrah to propose some matters to Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

أَرْسَلَتْ قُرَيْشٌ الْوَلِيدَ بْنَ الْمُغِيرَةَ لِيَعْرِضَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمُورًا.

الْوَلِيدُ بْنُ الْمُغِيرَةَ يُحَاوِرُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Al-Walīd ibn al-Mughīrah Debates Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

36- Al-Walīd ibn al-Mughīrah debated the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ so the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recited the Qur'ān to him and he was deeply affected by it.

٣٦- حَاوَرَ الْوَلِيدُ بْنُ الْمُغِيرَةَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَرَأَ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقُرْآنَ فَتَأَثَّرَ تَأَثُّرًا كَبِيرًا.

39- 'Abdullāh ibn Umm Maktūm رَضِيَ اللَّهُ عَنْهُ, the blind man, accepted Islām during this period and Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took him as a mu'adh_{dh}in for the prayer after that.

٣٩- أَسْلَمَ عَبْدُ اللَّهِ بْنُ أُمِّ مَكْتُومٍ الْأَعْمَى رَضِيَ اللَّهُ عَنْهُ فِي هَذِهِ الْفَتْرَةِ، وَاتَّخَذَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ذَلِكَ مُؤَدِّنًا لِلصَّلَاةِ.

أَسَالِيْبُ قُرَيْشٍ فِي مُحَارَبَةِ الدَّعْوَةِ

The Ways of the Quraysh in Fighting the Da'wah

40- The Quraysh tried to agitate certain matters to combat the da'wah of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ including:

- 1- Stirring up doubts about the Qur'ān.
- 2- Contradicting the Qur'ān.
- 3- Bargaining.
- 4- Sarcasm, mocking and denial.

٤٠- حَاوَلَتْ قُرَيْشٌ إِثَارَةَ بَعْضِ الْأُمُورِ لِمُحَارَبَةِ دَعْوَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مِنْهَا:

١- إِثَارَةُ الشُّبُهَاتِ حَوْلَ الْقُرْآنِ.

٢- مُعَارَضَةَ الْقُرْآنِ.

٣- مُسَاوِمَاتٍ.

٤- السُّخْرِيَّةَ وَالْإِسْتِهْزَاءَ وَالتَّكْذِيبَ.

تَعْذِيبُ قُرَيْشٍ لِلصَّحَابَةِ الَّذِينَ أَسْلَمُوا

The Punishment of the Quraysh for the Companions Who Accepted Islām

41- The Quraysh were not successful in their debates with Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ so they thought of another way, that is: to punish those who accepted Islām, a severe test for the Companions.

٤١- لَمْ تُفْلِحْ قُرَيْشٌ فِي مُنَاقَشَتِهَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَفَكَّرَتْ فِي أُسْلُوبٍ آخَرَ وَهُوَ: تَعْذِيبُ مَنْ أَسْلَمَ، فَكَانَتْ فِتْنَةً شَدِيدَةً عَلَى الصَّحَابَةِ.

42- The Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was protected by his uncle, Abū Ṭālib.

٤٢- حَمَى اللهُ رَسُولَهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِعَمِّهِ أَبِي طَالِبٍ.

The most severe of the Companions to be punished was undoubtedly Khabbāb ibn al-Aratt رَضِيَ اللهُ عَنْهُ.

أَشَدُّ مَنْ عُدِّبَ مِنَ الصَّحَابَةِ عَلَى الْإِطْلَاقِ هُوَ حَبَّابُ بْنُ الْأَرْتِّ رَضِيَ اللهُ عَنْهُ.

إِعْتَاقُ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ الْعَبِيدَ مِنَ الْمُسْلِمِينَ

Abū Bakr aṣ-Ṣiddīq's رَضِيَ اللهُ عَنْهُ Freeing of the Muslim Slaves

43- Abū Bakr aṣ-Ṣiddīq رَضِيَ اللهُ عَنْهُ began a lofty act, which was: to purchase the Companions who were slaves and free them. Among them were: Bilāl ibn Rabbāh رَضِيَ اللهُ عَنْهُ and 'Āmir ibn Fuhayrah رَضِيَ اللهُ عَنْهُ.

٤٣- قَامَ أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللهُ عَنْهُ بِعَمَلٍ جَلِيلٍ وَهُوَ: شِرَاءُ الْعَبِيدِ مِنَ الصَّحَابَةِ وَإِعْتَاقِهِمْ، مِنْهُمْ: بِلَالُ بْنُ رَبَّاحٍ رَضِيَ اللهُ عَنْهُ، وَعَامِرُ بْنُ فَهَيْرَةَ رَضِيَ اللهُ عَنْهُ.

إِسْتِهْزَاءُ قُرَيْشٍ بِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

The Mocking of Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ by the Quraysh

44- The Quraysh began a new action: Mocking the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

٤٤- بَدَأَتْ قُرَيْشٌ بِعَمَلٍ جَدِيدٍ وَهُوَ: الْإِسْتِهْزَاءُ بِالنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

From those who used to mock were: Al-Aswad ibn 'Adi Yaghūth, al-Aswad ibn al-Muṭṭalib – may Allāh disfigure them both – and others.

مِنَ الْمُسْتِهْزِئِينَ: الْأَسْوَدُ بْنُ عَبْدِ يَعْقُوثَ، الْأَسْوَدُ بْنُ الْمُطَّلِبِ قَبَحَهُمَا اللهُ، وَغَيْرُهُمَا.

الهجرة الأولى للحبشة

The First Migration to Abyssinia

45- The Quraysh continued their harm of those who believed, and the test became more severe for the Companions, so Allāh's Messenger ﷺ allowed them to migrate to Abyssinia.

46- A blessed group of eleven men and four women from the Noble Companions رَضِيَ اللَّهُ عَنْهُمْ left, heading for Abyssinia for the first migration in Islām.

47- Among those who left in this first migration to Abyssinia were: 'Uthmān ibn 'Affān and his wife Ruqayyah رَضِيَ اللَّهُ عَنْهَا, the daughter of Allāh's Messenger ﷺ and their leader was 'Uthmān ibn Madh'un رَضِيَ اللَّهُ عَنْهُ.

48- The ḥadīth: "Indeed they – i.e., 'Uthmān and Ruqayyah, the daughter of Allāh's Messenger ﷺ – were the first to migrate after Lūṭ and Ibrāhīm."

[Reported by al-Hākim and it is weak].

٤٥- اسْتَمَرَّتْ فُرْيَشٌ فِي إِيْدَائِهَا لِمَنْ آمَنَ، وَاشْتَدَّتِ الْفِتْنَةُ عَلَى الصَّحَابَةِ، فَأَذِنَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْهِجْرَةِ إِلَى الْحَبَشَةِ.

٤٦- خَرَجَتْ مَجْمُوعَةٌ مَبَارَكَةٌ مِنَ الصَّحَابَةِ الْكِرَامِ رَضِيَ اللَّهُ عَنْهُمْ أَحَدَ عَشَرَ رَجُلًا، وَأَرْبَعَ نِسْوَةً مُتَوَجِّهِينَ إِلَى الْحَبَشَةِ فِي أَوَّلِ هِجْرَةٍ فِي الْإِسْلَامِ.

٤٧- كَانَ مِنْ بَيْنِ مَنْ خَرَجَ فِي هَذِهِ الْهِجْرَةِ الْأُولَى إِلَى الْحَبَشَةِ عُثْمَانُ بْنُ عَفَّانَ وَرَوْجَتُهُ رُقَيْيَةُ بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَضِيَ اللَّهُ عَنْهُمَا، وَكَانَ أَمِيرُهُمْ عُثْمَانُ بْنُ مَطْعُونٍ رَضِيَ اللَّهُ عَنْهُ.

٤٨- حَدِيثٌ: «إِنَّهُمَا - أَيُّ: عُثْمَانُ وَرُقَيْيَةُ بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَوَّلُ مَنْ هَاجَرَ بَعْدَ لُوطٍ وَإِبْرَاهِيمَ». [رَوَاهُ الْحَاكِمُ وَهُوَ ضَعِيفٌ].

49- Sūrah an-Najm was sent down and the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ recited it with a loud voice at the Ka'bah and when he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reached the Āyah of prostration he prostrated and the polytheists prostrated with him due the magnificence of the Āyāt.

٤٩- نَزَلَتْ سُورَةُ النَّجْمِ، وَقَرَأَهَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِصَوْتٍ عَالٍ عِنْدَ الْكَعْبَةِ، وَلَمَّا وَصَلَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى السَّجْدَةِ سَجَدَ، وَسَجَدَ مَعَهُ الْمُشْرِكُونَ مِنْ عَظَمَةِ الْآيَاتِ.

50- The news of the prostration by the disbelievers of Quraysh reached those who had migrated to Abyssinia in a distorted manner, and that is that the people of Makkah had accepted Islām and so a number of them returned to Makkah.

٥٠- وَصَلَ خَبْرُ سُجُودِ كُفَّارِ قُرَيْشٍ لِمُهَاجِرِي الْحَبَشَةِ مُشَوَّهًا، وَهُوَ أَنَّ أَهْلَ مَكَّةَ أَسْلَمُوا، فَرَجَعَ عَدَدٌ مِنْهُمْ إِلَى مَكَّةَ.

إِسْلَامُ حَمْزَةَ وَعُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُمَا

The Islām of Ḥamzah and 'Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُمَا

51- Ḥamzah ibn 'Abdul-Muṭṭalib رَضِيَ اللهُ عَنْهُ accepted Islām, and after him 'Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ accepted Islām and so the affair of Islām was strengthened by them.

٥١- أَسْلَمَ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ رَضِيَ اللهُ عَنْهُ، وَبَعْدَهُ أَسْلَمَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ، فَقَوِيَ أَمْرُ الْإِسْلَامِ بِهِمَا.

52- There is nothing established concerning how 'Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ accepted Islām.

٥٢- لَمْ يَنْبُتْ شَيْءٌ فِي كَيْفِيَّةِ إِسْلَامِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ.

The famous story where he struck his sister Fāṭimah and he read Sūrah Ṭaha...

قَصَّتُهُ الشَّهِيرَةُ عِنْدَمَا صَرَبَ أُخْتَهُ فَاطِمَةَ وَقَرَأَتْهُ لِسُورَةِ طه ... إلخ.

It was reported by Ibn Ishāq in *as-Sīrah* without a chain of narration. And by Ibn Sa'd in *Ṭabaqāt* with a weak chain.

Al-Hāfidh Ibn Hajar said in *Lisān al-Mizān*, "It is a highly disregarded story."

أَخْرَجَهَا ابْنُ إِسْحَاقَ فِي «السِّيَرَةِ» بِدُونِ إِسْنَادٍ، وَابْنُ سَعْدٍ فِي «طَبَقَاتِهِ» بِإِسْنَادٍ ضَعِيفٍ.

قَالَ الْحَافِظُ ابْنُ حَجَرٍ فِي «لِسَانِ الْمِيزَانِ»: هِيَ قِصَّةٌ مُنْكَرَةٌ جَدًّا.

إِغْرَاءَاتُ قُرَيْشٍ لِلرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Allurement of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ by the Quraysh

53- The Quraysh began using a new way with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and that is: Alluring with money, women and kingdom in exchange for stopping his da'wah.

54- The Quraysh sent 'Utbah ibn Rabī'ah to negotiate with Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ regarding these incentives.

Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ refused that in whole and in detail.

55- After that, the Quraysh harassed and sought miracles from Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; such as seeing the Angels or causing rivers to flow, etc.

٥٣- بَدَأَتْ قُرَيْشٌ تَسْتَخْدِمُ أَسْلُوبًا جَدِيدًا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ: الْإِغْرَاءُ بِالْمَالِ وَالنِّسَاءِ وَالْمُلْكِ، مُقَابِلَ الْكُفِّ عَن دَعْوَتِهِ.

٥٤- أَرْسَلَتْ قُرَيْشٌ عُتْبَةَ بْنَ رَبِيعَةَ لِيُفَاوِضَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى هَذِهِ الْإِغْرَاءَاتِ.

رَفَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَلِكَ جُمْلَةً وَتَفْصِيلًا.

٥٥- تَعَنَّتَتْ قُرَيْشٌ بَعْدَ ذَلِكَ وَطَلَبَتْ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُعْجَزَاتِ؛ كَرُؤْيَا الْمَلَائِكَةِ، وَجَرِي الْأَنْهَارِ... إلخ.

الهِجْرَةُ الثَّانِيَّةُ لِلْحَبَشَةِ

The Second Migration to Abyssinia

56- The Quraysh started the torture and maltreatment of those who believed again, especially the poor, so Allāh's Messenger ﷺ allowed his Companions a second migration to Abyssinia.

٥٦- عَادَتْ فُرَيْشٌ مَرَّةً أُخْرَى بِالتَّنْكِيلِ وَالْإِضْطِهَادِ لِمَنْ آمَنَ خَاصَّةً الْفُقَرَاءَ، فَأَذِنَ رَسُولُ اللَّهِ ﷺ لِأَصْحَابِهِ بِالْهِجْرَةِ الثَّانِيَّةِ إِلَى الْحَبَشَةِ.

57- Eighty-two men and ten women left and their leader was Ja'far ibn Abī Tālib رَضِيَ اللَّهُ عَنْهُ.

٥٧- خَرَجَ اثْنَانِ وَتَمَانُونَ رَجُلًا وَتَمَانِيَةَ عَشْرَةَ امْرَأَةً، وَكَانَ أَمِيرُهُمْ جَعْفَرُ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ.

The second migration to Abyssinia was more difficult than the previous one. The Muslims met severe rebuke from the Quraysh and harm reached them.

كَانَتْ الْهِجْرَةُ الثَّانِيَّةُ إِلَى الْحَبَشَةِ أَشَقَّ مِنْ سَابِقَتِهَا، وَلَقِيَ الْمُسْلِمُونَ مِنْ قُرَيْشٍ تَعْنِيفًا شَدِيدًا، وَنَالُوهُمْ بِالْأَذَى.

On the road of the second migration to Abyssinia Khālid ibn Hīzām رَضِيَ اللَّهُ عَنْهُ was bitten and died along the way.

فِي طَرِيقِ الْهِجْرَةِ الثَّانِيَّةِ إِلَى الْحَبَشَةِ لَدَعَتْ خَالِدَ بْنَ حَزَامٍ رَضِيَ اللَّهُ عَنْهُ حَيَّةٌ فَمَاتَ فِي الطَّرِيقِ.

الْمُقَاطَعَةُ الْجَائِرَةُ

The Tyrannical Boycott

58- When the Quraysh saw that the affair of Islām was vastly spreading they came to a tyrannical, oppressive agreement,

٥٨- لَمَّا رَأَتْ فُرَيْشٌ أَنَّ أَمْرَ الْإِسْلَامِ فِي انْتِشَارٍ كَبِيرٍ اجْتَمَعَتْ عَلَى فِرَارِ جَائِرٍ وَظَالِمٍ،

which was: Writing a paper boycotting Banī Hāshim and Banī ‘Abdul-Muṭṭalib.

59- The idea of the boycott was:

No one was to buy from them, no one was to sell to them, nor sit with them, mix with them, marry from them or marry to them. They hung this tyrannical paper inside the Ka’bah.

60- Banū ‘Abdul-Muṭṭalib and Banū Hāshim gathered in a mountain pass called the Mountain Pass of Abū Ṭālib.

This boycott lasted three years.

61- The affair became severe on those in the Mountain Pass of Abū Ṭālib due to hunger and thirst until they could not find anything to eat.

وَهُوَ: كِتَابَةٌ صَحِيفَةٌ بِمُقَاطَعَةِ بَنِي هَاشِمٍ
وَبَنِي عَبْدِ الْمُطَّلِبِ.

٥٩- مَعْنَى الْمُقَاطَعَةِ:

لَا يَشْتَرِي مِنْهُمْ أَحَدٌ، وَلَا يَبِيعُ لَهُمْ أَحَدٌ،
وَلَا يُجَالِسُونَ، وَلَا يُجَالِطُونَ، وَلَا يَتَزَوَّجُ
مِنْهُمْ، وَلَا يُزَوِّجُهُمْ أَحَدٌ، وَعَلَّقُوا هَذِهِ
الصَّحِيفَةَ الْجَائِرَةَ فِي جَوْفِ الْكَعْبَةِ.

٦٠- تَجَمَّعَ بَنُو عَبْدِ الْمُطَّلِبِ وَبَنُو هَاشِمٍ فِي
شُعْبٍ، فَسَمِيَ بِشُعْبِ أَبِي طَالِبٍ.

ظَلَّتْ هَذِهِ الْمُقَاطَعَةُ ثَلَاثَ سَنَوَاتٍ.

٦١- اِشْتَدَّ الْأَمْرُ عَلَى مَنْ كَانَ فِي شُعْبِ أَبِي
طَالِبٍ، بِسَبَبِ الْجُوعِ وَالْعَطَشِ، حَتَّى مَا
كَانُوا يَجِدُونَ مَا يَأْكُلُونَ.

وَلَادَةُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا

The Birth of ‘Abdullāh ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا

62- During the period of the boycott, the Scholar of the Ummah, the Interpreter of the Qur’ān, ‘Abdullāh ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا, was born in the mountain pass.

٦٢- فِي فِتْرَةِ الْمُقَاطَعَةِ وُلِدَ حَبْرُ الْأُمَّةِ
وَتَرْجُمَانُ الْقُرْآنِ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ
رَضِيَ اللَّهُ عَنْهُمَا فِي الشُّعْبِ.

63- Allāh's Messenger ﷺ supplicated for 'Abdullāh ibn 'Abbās رضي الله عنهما by saying: **"O Allāh! Give him understanding of the religion and teach him interpretation."** [Reported by al-Imām Aḥmad with an authentic chain].

٦٣- دَعَى رَسُولُ اللَّهِ ﷺ لِعَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا بِقَوْلِهِ: «اللَّهُمَّ فَفِّهْهُ فِي الدِّينِ وَعَلِّمَهُ التَّأْوِيلَ». [رَوَاهُ الْإِمَامُ أَحْمَدُ بِإِسْنَادٍ صَحِيحٍ].

64- A group of people from the Quraysh who were compassionate towards those in the mountain pass tried to enter the Ka'bah to tear up this tyrannical paper but they found that insects had eaten all of it except: "In Your Name, O Allāh!"

٦٤- اسْتَطَاعَ نَفَرٌ مِنْ قُرَيْشٍ مِمَّنْ كَانُوا مُتَعَاظِفِينَ مَعَ مَنْ فِي الشَّعْبِ أَنْ يَدْخُلُوا الْكَعْبَةَ لِيَمْرُقُوا هَذِهِ الصَّحِيفَةَ الْحَاجِرَةَ، فَوَجَدُوا حَشْرَةَ الْأَرْضِ أَكَلَتْهَا كُلَّهَا إِلَّا «بِاسْمِكَ اللَّهُمَّ».

وَفَاةُ أَبِي طَالِبٍ

The Death of Abū Ṭālib

65- Abū Ṭālib, the uncle of the Prophet ﷺ passed away after the boycott of the Quraysh.

٦٥- تُوُفِّيَ أَبُو طَالِبٍ عَمُّ النَّبِيِّ ﷺ بَعْدَ مَقَاتَعَةِ قُرَيْشٍ.

Allāh's Messenger ﷺ prompted his uncle to say the words of Tawḥīd while he was in his last agonies of death, but Allāh did not decree that for him.

عَرَضَ رَسُولُ اللَّهِ ﷺ عَلَى عَمِّهِ أَبِي طَالِبٍ كَلِمَةَ التَّوْحِيدِ وَهُوَ فِي نَزْعِهِ الْأَخِيرِ وَلَمْ يُقَدِّرِ اللَّهُ لَهُ ذَلِكَ.

66- Abū Ṭālib died upon disbelief and Allāh's Messenger ﷺ was saddened over him and he said, "I will surely seek forgiveness for you as long as I am not prohibited to do so." [Agreed upon].

٦٦- مَاتَ أَبُو طَالِبٍ عَلَى الْكُفْرِ، وَحَزِنَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ، وَقَالَ: «لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أَنُكِّهِ عَنْ ذَلِكَ». [مُتَّفَقٌ عَلَيْهِ].

67- The statement of the Most High from Sūrah at-Tawbah came down: **“It is not proper for the Prophet and those who believe to ask Allāh’s forgiveness for the polytheists even if they be of kin, after it has become clear to them that they are dwellers of the Fire.”** [At-Tawbah: 113].

In this Āyah, Allāh prohibited His Prophet ﷺ and those who believe to seek forgiveness for the polytheists even if they were the closest people to them.

68- The Messenger of Allāh ﷺ said, **“The one with least punishment from the people of the Fire is Abū Ṭālib. He will be wearing two sandals of Fire which will boil his brain.”** [Reported by Muslim].

٦٧- نَزَلَ قَوْلُهُ تَعَالَى فِي سُورَةِ التَّوْبَةِ:

﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أَوْلَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ﴾ [التَّوْبَةِ: ١١٣].

نَهَى اللَّهُ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِينَ ءَامَنُوا - فِي هَذِهِ الْآيَةِ - أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا مِنْ أَقْرَبِ النَّاسِ.

٦٨- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَهْوَنُ أَهْلِ النَّارِ عَذَابًا أَبُو طَالِبٍ، وَهُوَ مُتَّعِلٌ بِنَعْلَيْنِ يَغْلِي مِنْهُمَا دِمَاعُهُ». [رَوَاهُ مُسْلِمٌ].

وفاة خديجة رضي الله عنها

The Death of Khadijah رضي الله عنها

69- Khadījah bint Khuwaylid رضي الله عنها passed away after Abū Ṭālib. She was buried in Ḥajūn in the cemetery in Makkah. The funeral prayer had not been legislated at the time.

٦٩- تُوفِّيَتْ خَدِيجَةُ بِنْتُ خُوَيْلِدٍ رَضِيَ اللَّهُ عَنْهَا بَعْدَ أَبِي طَالِبٍ، وَدُفِنَتْ فِي الْحُجُونِ فِي مَقَابِرِ مَكَّةَ، وَلَمْ تَكُنْ صَلَاةُ الْجَنَازَةِ شَرِيعَتْ إِذْ ذَٰكَ.

70- Jibrīl عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ said to Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "Give **Khadijah** glad tidings of a house in Paradise made from reeds; there will be no turbulence therein nor fatigue." [Agreed upon].

٧٠- قَالَ جِبْرِيلُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لِرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «بَشِّرْ خَدِيجَةَ بِنْتِ فِي الْحِجَّةِ مِنْ قَصَبٍ لَا صَخَبَ فِيهِ وَلَا نَصَبَ». [مُتَّفَقٌ عَلَيْهِ].

71- Jibrīl عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ said to the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "This is **Khadijah** coming to you. When she comes to you convey salāms to her from her Lord and from me." [Agreed upon].

٧١- قَالَ جِبْرِيلُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لِرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «هَذِهِ خَدِيجَةُ قَدْ أَتَتْكَ، فَإِذَا هِيَ أَتَتْكَ فَأَقْرِئْهَا السَّلَامَ مِنْ رَبِّهَا وَمِنِّي». [مُتَّفَقٌ عَلَيْهِ].

72- The Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ grieved at the passing of his uncle - Abū Ṭālib - and his wife – **Khadijah** رَضِيَ اللهُ عَنْهَا. It is not established that he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ called this year the Year of Sorrow.

٧٢- حَزَنَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى وَفَاةِ عَمِّهِ أَبِي طَالِبٍ، وَرَوْجَتِهِ خَدِيجَةَ رَضِيَ اللهُ عَنْهَا، وَلَمْ يَثْبُتْ أَنَّهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سَمَّى هَذَا الْعَامَ بِعَامِ الْحُزَنِ.

زواج الرسول صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بعائشة رَضِيَ اللهُ عَنْهَا

The Marriage of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to 'Ā'ishah رَضِيَ اللهُ عَنْهَا

73- The Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ contracted his marriage with 'Ā'ishah رَضِيَ اللهُ عَنْهَا while she was six years old after the passing of **Khadijah** رَضِيَ اللهُ عَنْهَا. Therefore, she was the first wife to have a marriage contract after **Khadijah** رَضِيَ اللهُ عَنْهَا.

٧٣- عَقَدَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى عَائِشَةَ رَضِيَ اللهُ عَنْهَا وَهِيَ بِنْتُ سِتِّ سِنِينَ بَعْدَ وَفَاةِ خَدِيجَةَ رَضِيَ اللهُ عَنْهَا، فَكَانَتْ أَوَّلَ زَوْجَةٍ عَقَدَ عَلَيْهَا بَعْدَ خَدِيجَةَ رَضِيَ اللهُ عَنْهَا.

زَوَاجِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسَوْدَةَ رَضِيَ اللَّهُ عَنْهَا

The Marriage of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to Sawdah رَضِيَ اللَّهُ عَنْهَا

74- The Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ contracted his marriage with Sawdah bint Zam'ah رَضِيَ اللَّهُ عَنْهَا and she is the first woman Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ lived with after Khadījah رَضِيَ اللَّهُ عَنْهَا.

٧٤- عَقَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى سَوْدَةَ بِنْتِ زَمْعَةَ رَضِيَ اللَّهُ عَنْهَا، وَهِيَ أَوَّلُ امْرَأَةٍ دَخَلَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ خَدِيجَةَ رَضِيَ اللَّهُ عَنْهَا.

75- Sawdah رَضِيَ اللَّهُ عَنْهَا was the only wife of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for approximately three years. She was one of the strictest people in clinging to the command of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

٧٥- انْفَرَدَتْ سَوْدَةُ رَضِيَ اللَّهُ عَنْهَا بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَ سِنَوَاتٍ تَقْرِيْبًا، وَكَانَتْ مِنْ أَشَدِّ النَّاسِ تَمَسُّكًا بِأَمْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

إِشْتِدَادُ الْأَدَى عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ وِفَاةِ عَمِّهِ

The Increased Harm to Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ after the Death of His Uncle

76- The Quraysh increased their punishment on the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ after the death of his uncle, Abū Ṭālib. The fools were bold towards him while no one was bold towards him during the life of Abū Ṭālib.

٧٦- إِشْتَدَّتْ قُرَيْشٌ بِالْأَدَى عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ وِفَاةِ عَمِّهِ أَبِي طَالِبٍ، فَتَجَرَّأَ عَلَيْهِ السُّفَهَاءُ، وَمَا كَانَ أَحَدٌ يَتَجَرَّأُ عَلَيْهِ فِي حَيَاةِ أَبِي طَالِبٍ.

77- The Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “**The Quraysh never harmed me like they did once Abū Ṭālib died.**” [Reported by al-Bayhaqī in *Dalā'il an-Nubuwwah* with an authentic chain].

78- ‘Uqbah ibn Abī Mu’īṭ - may Allāh disfigure him – threw the abdominal contents – the placenta – of a she-camel on Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and placed his garment around the neck of the Prophet and began harshly strangling him. [Reported by al-Bukhārī].

79- Abū Jahl – may Allāh curse him – claimed he tried to step on the neck of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while he was prostrating but Allāh protected His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

80- Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “I have been tortured for Allāh’s sake what no one else has. And I have suffered fear for Allāh’s sake what no one else has.” [Reported by al-Imām Aḥmad with an authentic chain].

٧٧- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا نَأَلْتُ مِنِّي قُرَيْشٌ شَيْئًا أَكْرَهُهُ حَتَّى مَاتَ أَبُو طَالِبٍ». [رَوَاهُ الْبَيْهَقِيُّ فِي «دَلَائِلِ النَّبُوَّةِ» بِإِسْنَادٍ صَحِيحٍ].

٧٨- أَلْقَى عُقْبَةُ بْنُ أَبِي مُعَيْطٍ قَبْحَهُ اللَّهُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَلَا الْجَزُورِ - وَهِيَ الْمَشِيمَةُ - وَوَضَعَ ثَوْبَهُ فِي عُنُقِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَنَقَهُ خَنَقًا شَدِيدًا. [رَوَاهُ الْبُخَارِيُّ].

٧٩- حَاوَلَ أَبُو جَهْلٍ - لَعَنَهُ اللَّهُ - بِرَعْمِهِ أَنْ يَطَأَ عُنُقَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَجَدَ، فَحَمَى اللَّهُ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

٨٠- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَقَدْ أُوْذِيْتُ فِي اللَّهِ، وَمَا يُؤْذِي أَحَدًا، وَأُخِفْتُ فِي اللَّهِ، وَمَا يُخَافُ أَحَدًا». [رَوَاهُ الْإِمَامُ أَحْمَدُ بِإِسْنَادٍ صَحِيحٍ].

اِسْتَأْذَانُ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ بِالْهِجْرَةِ إِلَى الْحَبَشَةِ
Abū Bakr aṣ-Ṣiddīq رَضِيَ اللهُ عَنْهُ Seeking Permission
to Migrate to Abyssinia

81- Abū Bakr aṣ-Ṣiddīq رَضِيَ اللهُ عَنْهُ sought permission from the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to migrate to Abyssinia due to the severity of the trials in Makkah and the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ allowed him.

82- Abū Bakr aṣ-Ṣiddīq رَضِيَ اللهُ عَنْهُ left heading for Abyssinia. When he reached the area of Birk al-Ghimād he met a man called Ibn ad-Dughunnah.

83- Ibn ad-Dughunnah, the leader of al-Qārah tribe, gave asylum to Abū Bakr aṣ-Ṣiddīq رَضِيَ اللهُ عَنْهُ and said to him, “Go back and worship your Lord in Makkah.”

The Quraysh did not refuse his asylum.

84- The Quraysh were unable to bear the asylum of Ibn ad-Dughunnah for Abū Bakr aṣ-Ṣiddīq رَضِيَ اللهُ عَنْهُ because Abū Bakr aṣ-Ṣiddīq رَضِيَ اللهُ عَنْهُ began reciting the Qur’an openly.

٨١- اِسْتَأْذَنَ أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللهُ عَنْهُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِالْهِجْرَةِ إِلَى الْحَبَشَةِ بِسَبَبِ شِدَّةِ الْبَلَاءِ فِي مَكَّةَ، فَأِذِنَ لَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

٨٢- خَرَجَ أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللهُ عَنْهُ مُتَوَجِّهًا لِلْحَبَشَةِ، فَلَمَّا وَصَلَ إِلَى مَنْطِقَةِ بَرَكِ الْغِمَادِ لَقِيَهِ رَجُلٌ يُقَالُ لَهُ: ابْنُ الدُّعْنَةِ.

٨٣- ابْنُ الدُّعْنَةِ سَيِّدُ قَبِيلَةِ الْقَارَةِ، فَأَجَارَ أَبَا بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ، وَقَالَ لَهُ: اِرْجِعْ فَاعْبُدْ رَبَّكَ فِي مَكَّةَ.

فَلَمْ تُنْكِرْ قُرَيْشٌ جِوَارَهُ.

٨٤- ضَاقَتْ قُرَيْشٌ ذَرْعًا بِجِوَارِ ابْنِ الدُّعْنَةِ لِأَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ؛ لِأَنَّ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ اللهُ عَنْهُ أَخَذَ يُجَهِّرُ بِالْقُرْآنِ.

85- Ibn ad-Dughunnah said to Abū Bakr aṣ-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ, “Do not recite the Qur’ān openly,” but Abū Bakr refused and declined the asylum of Ibn ad-Dughunnah. Abū Bakr remained in Makkah and did not migrate to Abyssinia.

٨٥- قَالَ ابْنُ الدُّعْنَةِ لِأَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ: لَا تَجْهَرْ بِالْقُرْآنِ، فَرَفَضَ أَبُو بَكْرٍ، وَرَدَّ جِوَارَ ابْنِ الدُّعْنَةِ، وَبَقِيَ أَبُو بَكْرٍ بِمَكَّةَ، وَلَمْ يُهَاجِرْ إِلَى الْحَبَشَةِ.

خُرُوجَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الطَّائِفِ

The Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Going Out to aṭ-Ṭā’if

86- The affair became worse for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in Makkah so he went to aṭ-Ṭā’if walking on foot, inviting them to Islām.

٨٦- اِسْتَدَّ الْأَمْرُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَكَّةَ، فَخَرَجَ إِلَى الطَّائِفِ مَاشِيًا عَلَى قَدَمَيْهِ، يَدْعُوهُمْ إِلَى الْإِسْلَامِ.

87- The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was met by the people of aṭ-Ṭā’if by being struck with rocks, especially on his noble feet, until blood ran down them.

٨٧- كَانَ اسْتِقْبَالُ أَهْلِ الطَّائِفِ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الضَّرْبَ بِالْحِجَارَةِ، خَاصَّةً عَلَى قَدَمَيْهِ الشَّرِيفَتَيْنِ حَتَّى نَزَلَ الدَّمُ مِنْهُمَا.

88- The Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left aṭ-Ṭā’if with sorrow on his face and he did not stop until he was in Qarn ath-Ṭha’ālib.

٨٨- خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الطَّائِفِ مَهْمُومًا عَلَى وَجْهِهِ، فَلَمْ يَقِفْ إِلَّا وَهُوَ فِي قَرْنِ الثَّعَالِبِ.

89- Jibrīl came down with the Angel of the mountains to Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ giving him the choice of destroying the people of Makkah or having patience on their harms and Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ chose patience.

٨٩- نَزَلَ جِبْرِيلُ وَمَعَهُ مَلَكُ الْجِبَالِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُخَيِّرُهُ بَيْنَ إِهْلَاكِ أَهْلِ مَكَّةَ، وَبَيْنَ الصَّبْرِ عَلَى أَذَاهُمْ، فَاخْتَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّبْرَ.

90- The Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ returned to Makkah and entered with the asylum of al-Muṭ'im ibn 'Adiyy.

٩٠- رَجَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى مَكَّةَ، وَدَخَلَهَا بِجِوَارِ الْمُطْعِمِ بْنِ عَدِيِّ.

الْإِسْرَاءُ وَالْمِعْرَاجُ

The Night Journey and the Ascension

91- The event of the Night Journey and the Ascension occurred to strengthen and honor Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ after long years of da'wah.

٩١- جَاءَتْ حَادِثَةُ الْإِسْرَاءِ وَالْمِعْرَاجِ تَثْبِيثًا وَتَكْرِيمًا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَعْقَابِ سِنِينَ طَوِيلَةٍ مِنَ الدَّعْوَةِ.

92- Allāh, the Most High, mentioned the story of the Night Journey in Sūrah al-Isrā. He, Glorified is He, said, "Glorified is he Who took His worshiper for a journey by night from al-Masjid al-Ḥarām to al-Masjid al-Aqṣā, the neighborhood We have blessed, in order that We might show him Our signs. Verily, he is All-Hearing, All-Seeing." [al-Isrā: 1].

٩٢- ذَكَرَ اللَّهُ تَعَالَى قِصَّةَ الْإِسْرَاءِ فِي سُورَةِ الْإِسْرَاءِ، فَقَالَ سُبْحَانَهُ: ﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾ [الْإِسْرَاءُ: ١].

93- He, Glorified is He, mentioned the story of the Ascension in Sūrah an-Najm. He, the Most High, said, “Will you then dispute with him about what he saw? And indeed, he saw him at a second descent near Sidrah al-Muntahā. Near it is the Paradise of abode. When that covered the lote-tree which covered it, the sight turned not aside, nor did it transgress beyond the limit. Indeed, He did see some of the greatest signs of his Lord.” [An-Najm: 12-18].

٩٣- وَذَكَرَ سُبْحَانَهُ قِصَّةَ الْمِعْرَاجِ فِي سُورَةِ النَّجْمِ، فَقَالَ تَعَالَى: ﴿أَفْتُمِرُونَهُ عَلَىٰ مَا يَرَىٰ﴾ ١٢ ﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ﴾ ١٣ ﴿عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ﴾ ١٤ ﴿عِنْدَهَا جَنَّةُ الْمَأْوَىٰ﴾ ١٥ ﴿إِذْ يَغْشَىٰ السِّدْرَةَ مَا يَغْشَىٰ﴾ ١٦ ﴿مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ﴾ ١٧ ﴿لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ﴾ ١٨ ﴿[النَّجْم: ١٢ - ١٨].

94- The Night Journey and the Ascension is considered one of the greatest miracles of the Prophet ﷺ that Allāh honored His Prophet ﷺ with.

٩٤- تُعَدُّ رِحْلَةُ الْإِسْرَاءِ وَالْمِعْرَاجِ مِنْ أَعْظَمِ مُعْجَزَاتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، الَّتِي أَكْرَمَ اللَّهُ بِهَا نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

95- This event took place in less than one night.

٩٥- قِصَّتُهَا تَمَّتْ فِي أَقَلِّ مِنْ لَيْلَةٍ.

Allāh’s Messenger ﷺ went out after the ‘Ishā prayer and returned before al-Fajr.

خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ وَقْتِ صَلَاةِ الْعِشَاءِ وَرَجَعَ قَبْلَ الْفَجْرِ.

This journey began when Jibrīl عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ came to the Messenger of Allāh ﷺ to take Him from his house in Makkah to the Ka’bah.

بَدَأَتْ هَذِهِ الرَّحْلَةُ عِنْدَمَا جَاءَ جِبْرِيلُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيُخْرِجَ بِهِ مِنْ بَيْتِهِ فِي مَكَّةَ إِلَى الْكَعْبَةِ.

96- At the Ka'bah, Jibrīl split the chest of the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and took his heart out, washed it with the water of Zamzam and filled it with faith and wisdom. He then returned it and sewed up his noble chest. This was the second and final time that the chest of Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had been split.

٩٦- عِنْدَ الْكَعْبَةِ شَقَّ جِبْرِيلُ صَدْرَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَخْرَجَ قَلْبَهُ وَغَسَلَهُ بِمَاءِ زَمْزَمَ وَمَلَأَهُ إِيمَانًا وَحِكْمَةً ثُمَّ رَدَّهُ وَخَاطَ صَدْرَهُ الشَّرِيفَ، وَهَذِهِ هِيَ الْمَرَّةُ الثَّانِيَةُ وَالْأَخِيرَةُ الَّتِي شَقَّ فِيهَا صَدْرَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

97- Then the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ rode al-Burāq – an animal – with Jibrīl عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ. It was only moments when the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reached Bayt al-Maqdis with Jibrīl عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ.

٩٧- ثُمَّ رَكِبَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْبُرَاقَ - وَهُوَ دَابَّةٌ - مَعَ جِبْرِيلَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَمَا هِيَ إِلَّا لِحْظَاتٌ حَتَّى وَصَلَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَعَ جِبْرِيلَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِلَى بَيْتِ الْمَقْدِسِ.

98- When the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entered Bayt al-Maqdis along with Jibrīl عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ he found an amazing matter: Allāh had given life to all the Prophets and Messengers.

٩٨- فَلَمَّا دَخَلَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَيْتَ الْمَقْدِسِ مَعَ جِبْرِيلَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَجَدَ أَمْرًا عَظِيمًا، أَحْيَا اللَّهُ لَهُ جَمِيعَ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ.

99- Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ along with Jibrīl عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ entered Bayt al-Maqdis and established the prayer. Jibrīl عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ put Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ forward to be the Imām of the prayer with all the Prophets and Messengers.

٩٩- دَخَلَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَعَ جِبْرِيلَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ بَيْتَ الْمَقْدِسِ، فَأَقِيمَتِ الصَّلَاةُ، فَقَدَّمَ جِبْرِيلَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِيَكُونَ إِمَامًا فِي الصَّلَاةِ بِجَمِيعِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ.

I swear by Allāh! This was the greatest prayer that took place in history, and was the greatest honor for Allāh's Messenger ﷺ to be the Imām of the the rest of the Imāms of creation, may the Ṣalāh and Salām be upon all of them.

100- When the Messenger of Allāh ﷺ finished his prayer with the Prophets and Messengers ﷺ, the mi'raj – a ladder – came, but no one knows its appearance or scale except Allāh, Glorified is He.

101- The Messenger of Allāh ﷺ along with Jibrīl ﷺ mounted the mi'raj and it was only moments before they arrived to the sky of the dunyā.

When it was opened for them, Allāh's Messenger ﷺ saw amazing events.

102- Allāh's Messenger ﷺ saw in the sky of the dunyā:

* The father of mankind, Ādam ﷺ.

* He saw the state of those who consume the wealth of orphans wrongfully, and refuge is sought with Allāh.

وَهَذِهِ وَاللَّهِ أَعْظَمُ صَلَاةٍ وَقَعَتْ فِي التَّارِيخِ،
وَأَعْظَمُ شَرَفٍ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ
يَكُونَ إِمَامًا بِأَيِّمَةِ الْخَلْقِ عَلَيْهِمُ الصَّلَاةُ
وَالسَّلَامُ.

١٠٠- لَمَّا فَرَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ
صَلَاتِهِ بِالْأَنْبِيَاءِ وَالْمُرْسَلِينَ عَلَيْهِ السَّلَامُ جِيءَ
بِالْمِعْرَاجِ - وَهُوَ سُلَّمٌ - لَكِنَّ لَا يَعْلَمُ شَكْلَهُ
وَقَدْرَهُ إِلَّا اللَّهُ سُبْحَانَهُ.

١٠١- رَكِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ
جِبْرِيلَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ الْمِعْرَاجَ، فَإِذَا هِيَ
لِحَظَاتٍ حَتَّى وَصَلَ إِلَى السَّمَاءِ الدُّنْيَا.

فَلَمَّا فُتِحَ لَهُمَا رَأَى رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَحْوَالِهَا الشَّيْءَ الْعَجِيبَ.

١٠٢- رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي
السَّمَاءِ الدُّنْيَا:

* أَبُو الْبَشَرِ آدَمُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ.

* وَرَأَى حَالَ أَكَلَةِ أَمْوَالِ الْيَتَامَى ظُلْمًا
وَالْعِيَادُ بِاللَّهِ.

* Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw in the sky of the dunyā:

* The state of those who backbite.

* The state of fornicators and adulterers.

* The state of those who consume interest.

We seek refuge in Allāh from these actions.

103- Then Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ climbed with Jibrīl عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ to the second sky and he saw in it: Two cousins, Yaḥyā ibn Zakariyyāh and ‘Īsā ibn Maryam عَلَيْهِمَا السَّلَامُ .

104- Then Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ climbed with Jibrīl عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ to the third sky and he saw in it: Yūsuf عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ . Allāh’s Messenger said about him, “He was given half of beauty.” [Reported by Muslim].

105- Then Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ climbed with Jibrīl عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ to the fourth sky and he saw in it: Idrīs عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ .

* وَرَأَى رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي السَّمَاءِ الدُّنْيَا:

* حَالِ الْمُغْتَابِينَ.

* وَحَالِ الزُّنَاتِ.

* وَحَالِ أَكَلَةِ الرِّبَا.

نَعُوذُ بِاللَّهِ مِنْ هَذِهِ الْأَعْمَالِ.

١٠٣- ثُمَّ صَعِدَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَعَ جِبْرِيلَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِلَى السَّمَاءِ الثَّانِيَةِ فَرَأَى فِيهَا: ابْنَيْ الْحَالَةِ يَحْيَى بْنَ زَكَرِيَّا، وَعِيسَى بْنَ مَرْيَمَ .

١٠٤- ثُمَّ صَعِدَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَعَ جِبْرِيلَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِلَى السَّمَاءِ الثَّلَاثَةِ، فَرَأَى فِيهَا: يُوسُفَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْهُ: «أُعْطِيَ شَطْرَ الْحُسْنِ». [رَوَاهُ مُسْلِمٌ].

١٠٥- ثُمَّ صَعِدَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَعَ جِبْرِيلَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِلَى السَّمَاءِ الرَّابِعَةِ، فَرَأَى فِيهَا: إِدْرِيسَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ .

106- Then Allāh's Messenger ﷺ climbed with Jibrīl عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ to the fifth sky and he saw in it: Hārūn عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ.

107- Then Allāh's Messenger ﷺ climbed with Jibrīl عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ to the sixth sky and he saw in it: Mūsā عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ.

108- Then Allāh's Messenger ﷺ climbed with Jibrīl عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ to the seventh sky and he saw in it: The father of the Prophets, Ibrāhīm عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ.

109- Ibrāhīm عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ said to the Messenger of Allāh ﷺ: "Convey my salāms to your ummah and inform them that Paradise has a vast plain of pure soil and sweet water. Its plants are: Subḥānallāh, al-Hamdulillāh, Lā ilāha illa Allāh and Allāhu Akbar." [Reported by at-Tirmidhī with a good chain].

١٠٦- ثُمَّ صَعِدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ جِبْرِيلَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِلَى السَّمَاءِ الْخَامِسَةِ، فَرَأَى فِيهَا: هَارُونَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ.

١٠٧- ثُمَّ صَعِدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ جِبْرِيلَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِلَى السَّمَاءِ السَّادِسَةِ، فَرَأَى فِيهَا: مُوسَى عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ.

١٠٨- ثُمَّ صَعِدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ جِبْرِيلَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِلَى السَّمَاءِ السَّابِعَةِ، فَرَأَى فِيهَا: أَبَا الْأَنْبِيَاءِ إِبْرَاهِيمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ.

١٠٩- قَالَ إِبْرَاهِيمُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَقْرِئْ أُمَّتَكَ مِنِّي السَّلَامَ، وَأَخْبِرْهُمْ أَنَّ الْجَنَّةَ طَيِّبَةُ التُّرْبَةِ، عَذْبَةُ الْمَاءِ وَأَنَّ غِرَاسَهَا: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ». [رَوَاهُ التِّرْمِذِيُّ بِإِسْنَادٍ حَسَنٍ].

110- After the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ finished his meeting with his father Ibrāhīm عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ, he entered Paradise along with Jibrīl عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ and he saw many scenes.

111- Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw in Paradise:

1- A palace for 'Umar ibn al-Khattāb رَضِيَ اللهُ عَنْهُ and he informed him of that.

2- He saw a slave-girl belonging to Zayd ibn Hārithah رَضِيَ اللهُ عَنْهُ and he informed him of that.

3- The Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw the river al-Kawthar.

4- The Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw the Fire, parts of it destroying other parts. We seek refuge in Allāh from it.

5- The Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw the Angel in charge of the Fire عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ.

112- Then Jibrīl عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ went with Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to the out-skirts of the seventh sky and Jibrīl عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ halted.

١١٠- بَعْدَ مَا فَرَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ لِقَائِهِ بِأَبِيهِ إِبْرَاهِيمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، دَخَلَ مَعَ جِبْرِيلَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ الْجَنَّةَ، فَرَأَى فِيهَا مَشَاهِدَ كَثِيرَةً.

١١١- رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْجَنَّةِ:

١- قَصْرًا لِعُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَأَخْبَرَهُ بِذَلِكَ.

٢- وَرَأَى جَارِيَةً لَزَيْدِ بْنِ حَارِثَةَ رَضِيَ اللَّهُ عَنْهُ فَأَخْبَرَهُ بِذَلِكَ.

٣- وَرَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهْرَ الْكَوْثَرِ.

٤- وَرَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّارَ يُحْطِمُ بَعْضُهَا بَعْضًا نَعُودٌ بِاللَّهِ مِنْهَا.

٥- وَرَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَلَكًا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ حَازِنَ النَّارِ.

١١٢- ثُمَّ ذَهَبَ جِبْرِيلُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أَطْرَافِ السَّمَاءِ السَّابِعَةِ، ثُمَّ تَوَقَّفَ جِبْرِيلُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ.

113- Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went forward until he reached the place where no human and no Angel has gone before.

Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reached the place where the squeaking of the Angels that write down the decrees of Allāh – Glorified is He – could be heard. [Reported by Muslim].

114- There in that pure, tremendous place Allāh سُبْحَانَهُ وَتَعَالَى spoke to His Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and obligated upon him and upon his ummah the five prayers.

115- Allāh سُبْحَانَهُ وَتَعَالَى granted this ummah:

* The five prayers.

* He forgave every Muslims for the major sins, meaning: they will not abide forever in the Fire.

* Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was given the last Āyāt of Sūrah al-Baqarah.

١١٣- فَتَقَدَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى وَصَلَ إِلَى مَوْضِعٍ لَمْ يَصِلْ إِلَيْهِ لَا بَشَرٌ وَلَا مَلَكٌ.

وَصَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى مَوْضِعٍ سَمِعَ فِيهِ صَرِيْفَ الْمَلَائِكَةِ الَّتِي تَكْتُبُ أَفْضِيَةَ اللَّهِ سُبْحَانَهُ. [رَوَاهُ مُسْلِمٌ]

١١٤- هُنَاكَ فِي هَذَا الْمَكَانِ الطَّاهِرِ الْعَظِيمِ كَلَّمَ اللَّهُ سُبْحَانَهُ وَتَعَالَى نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفَرَضَ عَلَيْهِ وَعَلَى أُمَّتِهِ الصَّلَوَاتِ الْخَمْسَ.

١١٥- وَمَنَحَ اللَّهُ سُبْحَانَهُ وَتَعَالَى هَذِهِ الْأُمَّةَ:

* الصَّلَوَاتِ الْخَمْسَ.

* غَفَرَ لِكُلِّ مُسْلِمٍ الْكَبَائِرَ؛ يَعْنِي: لَا يُجَدُّ فِي النَّارِ.

* وَأُعْطِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَوَاتِيمَ سُورَةِ الْبَقَرَةِ.

116- After the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ finished with Allāh speaking to him, he returned to Jibrīl عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ. Then he returned along with Jibrīl عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ to Bayt al-Maqdis, then he mounted al-Burāq and returned to Makkah.

١١٦- بَعْدَمَا فَرَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ كَلَامِ اللَّهِ سُبْحَانَهُ وَتَعَالَى لَهُ رَجَعَ إِلَى جِبْرِيلَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، ثُمَّ رَجَعَ مَعَ جِبْرِيلَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِلَى بَيْتِ الْمَقْدِسِ، ثُمَّ رَكِبَ الْبُرَاقَ وَعَادَ إِلَى مَكَّةَ.

117- Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed his people of his journey at night and the ascension and the issue was major for them. They denied it and some of those who had accepted Islām apostated due to the magnitude of the matter. Abū Bakr aṣ-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ came and believed in Allāh's Messenger's journey صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ so the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to Abū Bakr رَضِيَ اللَّهُ عَنْهُ, "And you, O Abū Bakr, are the ṣiddīq (the believer)."

١١٧- أَخْبَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْمَهُ بِرِحْلَةِ الْإِسْرَاءِ وَالْمِعْرَاجِ فَعَظَمَ الْأَمْرُ عَلَيْهِمْ، وَكَذَّبُوهُ، وَارْتَدَّ عَدَدٌ مِمَّنْ أَسْلَمَ لِعِظَمِ الْأَمْرِ، وَجَاءَ أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللَّهُ عَنْهُ، وَصَدَّقَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رِحْلَتِهِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: «وَأَنْتَ يَا أَبَا بَكْرٍ الصِّدِّيقُ».

On that day, he was titled: aṣ-Ṣiddīq.

فَيَوْمَئِذٍ سُمِّيَ الصِّدِّيقَ.

بَيَانُ الْمَوَاقِيتِ

Clarification of the Prayer Times

118- Jibrīl عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ came down to Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ the morning after the Night Journey and the Ascension to clarify to him the times of the five prayers.

١١٨- نَزَلَ جِبْرِيلُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَبِيحَةَ لَيْلَةِ رِحْلَةِ الْإِسْرَاءِ وَالْمِعْرَاجِ لِيُبَيِّنَ لَهُ أَوْقَاتَ الصَّلَوَاتِ الْحَمْسِ.

119- The five prayers were made obligatory during the Night Journey and the Ascension as two rak'ah for every prayer except al-Maghrib which was three rak'ahs. [Reported by al-Bukhārī].

١١٩- فُرِضَتِ الصَّلَوَاتُ الْحَمْسُ فِي الْإِسْرَاءِ وَالْمِعْرَاجِ رَكَعَتَيْنِ لِكُلِّ صَلَاةٍ إِلَّا الْمَغْرِبَ كَانَتْ ثَلَاثَ رَكَعَاتٍ. [رَوَاهُ الْبُخَارِيُّ].

120- The direction of the prayer was towards Bayt al-Maqdis and Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to place the Ka'bah in front of him so that he would be praying towards both places: Bayt al-Maqdis and the Honorable Ka'bah.

١٢٠- كَانَتْ الْقِبْلَةُ إِلَى بَيْتِ الْمَقْدِسِ، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى جَعَلَ الْكَعْبَةَ بَيْنَ يَدَيْهِ فَيُصِيبُ الْقِبْلَتَيْنِ، بَيْتَ الْمَقْدِسِ وَالْكَعْبَةَ الْمَشْرِقَةَ.

إِنْشِقَاقُ الْقَمَرِ

The Splitting of the Moon

121- The Quraysh requested a tangible miracle from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

١٢١- طَلَبَتْ قُرَيْشٌ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُعْجَزَةً مَلْمُوسَةً.

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ said, “Verily, the people of Makkah asked Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to show them a sign.”

122- So Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ supplicated to his Lord, Mighty is His Power, to split the moon in half for him. So Allāh split the moon into two halves while the Quraysh were watching.

123- When the Quraysh saw this splendid miracle they said, “We swear by Allāh! You are a sorcerer.” So the Quraysh denied this tremendous miracle which no one disputes except the stubborn disbeliever.

124- So Allāh, the Most High, sent down, “**The Hour has drawn near, and the moon has cleft asunder. And if they see a sign, they turn away and say: ‘This is continuous magic.’ They belied and followed their own lusts. And every matter will be settled.**” [Al-Qamar: 1-3].

قَالَ أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: إِنَّ أَهْلَ مَكَّةَ سَأَلُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُرِيَهُمْ آيَةً.

١٢٢- فَدَعَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَبَّهُ جَلَّتْ قُدْرَتُهُ أَنْ يَشُقَّ لَهُ الْقَمَرَ نِصْفَيْنِ، فَشَقَّ اللَّهُ سُبْحَانَهُ الْقَمَرَ نِصْفَيْنِ وَقُرَيْشٌ يَنْظُرُونَ.

١٢٣- فَلَمَّا رَأَتْ قُرَيْشٌ هَذِهِ الْمُعْجِزَةَ الْبَاهِرَةَ، قَالُوا: وَاللَّهِ إِنَّكَ سَاحِرٌ، فَكَذَّبَتْ قُرَيْشٌ هَذِهِ الْمُعْجِزَةَ الْعَظِيمَةَ وَالَّتِي لَا يُنْكِرُهَا إِلَّا جَاحِدٌ.

١٢٤- فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿أَقْتَرَبَتِ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ ۗ وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ ۗ وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُسْتَقَرٌّ ۗ﴾ [القَمَرِ: ١ - ٣].

عَرَضَ الدَّعْوَةَ عَلَى قَبَائِلِ الْعَرَبِ

Offering the Da'wah to the Arab Tribes

125- The Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ began inviting the Arabs during the Ḥajj season for perhaps a tribe would believe in him and aid him.

١٢٥- بَدَأَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الدَّعْوَةَ فِي قَبَائِلِ الْعَرَبِ فِي مَوْسِمِ الْحَجِّ، لَعَلَّ قَبِيلَةً تُؤْمِنُ بِهِ وَتَنْصُرُهُ.

126- Abū Lahab and Abū Jahl – may Allah disfigure them – took turns in belying the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ while he was calling the Arab tribes.

١٢٦- كَانَ أَبُو لَهَبٍ وَأَبُو جَهْلٍ قَبَّحَهُمَا اللَّهُ يَتَنَاقَبَانِ عَلَى تَكْذِيبِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ يَدْعُو فِي قَبَائِلِ الْعَرَبِ.

127- The position of the Arab tribes was different regarding his صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ da'wah. Some of them freed themselves from him, some of them desired to be the leaders after him and some of them remained quiet.

١٢٧- اِخْتَلَفَ مَوْقِفُ قَبَائِلِ الْعَرَبِ تَحَاةَ دَعْوَتِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، مِنْهُمْ مَنْ تَبَرَّأَ مِنْهُ، وَمِنْهُمْ مَنْ طَمَعَ بِالْخِلَافَةِ بَعْدَهُ، وَمِنْهُمْ مَنْ سَكَتَ.

بَدَأَ إِسْلَامَ الْأَنْصَارِ

The Beginning of the Islām of the Anṣār

128- In the eleventh year after prophethood, during the Ḥajj season, the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ met with six individuals from al-Khazraj whom Allāh wanted good for them.

١٢٨- فِي الْعَامِ الْحَادِي عَشَرَ لِلْبِعْثَةِ فِي مَوْسِمِ الْحَجِّ التَّقَى رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِسِتَّةِ نَفَرٍ مِنَ الْخَزْرَجِ أَرَادَ اللَّهُ بِهِمْ خَيْرًا.

He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sat with them and invited them to Islām.

129- These individuals believed in the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, they were:

- 1- As'ad ibn Zurārah رَضِيَ اللهُ عَنْهُ.
- 2- 'Awf ibn al-Ḥārith رَضِيَ اللهُ عَنْهُ.
- 3- Rāfi' ibn Mālik رَضِيَ اللهُ عَنْهُ.
- 4- Quṭbah ibn 'Āmir رَضِيَ اللهُ عَنْهُ.
- 5- 'Uqbah ibn 'Āmir رَضِيَ اللهُ عَنْهُ.
- 6- Jābir ibn 'Abdillāh ibn Ri'āb رَضِيَ اللهُ عَنْهُ.

130- These individuals returned to al-Madīnah and mentioned The Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to their people and invited them to Islām until it spread among them.

جَلَسَ إِلَيْهِمْ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَدَعَاهُمْ إِلَى
الإِسْلَامِ.

١٢٩- أَمَنَ هَؤُلَاءِ التَّفَرُّ بِالنَّبِيِّ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُمْ:

- ١- أَسْعَدُ بْنُ زُرَّارَةَ رَضِيَ اللهُ عَنْهُ.
- ٢- عَوْفُ بْنُ الْحَارِثِ رَضِيَ اللهُ عَنْهُ.
- ٣- رَافِعُ بْنُ مَالِكٍ رَضِيَ اللهُ عَنْهُ.
- ٤- قُطْبَةُ بْنُ عَامِرٍ رَضِيَ اللهُ عَنْهُ.
- ٥- عُقْبَةُ بْنُ عَامِرٍ رَضِيَ اللهُ عَنْهُ.
- ٦- جَابِرُ بْنُ عَبْدِ اللَّهِ بْنِ رَبَابٍ رَضِيَ اللهُ عَنْهُ.

١٣٠- رَجَعَ هَؤُلَاءِ التَّفَرُّ إِلَى الْمَدِينَةِ وَذَكَرُوا
لِقَوْمِهِمْ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَدَعَوْهُمْ
إِلَى الْإِسْلَامِ حَتَّى فَشَا فِيهِمْ.

بَيْعَةُ الْعُقَبَةِ الْأُولَى

The First Pledge of al-'Aqabah

131- No house from the houses of the Anṣār – the Aws and the Khazraj – remained except that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was mentioned in it.

١٣١- لَمْ تَبْقَ دَارٌ مِنْ دُورِ الْأَنْصَارِ - الْأَوْسِ
وَالْحِزْرَجِ - إِلَّا وَفِيهَا ذِكْرٌ لِلنَّبِيِّ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

In the twelfth year of prophet-hood, during the Hajj season, twelve men from the Anṣār came to Hajj.

فِي الْعَامِ الثَّانِي عَشَرَ لِلْبَيْعَةِ فِي مَوْسِمِ الْحَجِّ قَدِمَ اثْنَا عَشَرَ رَجُلًا مِنَ الْأَنْصَارِ لِلْحَجِّ.

132- The delegation of the Anṣār made up of twelve men met with the Prophet ﷺ and pledged allegiance to him in the First Pledge of al-‘Aqabah.

١٣٢- التَّقَى وَفُدُ الْأَنْصَارِ الْمُكُونِ مِنْ اثْنَيْ عَشَرَ رَجُلًا بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَايَعُوهُ بَيْعَةَ الْعُقَبَةِ الْأُولَى.

One of the errors that is associated to this pledge is that it is called the Pledge of the Women.

وَمِنْ الْأَوْهَامِ الَّتِي وَقَعَتْ فِي هَذِهِ الْبَيْعَةِ أَنَّهَا سُمِّيَتْ بَيْعَةَ النِّسَاءِ.

133- The First Pledge of al-‘Aqabah was given on the basis of: Hearing and obedience to Allāh’s Messenger ﷺ in what is pleasing and displeasing, in what is difficult and what is easy, and to aid Allāh’s Messenger ﷺ if the enemy came to al-Madīnah. [Agreed upon].

١٣٣- كَانَتْ بَيْعَةُ الْعُقَبَةِ الْأُولَى عَلَى: السَّمْعِ وَالطَّاعَةِ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَنْشُطِ وَالْمَكْرَهِ، وَالْعُسْرِ وَالْيُسْرِ، وَالتُّصْرَةِ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَدِمَ إِلَيْهِمُ الْمَدِينَةَ. [مُتَّفَقٌ عَلَيْهِ].

134- As for describing the First Pledge of al-‘Aqabah as the pledge of Women, then that is an error from some of the narrators. There was no mention of women in this pledge nor in its articles.

١٣٤- أَمَّا وَصْفُ بَيْعَةِ الْعُقَبَةِ الْأُولَى بِبَيْعَةِ النِّسَاءِ، فَإِنَّهُ وَهْمٌ مِنْ بَعْضِ الرُّوَاةِ، فَلَمْ يَكُنْ لِلنِّسَاءِ ذِكْرٌ فِي هَذِهِ الْبَيْعَةِ وَلَا فِي بُنُودِهَا.

135- When the delegation of Anṣār wanted to return to al-Madīnah, Allāh’s Messenger ﷺ sent Muṣ’ab ibn ‘Umayr رَضِيَ اللَّهُ عَنْهُ along with them to teach the Anṣār the religion.

١٣٥- لَمَّا أَرَادَ وَفُدُ الْأَنْصَارِ الرُّجُوعَ إِلَى الْمَدِينَةِ بَعَثَ مَعَهُمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُضْعَبَ بْنَ عُمَيْرٍ رَضِيَ اللَّهُ عَنْهُ لِيُفَقِّهَهُ الْأَنْصَارَ فِي الدِّينِ.

136- The leaders of Banū ‘Abdul-Ashhal, Sa’d ibn Mu’ādh and Usayd ibn Ḥuḍayr رَضِيَ اللَّهُ عَنْهُمَا, accepted Islām at the hands of Muṣ’ab رَضِيَ اللَّهُ عَنْهُ.

١٣٦- أَسْلَمَ عَلَى يَدِ مُصْعَبٍ رَضِيَ اللَّهُ عَنْهُ سَيِّدَا بَنِي عَبْدِ الْأَشْهَلِ سَعْدُ بْنُ مُعَاذٍ، وَأُسَيْدُ بْنُ حُضَيْرٍ رَضِيَ اللَّهُ عَنْهُمَا.

137- Muṣ’ab رَضِيَ اللَّهُ عَنْهُ started using the house of As’ad ibn Zurārah رَضِيَ اللَّهُ عَنْهَا calling to Islām until there did not remain any house of the Anṣār except Islām had entered it.

١٣٧- أَقَامَ مُصْعَبُ رَضِيَ اللَّهُ عَنْهُ فِي دَارِ أَسْعَدِ بْنِ زُرَّارَةَ رَضِيَ اللَّهُ عَنْهَا يَدْعُو إِلَى الْإِسْلَامِ حَتَّى لَمْ تَبْقَ دَارٌ مِنْ دُورِ الْأَنْصَارِ إِلَّا وَدَخَلَهَا الْإِسْلَامُ.

بَيْعَةُ الْعَقَبَةِ الثَّانِيَةِ

The Second Pledge of al-‘Aqabah

138- In the thirteenth year of prophethood, seventy-three men and two women from the Anṣār left to meet the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ during the Ḥajj season to conclude the greatest agreement in the history of Islām.

١٣٨- فِي الْعَامِ الثَّلَاثِ عَشَرَ لِلْبِعْثَةِ خَرَجَ ثَلَاثَةٌ وَسَبْعُونَ رَجُلًا وَامْرَأَتَانِ مِنَ الْأَنْصَارِ لِمُلَاقَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَوْسِمِ الْحَجِّ لِإِبْرَامِ أَعْظَمَ اتِّفَاقٍ فِي تَارِيخِ الْإِسْلَامِ.

139- Secret communication took place between the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the seventy-three men from the Anṣār to gather on the middle of the days of Tashrīq in the mountain pass of al-‘Aqabah.

١٣٩- جَرَّتْ اتِّصَالَاتٌ سِرِّيَّةٌ بَيْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ الثَّلَاثَةِ وَالسَّبْعِينَ رَجُلًا مِنَ الْأَنْصَارِ عَلَى أَنْ يَجْتَمِعُوا فِي أَوْاسِطِ أَيَّامِ التَّشْرِيقِ فِي الشَّعْبِ الَّذِي عِنْدَ الْعَقَبَةِ.

140- On the scheduled night, the Prophet ﷺ gathered with the seventy-three men and the two women from the Anṣār to conclude the greatest pledge, known as the Second Pledge of al-'Aqabah.

١٤٠- فِي اللَّيْلَةِ الْمَوْعُودَةِ اجْتَمَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالثَّلَاثَةِ وَالسَّبْعِينَ رَجُلًا وَالْمَرَاتَيْنِ مِنَ الْأَنْصَارِ لِإِبْرَامِ الْبَيْعَةِ الْكُبْرَى الَّتِي عُرِفَتْ بِبَيْعَةِ الْعَقَبَةِ الثَّانِيَةِ.

141- The articles of the pledge were:

١٤١- كَانَتْ بُنُودُ الْبَيْعَةِ:

Hearing and obeying the Prophet ﷺ in ease and in difficulty, and to aid him ﷺ if the enemy approached al-Madīnah.

السَّمْعَ وَالطَّاعَةَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْعُسْرِ وَالْيُسْرِ، وَحِمَايَتَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنُصْرَتَهُ إِذَا قَدِمَ عَلَيْهِمُ الْمَدِينَةَ.

142- They said to the Prophet, “And what is for us if we fulfill the pledge?”

١٤٢- فَقَالُوا لِلنَّبِيِّ: وَمَا لَنَا إِنْ نَحْنُ وَفِينَا بِالْبَيْعَةِ؟

He ﷺ said, “For you is Paradise.”

قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْكُفْمُ الْجَنَّةُ».

So they all agreed unanimously.

فَوَافَقُوا بِالْإِجْمَاعِ.

143- The first to pledge allegiance to the Prophet ﷺ was al-Barā' ibn Ma'rūr رَضِيَ اللَّهُ عَنْهُ, then the people followed and they were the heads of the Anṣār.

١٤٣- أَوَّلُ مَنْ بَايَعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْبَرَاءُ بْنُ مَعْرُورٍ رَضِيَ اللَّهُ عَنْهُ، ثُمَّ تَتَابَعَ النَّاسُ وَهُمْ رُؤُوسُ الْأَنْصَارِ.

144- When that happened, they heard Shayṭān scream, warning the Quraysh of this agreement. Al-'Abbās ibn 'Ubādah ibn Naḍlah رَضِيَ اللَّهُ عَنْهُ said, “I swear by Allāh! Allāh sent you with the truth. If you wish,

١٤٤- عِنْدَ ذَلِكَ سَمِعُوا الشَّيْطَانَ يَصْرُخُ مُنْذِرًا قُرَيْشًا - مِنْ هَذَا الْإِتِّفَاقِ - فَقَالَ الْعَبَّاسُ بْنُ عَبَادَةَ بْنِ نَضْلَةَ رَضِيَ اللَّهُ عَنْهُ: وَاللَّهِ

we will surely rise against the people of Minā tomorrow with our swords.”

145- The Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “We were not commanded with that. Rather, go back to your camps,” and they went back to their camps.

146- This concluded this great pledge, the Second Pledge of al-‘Aqabah, which was the reason for migration to al-Madīnah in order to build the Islāmic State.

147- Ka’b ibn Mālik رَضِيَ اللهُ عَنْهُ said,

“I witnessed the night of al-‘Aqabah with the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when we swore an oath to Islām and I would not like to exchange that for witnessing the Battle of Badr.” [Agreed upon].

148- When the Anṣār returned to al-Madīnah after the Second Pledge of al-‘Aqabah the soul of Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was pleased. Allāh had made for him a force and a people; they were the Anṣār.

الَّذِي بَعَثَكَ بِالْحَقِّ إِنَّ شِئْتَ يَا رَسُولَ اللَّهِ لَتَمِيلَنَّ عَلَيَّ أَهْلِي مِنِّي غَدًا بِأَسْيَافِنَا.

١٤٥- فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَمْ تُؤْمَرُ بِذَلِكَ، وَلَكِنْ ارْجِعُوا إِلَى رِحَالِكُمْ»، فَرَجِعُوا إِلَى رِحَالِهِمْ.

١٤٦- هَكَذَا تَمَّتْ هَذِهِ الْبَيْعَةُ الْعَظِيمَةُ بَيْعَةُ الْعَقَبَةِ الثَّانِيَةِ، وَالَّتِي كَانَتْ سَبَبًا فِي الْهَجْرَةِ إِلَى الْمَدِينَةِ لِبِنَاءِ الدَّوْلَةِ الْإِسْلَامِيَّةِ.

١٤٧- قَالَ كَعْبُ بْنُ مَالِكٍ رَضِيَ اللهُ عَنْهُ: لَقَدْ شَهِدْتُ مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ الْعَقَبَةِ حِينَ تَوَاقَفْنَا عَلَى الْإِسْلَامِ، وَمَا أُحِبُّ أَنْ لِي بِهَا مَشْهَدٌ بَدْرٍ. [مُتَّفَقٌ عَلَيْهِ].

١٤٨- لَمَّا رَجَعَ الْأَنْصَارُ إِلَى الْمَدِينَةِ بَعْدَ بَيْعَةِ الْعَقَبَةِ الثَّانِيَةِ طَابَتْ نَفْسُ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَقَدْ جَعَلَ اللَّهُ لَهُ مَنَعَةً وَقَوْمًا وَهُمْ الْأَنْصَارُ.

الهجرة إلى المدينة

Migration to al-Madīnah

149- Allāh’s Messenger ﷺ ordered his Companions رَضِيَ اللَّهُ عَنْهُمْ with the obligation to migrate to al-Madīnah and to unite with their brothers from the Anṣar.

150- Allāh’s Messenger ﷺ said, “I have been commanded to go to a town which will devour all towns. People call it Yathrib, but it is al-Madīnah. It drives away people as the bellows drive away impurities from iron.” [Agreed upon].

151- The Companions رَضِيَ اللَّهُ عَنْهُمْ went out secretly in groups, walking and riding, while Allāh’s Messenger ﷺ was waiting for permission from Allāh for him to migrate.

152- Al-Barā’ ibn ‘Āzib رَضِيَ اللَّهُ عَنْهُمَا said, “The first to come to us from the Companions of the Prophet ﷺ was Muṣ’ab ibn ‘Umayr and Ibn Umm Maktūm. Then came ‘Ammār, Bilāl and Sa’d.” [Reported by al-Bukhārī].

١٤٩- أَمَرَ رَسُولُ اللَّهِ ﷺ أَصْحَابَهُ رَضِيَ اللَّهُ عَنْهُمْ بِوُجُوبِ الْهَجْرَةِ إِلَى الْمَدِينَةِ، وَاللُّحُوقِ بِإِخْوَانِهِمْ مِنَ الْأَنْصَارِ.

١٥٠- قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ بِقَرْيَةٍ تَأْكُلُ الْقَرْيَ يَقُولُونَ يَثْرِبَ وَهِيَ الْمَدِينَةُ، تَنْفِي النَّاسَ كَمَا يَنْفِي الْكَبِيرُ حَبَثَ الْحَدِيدِ». [مُتَّفَقٌ عَلَيْهِ].

١٥١- خَرَجَ الصَّحَابَةُ رَضِيَ اللَّهُ عَنْهُمْ أَرْسَالًا - أَيَّ : جَمَاعَاتٍ - مُتَخَفِينَ، مُشَاءً وَرُكْبَانًا، وَأَقَامَ رَسُولُ اللَّهِ ﷺ يَنْتَظِرُ الْإِذْنَ لَهُ مِنَ اللَّهِ بِالْهَجْرَةِ.

١٥٢- قَالَ الْبَرَاءُ بْنُ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا: أَوَّلُ مَنْ قَدِمَ عَلَيْنَا مِنْ أَصْحَابِ النَّبِيِّ ﷺ مُصْعَبُ بْنُ عُمَيْرٍ وَابْنُ أُمِّ مَكْتُومٍ، ثُمَّ جَاءَ عَمَّارٌ، وَبِلَالٌ، وَسَعْدٌ. [رَوَاهُ الْبُخَارِيُّ].

153- The migration of the Companions رَضِيَ اللَّهُ عَنْهُمْ was not easy and smooth-going, rather it was difficult since the Quraysh put every obstacle in their way trying to prevent their migration.

١٥٣- وَلَمْ تَكُنْ هِجْرَةُ الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ سَهْلَةً هَيَّئَةً؛ بَلْ كَانَتْ صَعْبَةً يَحِثُّ كَانَتْ قُرَيْشٌ تَضَعُ كُلَّ الْعَرَاقِيلِ لِتَحُولَ دُونَ هِجْرَتِهِمْ.

154- Abū Salamah ‘Abdullāh ibn ‘Abdul-Asad migrated and ‘Āmir ibn Rabī’ah and his wife, Laylah bint Abī Ḥaṭḥmah, were with him. Banū Jaḥsh also migrated رَضِيَ اللَّهُ عَنْهُمْ.

١٥٤- وَهَاجَرَ أَبُو سَلَمَةَ عَبْدُ اللَّهِ بْنُ عَبْدِ الْأَسَدِ، وَعَامِرُ بْنُ رَبِيعَةَ وَمَعَهُ زَوْجَتُهُ لَيْلَى بِنْتُ أَبِي حَثْمَةَ، وَهَاجَرَ بَنُو جَحْشٍ رَضِيَ اللَّهُ عَنْهُمْ.

هِجْرَةُ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ مُتَخَفِيًا

The Covert Migration of ‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ

155- ‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ migrated secretly at night along with ‘Ayyāsh ibn Abī Rabī’ah رَضِيَ اللَّهُ عَنْهُ and Hishām ibn al-‘Āsh رَضِيَ اللَّهُ عَنْهُ. [Ibn Ishāq reported that in *as-Sīrah* with an authentic chain].

١٥٥- وَهَاجَرَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ لَيْلًا مُتَخَفِيًا مَعَ عَيَّاشِ بْنِ أَبِي رَبِيعَةَ رَضِيَ اللَّهُ عَنْهُ، وَهَشَامِ بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ. [أَخْرَجَ ذَلِكَ ابْنُ إِسْحَاقَ فِي السِّيَرَةِ بِإِسْنَادٍ صَحِيحٍ].

156- As for the story of ‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ migrating publicly and his saying, “Whoever wants his mother to bereave him or his children to become orphans...”

١٥٦- وَأَمَّا قِصَّةُ هِجْرَةِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَانِيَةً، وَقَوْلُهُ: مَنْ أَرَادَ أَنْ تَتَّكَلَّهُ أُمُّهُ أَوْ يُيْتِمَ وَلَدُهُ... إلخ.

Then it is a weak narration which is not confirmed. Ibn al-Aṭhīr narrated it in *Usd-ul-Ghābah* with a weak chain.

فَهِيَ رِوَايَةٌ ضَعِيفَةٌ لَا تَثْبُتُ أَخْرَجَهَا ابْنُ الْأَثِيرِ فِي أُسْدِ الْغَابَةِ بِإِسْنَادٍ ضَعِيفٍ.

157- Not two months passed after the Second Pledge of al-‘Aqabah and none of the Muslims remained in Makkah except Allāh’s Messenger ﷺ, Abū Bakr رَضِيَ اللهُ عَنْهُ, his family or someone unable to migrate.

١٥٧- لَمْ يَمُضْ شَهْرَانِ عَلَى بَيْعَةِ الْعَقَبَةِ الثَّانِيَةِ حَتَّى لَمْ يَبْقَ بِمَكَّةَ أَحَدٌ مِنَ الْمُسْلِمِينَ إِلَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَأَهْلُهُ أَوْ عَاجِزٌ عَنِ الْهِجْرَةِ.

158- The Messenger of Allāh ﷺ made sure that none of the Companions remained except that they had migrated to al-Madīnah unless they were imprisoned, sick or too weak to leave.

١٥٨- تَأَكَّدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَنَّهُ لَمْ يَبْقَ أَحَدٌ مِنْ أَصْحَابِهِ إِلَّا وَهَاجَرَ إِلَى الْمَدِينَةِ إِلَّا رَجُلٌ مَحْبُوسٌ أَوْ مَرِيضٌ أَوْ ضَعِيفٌ عَنِ الْخُرُوجِ.

أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللَّهُ عَنْهُ يَسْتَأْذِنُ بِالْهِجْرَةِ

Abū Bakr aṣ-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ Seeks Permission to Migrate

159- Abū Bakr aṣ-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ was constantly seeking Allāh’s Messenger’s ﷺ permission to migrate. Allāh’s Messenger ﷺ said to him, “Don’t rush. Perhaps Allāh will make a companion for you.”

١٥٩- كَانَ أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللَّهُ عَنْهُ كَثِيرًا مَا يَسْتَأْذِنُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْهِجْرَةِ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَعْجَلْ، لَعَلَّ اللَّهَ يَجْعَلُ لَكَ صَاحِبًا».

الإِذْنُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالهِجْرَةِ

The Permission for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to Migrate

160- The permission came from Allāh for His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to migrate to al-Madīnah. Allāh revealed to His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ His statement, the Most High, “**And say: ‘My Lord! Let my entry be good and my exit be good. And grant me, from You, an authority to help me.’**” [Al-Isrā: 80].

And He informed him that his companions in this migration would be Abū Bakr aṣ-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ.

161- The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed Abū Bakr aṣ-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ of their migration and that he would be his companion in it. So Abū Bakr aṣ-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ prepared two camels for him and Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

١٦٠- جَاءَ الإِذْنُ مِنَ اللَّهِ لِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالهِجْرَةِ إِلَى الْمَدِينَةِ، فَأَنْزَلَ اللَّهُ عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْلَهُ تَعَالَى: ﴿وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا﴾ [الإِسْرَاءُ: ٨٠].

وَأَنْ يَكُونَ صَاحِبُهُ فِي هَذِهِ الْهِجْرَةِ أَبَا بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ.

١٦١- أَخْبَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَا بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ بِالهِجْرَةِ، وَأَنَّهُ سَيَكُونُ رَفِيقَهُ فِيهَا، فَجَهَّزَ أَبُو بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ نَاقَتَيْنِ لَهُ وَلِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

اجتماع كفار قريش في دار الندوة

The Gathering of the Quraysh in Dār an-Nadwah

162- The disbelievers of the Quraysh gathered in Dār an-Nadwah. They agreed to a tyrannical matter, which was killing the Prophet ﷺ and they announced that there was a prize of one hundred camels for whoever killed him.

١٦٢- اجتمع كفار قريش في دار الندوة، واتفقوا على أمر جائر وهو قتل النبي ﷺ، وأعلنوا في ذلك جائزة قدرها مئة ناقة لمن يقتله.

163- Allāh – Glorified is he – protected His Prophet ﷺ from the conspiracy of the Quraysh and informed him of this conspiracy. Allāh revealed to His Messenger ﷺ His statement, the Most High, **“And when the disbelievers plotted against you to imprison you or to kill you or to get you out from your home, they were plotting and Allāh too was plotting and Allāh is the best of those who plot.”** [Al-Anfāl: 30].

١٦٣- حَمَى اللهُ سُبْحَانَهُ نَبِيَّهِ ﷺ مِنَ مَوَامِرَةِ قُرَيْشٍ، وَأَخْبَرَهُ بِهَذِهِ الْمَوَامِرَةِ، فَأَنْزَلَ اللهُ عَلَى رَسُولِهِ ﷺ قَوْلَهُ تَعَالَى: ﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُنْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللهُ وَاللَّهُ خَيْرٌ الْمَكْرِينَ﴾ [الأنفال: ٣٠].

هجرة النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَدِينَةِ

The Migration of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to al-Madīnah

164- Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left with Abū Bakr aṣ-Ṣiddīq رَضِيَ اللهُ عَنْهُ headed for the cave of Thawr. They hid in the cave for three days and Asmā bint Abū Bakr رَضِيَ اللهُ عَنْهَا would come to them with food every day.

165- 'Abdullāh ibn Abū Bakr aṣ-Ṣiddīq رَضِيَ اللهُ عَنْهَا would come to them every night in the cave with any news. 'Āmir ibn Fuhayrah رَضِيَ اللهُ عَنْهُ would graze his sheep in order to cover the footprints of 'Abdullāh ibn Abū Bakr رَضِيَ اللهُ عَنْهَا.

166- The disbelievers searched for Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ everywhere but did not find him. A group of them headed towards the cave of Thawr and stood at the entrance of the cave.

167- Abū Bakr رَضِيَ اللهُ عَنْهُ said to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, "If one of them were to just look under his feet they would see us. So Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to him, "O Abū Bakr! What do you think of two, the third of them is Allāh."

[Agreed upon].

١٦٤- خَرَجَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَعَ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ وَتَوَجَّهَ إِلَى غَارِ ثَوْرٍ، وَكَمْنَا - أَي: اِخْتَبَأَ - فِي الْغَارِ ثَلَاثَةَ أَيَّامٍ، وَكَانَتْ أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهَا تَأْتِيهِمْ بِالطَّعَامِ كُلِّ يَوْمٍ.

١٦٥- وَكَانَ عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهَا يَأْتِيهِمَا بِالْأَخْبَارِ كُلِّ لَيْلَةٍ مِنْ لِيَالِي الْغَارِ، وَكَانَ عَامِرُ بْنُ فُهَيْرَةَ رَضِيَ اللهُ عَنْهُ يَرعى الْعَنَمَ لِيُعْطِيَ آثَارَ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهَا.

١٦٦- بَحَثَ الْكُفَّارُ عَنِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي كُلِّ مَكَانٍ فَلَمْ يَجِدُوهُ، وَتَوَجَّهَتْ مَجْمُوعَةٌ مِنْهُمْ إِلَى غَارِ ثَوْرٍ، وَوَقَفُوا عَلَى بَابِ الْغَارِ.

١٦٧- قَالَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: لَوْ أَحَدُهُمْ نَظَرَ تَحْتَ قَدَمَيْهِ لَأَبْصَرَنَا، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: يَا أَبَا بَكْرٍ مَا ظَنُّكَ بِاِثْنَيْنِ اللَّهُ تَالِيَهُمَا. [مُتَّفَقٌ عَلَيْهِ].

رَوَايَةُ نَسِجِ الْعَنْكَبُوتِ لَا تَثْبُتُ

The Narration of the Spider Spinning a Web is not Reliable

168- Allāh diverted the hearts of these disbelievers so that not one of them was able to look inside the cave, while they had come for that purpose. Allāh protected His Messenger ﷺ from them.

١٦٨- صَرَفَ اللَّهُ قُلُوبَ هَؤُلَاءِ الْكُفَّارِ، فَلَمْ يَتَكَلَّفْ أَحَدٌ مِنْهُمْ أَنْ يَنْظُرَ دَاخِلَ الْعَارِ، وَقَدْ جَاءُوا لِأَجْلِهِ، وَحَمَى اللَّهُ رَسُولَهُ ﷺ مِنْهُمْ.

As for the narration of a spider spinning its web over the mouth of the cave, then it was narrated by al-Imām Aḥmad in his *Musnad* with a weak chain.

وَأَمَّا رَوَايَةُ نَسِجِ الْعَنْكَبُوتِ عَلَى فَمِ الْعَارِ أَخْرَجَهَا الْإِمَامُ أَحْمَدُ فِي «مُسْنَدِهِ» بِإِسْنَادٍ ضَعِيفٍ.

169- Allāh's Messenger ﷺ and his companion Abū Bakr aṣ-Ṣiddīq رضي الله عنه exited the cave after they had stayed in it for three days. They then headed for al-Madīnah.

١٦٩- خَرَجَ رَسُولُ اللَّهِ ﷺ وَصَاحِبُهُ أَبُو بَكْرٍ الصِّدِّيقِ رضي الله عنه مِنَ الْعَارِ بَعْدَ أَنْ مَكَّثَا فِيهِ ثَلَاثَةَ أَيَّامٍ، وَأَنْطَلَقَا مُتَوَجِّهَيْنِ إِلَى الْمَدِينَةِ.

170- ‘Āmir ibn Fuhayrah, the freed-slave of Abū Bakr aṣ-Ṣiddīq رضي الله عنهما, left with them, serving them along the way. Their guide to al-Madīnah was ‘Abdullah ibn Urayqiṭh who was a polytheist.

١٧٠- وَخَرَجَ مَعَهُمَا عَامِرُ بْنُ فُهَيْرَةَ مَوْلَى أَبِي بَكْرٍ الصِّدِّيقِ رضي الله عنهما يَخْدِمُهُمَا فِي الطَّرِيقِ وَكَانَ دَلِيلُهُمْ إِلَى الْمَدِينَةِ عَبْدُ اللَّهِ بْنُ أُرَيْقِطٍ وَكَانَ مُشْرِكًا.

أَحْدَاثُ جَرَتْ فِي الطَّرِيقِ

Events that Took Place on the Way

171- A number of events took place with Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Abū Bakr aṣ-Ṣiddīq رَضِيَ اللهُ عَنْهُ, their servant 'Āmir ibn Fuḥayrah رَضِيَ اللهُ عَنْهُ and their guide 'Abdullāh ibn Urayqīṭ along the way. Including:

* The pursuit of Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and those with him by Surāqah ibn Mālīk رَضِيَ اللهُ عَنْهُ – who was still a polytheist at that time.

* The shepherd accepting Islām.

* The story of Umm Ma'bad al-Khuzā'iyah رَضِيَ اللهُ عَنْهَا.

* The meeting of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with az-Zubayr and Ṭalḥah رَضِيَ اللهُ عَنْهُمَا who were coming from ash-Shām.

١٧١- حَدَّثَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ، وَخَادِمِهِمَا عَامِرِ بْنِ فُهَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، وَدَلِيلِهِمَا عَبْدُ اللَّهِ بْنِ أُرَيْقِطٍ أَحْدَاثٌ فِي الطَّرِيقِ وَهِيَ:

* مُطَارَدَةُ سُرَاقَةَ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ - وَكَانَ مَا زَالَ مُشْرِكًا - رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ مَعَهُ.

* إِسْلَامُ الرَّاعِي.

* قِصَّةُ أُمِّ مَعْبَدِ الْخُزَاعِيَّةِ رَضِيَ اللَّهُ عَنْهَا.

* لِقَاءُ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالزُّبَيْرِ وَطَلْحَةَ رَضِيَ اللَّهُ عَنْهُمَا وَهُمَا قَادِمَانِ مِنَ الشَّامِ.

رَوَايَةٌ ضَعِيفَةٌ لَا تَثْبُتُ

A Weak Narration that is not Reliable

172- From the events that have been narrated to take place during his صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ migration but have not been established with an authentic chain is the statement of Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to Surāqah, "How will you feel when you wear the bracelets of Chosroes?" While the pursual of Surāqah of Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is authentic.

١٧٢- مِنَ الْأَحْدَاثِ الَّتِي حَدَّثَتْ فِي هِجْرَتِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَكِنَّهَا لَمْ تَثْبُتْ بِإِسْنَادٍ صَحِيحٍ: قَوْلُ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِسُرَاقَةَ: «كَيْفَ بِكَ إِذَا لَبِستَ سِوَارِي كِسْرَى» مَعَ صِحَّةِ مُطَارَدَةِ سُرَاقَةَ لِرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

وُصُولُ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى مِنْطَقَةِ قُبَاءَ

The Arrival of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to the Area of Qubā'

173- The Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and those with him arrived at the area of Qubā' under the protection of Allāh and His care on Monday, the twelfth of Rabī' al-Awwal in the fourteenth year of His prophethood صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and that is the first year of hijrah (migration).

١٧٣- وَصَلَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَمَنْ مَعَهُ بِحِفْظِ اللَّهِ وَرِعَايَتِهِ إِلَى مِنْطَقَةِ قُبَاءَ فِي يَوْمِ الْاِثْنَيْنِ الثَّانِي عَشَرَ مِنْ رَبِيعِ الْأَوَّلِ فِي السَّنَةِ الرَّابِعَةِ عَشْرَةَ مِنْ بَعَثْتِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَهِيَ السَّنَةُ الْأُولَى لِلْهِجْرَةِ.

174- When The Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and those with him reached Qubā' they found the Anṣār welcoming them. The Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stayed in Qubā' for fourteen nights and during them, Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ built Masjid Qubā'.

١٧٤- فَلَمَّا وَصَلَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَمَنْ مَعَهُ إِلَى قُبَاءَ وَجَدَ الْأَنْصَارَ فِي اسْتِقْبَالِهِ، وَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي قُبَاءَ أَرْبَعَةَ عَشْرَةَ لَيْلَةً وَخَلَالَهَا بَنَى رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَسْجِدَ قُبَاءَ.

175- On Jumu'ah, Allāh's Messenger ﷺ rode his animal and behind him was Abū Bakr aṣ-Ṣiddīq رَضِيَ اللهُ عَنْهُ, headed towards al-Madīnah.

١٧٥- وَلَمَّا كَانَ يَوْمُ الْجُمُعَةِ رَكِبَ رَسُولُ اللَّهِ ﷺ راحلته وخلفه أبو بكر الصديق رضي الله عنه متوجهين إلى المدينة.

أَوَّلُ صَلَاةِ جُمُعَةٍ فِي الْإِسْلَامِ

The First Jumu'ah Prayer in Islām

176- Allāh's Messenger ﷺ reached the time for Ṣalāt-ul-Jumu'ah in the area of Banū Sālim ibn 'Awf. He prayed it in the valley called the Valley of Rānūnā'. This was the first Ṣalāt-ul-Jumu'ah he prayed in Islām.

١٧٦- أَذْرَكْتُ رَسُولَ اللَّهِ ﷺ صَلَاةَ الْجُمُعَةِ فِي دِيَارِ بَنِي سَالِمِ بْنِ عَوْفٍ، فَصَلَّاهَا فِي الْوَادِي وَادِي رَانُونَاءَ، وَهِيَ أَوَّلُ صَلَاةِ جُمُعَةٍ يُصَلِّيهَا فِي الْإِسْلَامِ.

دُخُولُ الرَّسُولِ ﷺ الْمَدِينَةَ

The Entrance of the Prophet ﷺ to al-Madīnah

177- Then the Messenger of Allāh ﷺ rode his she-camel from the area of Banū Sālim ibn 'Awf and let loose of its reigns until he entered al-Madīnah in an atmosphere fraught with joy and happiness. It was a day that was witnessed by everyone. The houses and lanes were filled with voices of praise and aggrandizement.

١٧٧- ثُمَّ رَكِبَ رَسُولُ اللَّهِ ﷺ نَاقَتَهُ مِنْ دِيَارِ بَنِي سَالِمِ بْنِ عَوْفٍ، وَأَرْخَى لَهَا الزَّمامَ، حَتَّى دَخَلَ الْمَدِينَةَ فِي جَوْ مَشْحُونٍ بِالْفَرَجِ وَالسُّرُورِ، وَكَانَ يَوْمًا مَشْهُودًا، فَقَدْ كَانَتِ الْبُيُوتُ وَالسَّكَّكَ تَرْتَجُّ بِأَصْوَاتِ التَّحْمِيدِ وَالتَّكْبِيرِ.

178- Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ said, “I have never seen a day brighter or better than the day the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Abū Bakr aṣ-Ṣiddīq entered al-Madīnah, meaning: after migrating.” [Reported by al-Imām Aḥmad in his *Musnad* with an authentic chain].

179- Al-Barā’ ibn ‘Āzib رَضِيَ اللَّهُ عَنْهُمَا said, “I have not seen the people of al-Madīnah as joyful over anything as they were with Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when he came to al-Madīnah. The slave-girls were saying, “Allāh’s Messenger has come صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.” [Reported by al-Bukhārī].

180- Al-Barā’ ibn ‘Āzib رَضِيَ اللَّهُ عَنْهُمَا said, “...The men and women climbed on top of the houses and the young boys and servants dispersed through the streets calling out, “O Muḥammad! O Allāh’s Messenger!” [Reported by Muslim].

181- Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ said, “The day that Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered into al-Madīnah everything in it lit up.” [Reported by al-Imām Aḥmad in his *Musnad* with an authentic chain].

١٧٨- قَالَ أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: مَا رَأَيْتُ يَوْمًا قَطُّ أَتَوَّرَ وَلَا أَحْسَنَ مِنْ يَوْمٍ دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ الصِّدِّيقُ الْمَدِينَةَ - يَعْنِي: بَعْدَ الْهَجْرَةِ - [رَوَاهُ الْإِمَامُ أَحْمَدُ فِي مُسْنَدِهِ بِإِسْنَادٍ صَحِيحٍ].

١٧٩- وَقَالَ الْبَرَاءُ بْنُ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا: مَا رَأَيْتُ أَهْلَ الْمَدِينَةِ فَرِحُوا بِشَيْءٍ فَرَحَهُمْ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ قَدِمَ الْمَدِينَةَ، حَتَّى جَعَلَ الْإِمَاءُ يَقْلُنَ: قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. [رَوَاهُ الْبُخَارِيُّ].

١٨٠- وَقَالَ الْبَرَاءُ بْنُ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا: ... صَعَدَ الرَّجَالُ وَالنِّسَاءُ فَوْقَ الْبُيُوتِ وَتَفَرَّقَ الْغُلَمَانُ وَالْحَدَمُ فِي الطَّرِيقِ يُنَادُونَ: يَا مُحَمَّدُ يَا رَسُولَ اللَّهِ. [رَوَاهُ مُسْلِمٌ].

١٨١- وَقَالَ أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: لَمَّا كَانَ الْيَوْمَ الَّذِي دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِ الْمَدِينَةَ أَضَاءَ مِنْهَا كُلُّ شَيْءٍ. [رَوَاهُ الْإِمَامُ أَحْمَدُ فِي مُسْنَدِهِ بِإِسْنَادٍ صَحِيحٍ].

182- Anas ibn Mālik رَضِيَ اللهُ عَنْهُ said, “The neighbors came out beating the duff, saying:

We are the neighbors of Banū an-Najjār

How lovely is Muḥammad as a neighbor.”

[Reported by al-Bayhaqī in *ad-Dalā'il* with an authentic chain].

١٨٢- وَقَالَ أَنَسُ بْنُ مَالِكٍ رَضِيَ اللهُ عَنْهُ:
خَرَجَتْ جَوَارٍ يَضْرِبْنَ بِالْذُفِّ وَهُنَّ يَقُلْنَ:

مُحَمَّدٌ جَوَارٍ مِنْ بَنِي النَّجَّارِ
يَا حَبْدًا مُحَمَّدٌ مِنْ جَارٍ

[رَوَاهُ النَّبَيْهِيُّ فِي الدَّلَائِلِ بِإِسْنَادٍ صَحِيحٍ].

هَذِهِ الْأَبْيَاتُ فِي ثُبُوتِهَا نَظَرٌ

The Reliability of These Lines of Poetry is Questionable

183- The famous lines of poetry:

The full moon rose over us

From the valley of al-Wadā'

Al-Bayhaqī reported it with a weak chain. Al-Ghazālī quoted it in *al-Iḥyā* and al-Hāfidh al-'Irāqī declared it defective by saying: Its chain is problematic. Al-Hāfidh Ibn Ḥajar declared it weak in *al-Fatḥ* and so did Ibn al-Qayyim in *Zād al-Ma'ād*.

١٨٣- الْأَبْيَاتُ الشَّهِيرَةُ:

ظَلَعَ الْبَدْرُ عَلَيْنَا
مِنْ ثَنِيَّاتِ الْوَدَاعِ
أَخْرَجَهَا النَّبَيْهِيُّ بِإِسْنَادٍ ضَعِيفٍ، وَأُورَدَهَا
الْعَرَايِيُّ فِي الْإِحْيَاءِ وَأَعْلَى خَبَرَهَا الْحَافِظُ
الْعِرَاقِيُّ بِقَوْلِهِ إِسْنَادُهُ مُعْضَلٌ، وَضَعَفَهُ
الْحَافِظُ ابْنُ حَجْرٍ فِي الْفَتْحِ، وَابْنُ الْقَيْمِ فِي
زَادِ الْمَعَادِ.

184- The she-camel of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sat down in the location of the Prophet's Masjid. This place was chosen by Allāh because here the Prophet's masjid was to be built.

١٨٤- بَرَكَتٌ نَافَةٌ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي
مَوْضِعِ الْمَسْجِدِ النَّبَوِيِّ، وَهَذَا الْمَكَانُ
بِاخْتِيَارٍ مِنَ اللَّهِ؛ لِأَنَّهُ عَلَيْهِ بُنِيَ الْمَسْجِدُ
النَّبَوِيُّ.

نُزُولِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَبِي أَيُّوبِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ
The Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as a Guest
of Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ

185- Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ settled with Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ until he built his dwellings.

Abū Ayyūb رَضِيَ اللَّهُ عَنْهُ gained the greatest honor by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ staying with him.

١٨٥- وَنَزَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَبِي أَيُّوبِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ، حَتَّى بُيِّنَتْ لَهُ حُجْرَاتُهُ.

فَحَازَ أَبُو أَيُّوبَ رَضِيَ اللَّهُ عَنْهُ أَعْظَمَ الشَّرَفِ بِنُزُولِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ.

وَبَاءُ الْمَدِينَةِ

The Epidemic of al-Madīnah

186- Al-Madīnah al-Munawwarah was well-known for epidemics. The Companions of Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ were afflicted with trials and sickness but Allāh averted that away from His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

187- When the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw the trials and sickness his Companions were afflicted with, he supplicated to Allāh سُبْحَانَهُ وَتَعَالَى to remove the epidemic from al-Madīnah al-Munawwarah.

١٨٦- كَانَتِ الْمَدِينَةُ الْمُنَوَّرَةُ مَعْرُوفَةً بِالْوَبَاءِ، فَأَصَابَ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهَا بِلَاءٌ وَمَرَضٌ، وَصَرَفَ اللَّهُ ذَلِكَ عَنِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

١٨٧- فَلَمَّا رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَصَابَ أَصْحَابَهُ مِنَ الْبِلَاءِ وَالْمَرَضِ دَعَا اللَّهَ سُبْحَانَهُ وَتَعَالَى أَنْ يَرْفَعَ الْوَبَاءَ عَنِ الْمَدِينَةِ النَّبَوِيَّةِ.

188- Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "O Allāh! Make al-Madīnah beloved to us like you made Makkah beloved to us or even more, and make it healthy and bless it in its šā'a and its mudd." [Reported by al-Imām Aḥmad in his *Musnad* with an authentic chain].

١٨٨- قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَحَبِّبْنَا مَكَّةَ أَوْ أَشَدَّ، وَصَحِّحْهَا، وَبَارِكْ لَنَا فِي صَاعِهَا وَمُدِّهَا». [رَوَاهُ الْإِمَامُ أَحْمَدُ فِي مُسْنَدِهِ بِإِسْنَادٍ صَحِيحٍ].

قَوَاعِدُ الْمُجْتَمَعِ الْمَدَنِيِّ

The Foundations of the Civil Society

189- The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ built the civil society on three principles:

- 1- Building the Prophet's Masjid.
- 2- The brotherhood between the Muhājirīn and the Anṣār رَضِيَ اللهُ عَنْهُمُ.
- 3- Writing the law.

١٨٩- بَنَى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُجْتَمَعَهُ الْمَدَنِيَّ عَلَى ثَلَاثِ قَوَاعِدَ هِيَ:

- ١- بِنَاءُ مَسْجِدِهِ النَّبَوِيِّ.
- ٢- الْمُوَاخَاةُ بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ رَضِيَ اللهُ عَنْهُمُ.
- ٣- كِتَابَةُ الصَّحِيفَةِ.

دُخُولُ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِعَائِشَةَ رَضِيَ اللهُ عَنْهَا

The Entrance of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ upon 'Ā'ishah رَضِيَ اللهُ عَنْهَا

190- In Shawwāl of the first year of hijrah, the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ began to cohabit with the Mother of the Believers 'Ā'ishah رَضِيَ اللهُ عَنْهَا and she was the most beloved of people to him.

١٩٠- فِي شَوَّالٍ مِنَ السَّنَةِ الْأُولَى لِلْهِجْرَةِ بَنَى - أَيْ: دَخَلَ - رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِأُمِّ الْمُؤْمِنِينَ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، فَكَانَتْ أَحَبَّ نِسَائِهِ إِلَيْهِ.

تَغْيِيرُ اسْمِ يَثْرِبَ

Changing the Name of Yathrib

191- Allāh’s Messenger ﷺ changed the name of Yathrib to: Ṭābah and/or al-Madīnah and/or Ṭaybah. The Messenger of Allāh ﷺ said, “Indeed, Allāh named al-Madīnah Ṭābah.”

[Reported by Muslim].

192- Allāh’s Messenger ﷺ said, “I have been commanded to enter a town that will devour other towns. They call it Yathrib and it is al-Madīnah.” [Agreed upon].

193- Jābir ibn Samurah said رَضِيَ اللَّهُ عَنْهُ, “They used to call al-Madīnah Yathrib so Allāh’s Messenger ﷺ called it Ṭaybah.” [Reported by aṭ-Ṭayālīsī with an authentic chain].

١٩١- غَيَّرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْمَ يَثْرِبَ إِلَى: طَابَةَ، وَالْمَدِينَةِ، وَطَيْبَةَ، وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ سَمَّى الْمَدِينَةَ طَابَةَ». [رَوَاهُ مُسْلِمٌ].

١٩٢- وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أُمِرْتُ بِقَرْيَةٍ تَأْكُلُ الْقُرَى، يَقُولُونَ يَثْرِبَ، وَهِيَ الْمَدِينَةُ». [مُتَّفَقٌ عَلَيْهِ].

١٩٣- وَقَالَ جَابِرُ بْنُ سَمْرَةَ رَضِيَ اللَّهُ عَنْهُ: كَانُوا يُسَمُّونَ الْمَدِينَةَ يَثْرِبَ، فَسَمَّاهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَيْبَةَ. [رَوَاهُ الطَّيَالِسِيُّ بِإِسْنَادٍ صَحِيحٍ].

تَشْرِيْعُ الْأَذَانِ

The Legislation of the Adhān

194- The Adhān was legislated in the first year of hijrah. All of the narrations that mention the Adhān being legislated in Makkah before migration or during the Night Journey and the Ascension, none of them are established.

١٩٤- شُرِعَ الْأَذَانُ فِي السَّنَةِ الْأُولَى لِلْهِجْرَةِ، وَكُلُّ الرِّوَايَاتِ الَّتِي تَذْكُرُ أَنَّ الْأَذَانَ شُرِعَ فِي مَكَّةَ قَبْلَ الْهِجْرَةِ، أَوْ فِي الْإِسْرَاءِ وَالْمِعْرَاجِ لَا يَثْبُتُ مِنْهَا شَيْءٌ.

195- Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had four mu'adh_{dh}ins:

- 1- Bilāl ibn Rabāḥ رَضِيَ اللهُ عَنْهُ.
- 2- 'Abdullāh ibn Umm Maktūm رَضِيَ اللهُ عَنْهُ.
- 3- Sa'd al-Qaradh رَضِيَ اللهُ عَنْهُ.
- 4- Abū Maḥd_hūrah رَضِيَ اللهُ عَنْهُ.

١٩٥- لِرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَرْبَعَةٌ مُؤَدِّينَ:

- ١- بِلَالُ بْنُ رَبَاحٍ رَضِيَ اللهُ عَنْهُ.
- ٢- عَبْدُ اللَّهِ بْنُ أُمِّ مَكْتُومٍ رَضِيَ اللهُ عَنْهُ.
- ٣- سَعْدُ الْقَرَضِ رَضِيَ اللهُ عَنْهُ.
- ٤- أَبُو مَحْدُورَةَ رَضِيَ اللهُ عَنْهُ.

إِسْلَامُ عَبْدِ اللَّهِ بْنِ سَلَامٍ رَضِيَ اللهُ عَنْهُ

The Islām of 'Abdullāh ibn Salām رَضِيَ اللهُ عَنْهُ

196- 'Abdullāh ibn Salām the Jew رَضِيَ اللهُ عَنْهُ accepted Islām in the first year of hijrah. He was from their scholars and his acceptance of Islām was a proof against them.

١٩٦- أَسْلَمَ عَبْدُ اللَّهِ بْنُ سَلَامٍ الْيَهُودِيُّ رَضِيَ اللهُ عَنْهُ فِي السَّنَةِ الْأُولَى لِلْهِجْرَةِ، وَكَانَ مِنْ عُلَمَائِهِمْ، وَكَانَ إِسْلَامُهُ حُجَّةً عَلَى الْيَهُودِ.

شِرَاءُ عُثْمَانَ رَضِيَ اللهُ عَنْهُ بِئْرِ رُومَةَ

'Uthmān's Purchase رَضِيَ اللهُ عَنْهُ of the Well of Rūmah

197- When the Muhājirūn came to al-Madīnah they did not like the water – due to its saltiness – and there was not a fresh water well in al-Madīnah except Rūmah and it belonged to a Jew. It is also said that there was a water source called Rūmah that belonged to a man from Banū Ghifār.

١٩٧- لَمَّا قَدِمَ الْمُهَاجِرُونَ الْمَدِينَةَ اسْتَنَكَرُوا الْمَاءَ - لِمُلُوحَتِهِ - وَلَيْسَ بِالْمَدِينَةِ بئرٌ يُسْتَعَدَّبُ إِلَّا رُومَةَ، وَكَانَتْ لِرَجُلٍ مِنَ الْيَهُودِ، وَقِيلَ لِرَجُلٍ مِنْ بَنِي غِفَارٍ عَيْنٌ يُقَالُ لَهَا: رُومَةَ.

198- He used to sell a waterskin's worth for a mudd of goods. So Allāh's Messenger ﷺ said, "Who will buy the well of Rūmah for better than it in Paradise." [Reported by at-Tirmidhī with a good chain].

١٩٨- وَكَانَ يَبِيعُ مِنْهَا الْقِرْبَةَ بِمُدٍّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَشْتَرِي بِئْرَ رُومَةَ بِخَيْرٍ لَهُ مِنْهَا فِي الْجَنَّةِ». [رَوَاهُ التِّرْمِذِيُّ بِإِسْنَادٍ حَسَنٍ].

199- So 'Uthmān ibn 'Affān رَضِيَ اللَّهُ عَنْهُ purchased it with his own money and bequeathed it to the Muslims.

١٩٩- فَاشْتَرَاهَا عُثْمَانُ بْنُ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ بِمَالِهِ الْخَاصِّ، وَسَبَّلَهَا لِلْمُسْلِمِينَ.

زِيَادَةُ الصَّلَاةِ

The Increase of the Prayer

200- When the five prayers were obligated on the Night Journey and the Ascension, each prayer was two rak'ahs except for al-Maghrib which was three rak'ahs. [Reported by al-Bukhārī].

٢٠٠- لَمَّا فُضِّصَتِ الصَّلَوَاتُ الْحَمْسُ فِي الْإِسْرَاءِ وَالْمِعْرَاجِ كَانَتْ كُلُّ صَلَاةٍ رَكْعَتَيْنِ إِلَّا الْمَغْرِبَ فَكَانَتْ ثَلَاثَ رَكْعَاتٍ. [رَوَاهُ الْبُخَارِيُّ].

201- Revelation came down adding two rak'ahs to adh-Dhuhr, al-'Aṣr and al-'Ishā' prayers so each of them became four rak'ah and the affair settled on that.

٢٠١- فَجَاءَ الْوَحْيُ بِزِيَادَةِ رَكْعَتَيْنِ لِصَلَاةِ الظُّهْرِ وَالْعَصْرِ وَالْعِشَاءِ، فَصَارَتْ أَرْبَعَ رَكْعَاتٍ لِكُلِّ مِنْهَا، وَثَبَتَ الْأَمْرُ عَلَى ذَلِكَ.

حَدِيثٌ فِي فَضْلِ بَنِي سَلِيمَةَ

A Ḥadīth Regarding the Virtue of Bānu Salimah

202- Banū Salimah wanted to leave their area that was on the outskirts of al-Madīnah, far from the Prophet’s Masjid so that they would be close to the Prophet’s Masjid.

٢٠٢- أَرَادَ بَنُو سَلِيمَةَ - بِكَسْرِ اللَّامِ - أَنْ يَتْرُكُوا دِيَارَهُمْ وَكَانَتْ فِي أَطْرَافِ الْمَدِينَةِ بَعِيدَةً عَنِ الْمَسْجِدِ النَّبَوِيِّ حَتَّى يَقْتَرِبُوا مِنَ الْمَسْجِدِ النَّبَوِيِّ.

203- But Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ feared that al-Madīnah would be left vulnerable so he prohibited them. He said, **“O Banū Salimah! Keep to your homes, your footsteps to the masjid are recorded.”** They رَضِيَ اللهُ عَنْهُمْ remained in their homes. [Agreed upon].

٢٠٣- فَخَشِيَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ تَعْرِى الْمَدِينَةَ، فَنهَاهُمْ، وَقَالَ: «يَا بَنِي سَلِيمَةَ دِيَارِكُمْ تُكْتَبُ آثَارِكُمْ». فَتَبَتُوا فِي مَنَازِلِهِمْ رَضِيَ اللهُ عَنْهُمْ. [مُتَّفَقٌ عَلَيْهِ].

الإِذْنُ بِالْجِهَادِ

The Allowance of Jihād

204- When Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ settled in al-Madīnah, revelation came with the legislation of jihād. Allāh sent down:

٢٠٤- لَمَّا اسْتَقَرَّ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الْمَدِينَةِ جَاءَهُ الْوَحْيُ بِتَشْرِيعِ الْجِهَادِ، فَأَنْزَلَ اللَّهُ:

“Permission to fight is given to those who are fought against, because they have been wronged, and surely, Allāh is Able to give them victory. Those who have been expelled from their homes unjustly only because they say: ‘Our Lord is Allāh.’ For had it not been that Allāh checks one set of people by means of another, monasteries, churches, synagogues, and masājid, wherein the Name of Allāh is mentioned much would surely have been pulled down. Verily, Allāh will help those who help His cause. Truly, Allāh is All-Strong, All-Mighty. Those who, if We give them power in the land, they enjoin Ṣalāh, to pay the zakāh and the enjoin the good and forbid the evil. And with Allāh rests the end of all matters.” [Al-Hajj: 39-41].

205- A ghazwah (battle) is every mission that the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ participated in himself, whether there was fighting or not.

206- Allāhs’ Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ participated in twenty-one battles. The first of them was al-Abwā’, also called Waddān, and the last battle he participated in was the Battle of Tabūk.

﴿أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ﴾ ٣٩ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۗ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَادِمَتِ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾ الَّذِينَ إِنْ مَكَّنَّهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾ [الحج: ٣٩ - ٤١].

٢٠٥- الْعَزْوَةُ هِيَ كُلُّ بَعْثٍ خَرَجَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِنَفْسِهِ الشَّرِيفَةِ سَوَاءً قَاتَلَ فِيهَا أَوْ لَمْ يُقَاتِلْ.

٢٠٦- عَزَى رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِحْدَى وَعِشْرِينَ عَزْوَةً، أَوْلَاهَا عَزْوَةُ الْأَبْوَاءِ وَتُسَمَّى وَدَّانَ، وَآخِرُ عَزْوَةٍ عَزَاهَا هِيَ عَزْوَةُ تَبُوكِ.

سَرِيَّةُ حَمْزَةَ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ

The Expedition of Ḥamzah ibn ‘Abdil-Muṭṭalib رَضِيَ اللَّهُ عَنْهُ

207- The first expedition that the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ dispatched was under the leadership of Ḥamzah ibn ‘Abdul-Muṭṭalib رَضِيَ اللَّهُ عَنْهُ and the goal was to intercept a caravan of the Quraysh.

٢٠٧- أَوَّلُ سَرِيَّةٍ بَعَثَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ بِقِيَادَةِ حَمْزَةَ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ، وَالْهَدَفُ اغْتِرَاضُ قَافِلَةٍ لِقُرَيْشٍ.

سَرِيَّةُ عُبَيْدَةَ بْنِ الْحَارِثِ رَضِيَ اللَّهُ عَنْهُ

The Expedition of ‘Ubaydah ibn al-Ḥārith رَضِيَ اللَّهُ عَنْهُ

208- Then the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ dispatched ‘Ubaydah ibn al-Ḥārith ibn al-Muṭṭalib – who is the cousin of ‘Abdul-Muṭṭalib رَضِيَ اللَّهُ عَنْهُ, the grandfather of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – on an expedition and the goal was to intercept a caravan of the Quraysh. Some arrows were shot between them.

٢٠٨- ثُمَّ بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُبَيْدَةَ بْنَ الْحَارِثِ بْنِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ – وَهُوَ ابْنُ عَمِّ عَبْدِ الْمُطَّلِبِ جَدِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – فِي سَرِيَّةٍ، وَالْهَدَفُ قَافِلَةٌ لِقُرَيْشٍ، وَصَارَ بَيْنَهُمَا رُمِيٌّ بِالنَّبَالِ.

سَرِيَّةُ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ

The Expedition of Sa’d ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ

209- Then the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ dispatched Sa’d ibn Abī Waqqāṣ رَضِيَ اللَّهُ عَنْهُ on an expedition to intercept a caravan of the Quraysh but the caravan fled.

٢٠٩- ثُمَّ بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَعْدَ بْنَ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ فِي سَرِيَّةٍ لِيَعْتَرِضَ قَافِلَةً لِقُرَيْشٍ، فَفَرَّتِ الْقَافِلَةُ.

وَفَاةُ كُثُومِ بْنِ الْهِدْمِ رَضِيَ اللَّهُ عَنْهُ

The Death of Kulthūm ibn al-Hidm رَضِيَ اللَّهُ عَنْهُ

210- The first of the Muslims to pass away in al-Madīnah after the hijrah was Kulthūm ibn al-Hidm رَضِيَ اللَّهُ عَنْهُ who was an old man. He was the one who the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stayed with when he came to the area of Qubā'.

٢١٠- أَوَّلُ مَنْ تُوُفِّيَ بِالْمَدِينَةِ مِنَ الْمُسْلِمِينَ بَعْدَ الْهَجْرَةِ، هُوَ: كُثُومُ بْنُ الْهِدْمِ رَضِيَ اللَّهُ عَنْهُ وَكَانَ شَيْخًا كَبِيرًا، وَهُوَ الَّذِي نَزَلَ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا قَدِمَ مِنْطَقَةَ قُبَاءِ.

غَزْوَةُ الْأَبْوَاءِ

The Battle of al-Abwā'

211- In Şafar, at the beginning of twelve months after migration, Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went out for his first battle. That is the Battle of al-Abwā', also called Waddān, in order to intercept a caravan of the Quraysh.

٢١١- فِي صَفَرٍ عَلَى رَأْسِ اثْنَيْ عَشَرَ شَهْرًا مِنْ الْهَجْرَةِ، خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَوَّلِ غَزْوَةٍ لَهُ، وَهِيَ غَزْوَةُ الْأَبْوَاءِ وَتُسَمَّى وَدَّانَ لِإِعْتِرَاضِ قَافِلَةٍ لِقُرَيْشٍ.

غَزْوَةُ بُوَاطِ

The Battle of Buwāt

212- Then the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went out during Rabī' al-Awwal in the beginning of the thirteenth month after the migration for his second battle which is the Battle of Buwāt, in order to intercept a caravan of the Quraysh.

٢١٢- ثُمَّ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَبِيعِ الْأَوَّلِ عَلَى رَأْسِ ثَلَاثَةِ عَشَرَ شَهْرًا مِنْ هِجْرَتِهِ، فِي غَزْوَتِهِ الثَّانِيَةِ وَهِيَ غَزْوَةُ بُوَاطِ، لِإِعْتِرَاضِ قَافِلَةٍ لِقُرَيْشٍ.

غَزْوَةُ الْعُشَيْرَةِ

The Battle of al-'Ushayrah

213- Then the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went out for his third battle which is the Battle of al-'Ushayrah. This was in Jumādā al-Ākhirah in the beginning of the sixteenth month after migration.

٢١٣- ثُمَّ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْعَزْوَةِ الثَّلَاثَةِ وَهِيَ عَزْوَةُ الْعُشَيْرَةِ، وَكَانَتْ فِي جُمَادَى الْآخِرَةِ عَلَى رَأْسِ سِتَّةَ عَشَرَ شَهْرًا مِنْ هِجْرَتِهِ.

غَزْوَةُ سَفْوَانَ

The Battle of Safwān

214- Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not remain at home after al-'Ushayrah except a few nights. Then he went out for the Battle of Safwān, which is also called the First Battle of Badr.

٢١٤- لَمْ يَقُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ الْعُشَيْرَةِ إِلَّا لَيَالِي، ثُمَّ خَرَجَ فِي عَزْوَةِ سَفْوَانَ وَتُسَمَّى أَيْضًا عَزْوَةَ بَدْرِ الْأُولَى.

سَرِيَّةُ عَبْدِ اللَّهِ بْنِ جَحْشٍ رَضِيَ اللَّهُ عَنْهُ

The Expedition of 'Abdullāh ibn Jaḥsh رَضِيَ اللَّهُ عَنْهُ

215- Then Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ dispatched 'Abdullāh ibn Jaḥsh رَضِيَ اللَّهُ عَنْهُ on an expedition to the area of Nakhlah and the goal was to intercept a caravan of the Quraysh. They caught up with it and 'Amr ibn al-Ḥaḍramī was killed. He was the first disbeliever killed in Islām. 'Uthmān ibn 'Abdullāh and al-Ḥakam ibn Kaysān were taken captive. They entire caravan was taken as booty.

٢١٥- ثُمَّ بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدَ اللَّهِ بْنَ جَحْشٍ رَضِيَ اللَّهُ عَنْهُ فِي سَرِيَّةٍ إِلَى مِثْقَةَ نَخْلَةٍ، وَالْهَدَفُ اعْتِرَاضَ قَافِلَةِ لِقْرِيشٍ، فَأَذْرَكُوهَا فُقِتِلَ عَمْرُو بْنُ الْحَضْرَمِيِّ وَهُوَ أَوَّلُ كَافِرٍ يُقْتَلُ فِي الْإِسْلَامِ، وَأُسِرَ عُثْمَانُ بْنُ عَبْدِ اللَّهِ، وَالْحَكَمُ بْنُ كَيْسَانَ وَغَنِمُوا كُلَّ مَا فِي الْقَافِلَةِ.

The Expedition of Nakhlah, under the leadership of ‘Abdullāh ibn Jaḥsh رَضِيَ اللَّهُ عَنْهُ, had the first death, the first captive and the first booty in Islām.

فَكَانَ فِي سَرِيَّةٍ مُخَلَّةٍ بِقِيَادَةِ عَبْدِ اللَّهِ بْنِ جَحْشٍ رَضِيَ اللَّهُ عَنْهُ أَوَّلَ قَتِيلٍ، وَأَوَّلَ أَسْرَى، وَأَوَّلَ غَنَائِمٍ فِي الْإِسْلَامِ.

تَحْوِيلُ الْقِبْلَةِ

The Changing of the Prayer Direction

216- In the middle of Rajab in the second year of hijrah, revelation came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ changing the direction of prayer from Bayt al-Maqdis to the Noble Ka’bah.

٢١٦- فِي التَّصْفِ مِنْ رَجَبٍ مِنَ السَّنَةِ الثَّانِيَةِ لِلْهِجْرَةِ جَاءَ الْوَحْيُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِتَحْوِيلِ الْقِبْلَةِ مِنْ بَيْتِ الْمَقْدِسِ إِلَى الْكَعْبَةِ الْمُشْرِفَةِ.

فَرَضُ صِيَامِ رَمَضَانَ

The Obligation of Fasting Ramaḍān

217- In Sha’bān, in the second year of hijrah, revelation came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with the obligation of fasting Ramaḍān. Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ fasted, in all, nine Ramaḍāns during his life because he passed away in the beginning of the eleventh year of hijrah.

٢١٧- فِي شَعْبَانَ مِنَ السَّنَةِ الثَّانِيَةِ لِلْهِجْرَةِ جَاءَ الْوَحْيُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِفَرَضِ صِيَامِ رَمَضَانَ فَصَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَيَاتِهِ كُلَّهَا تِسْعَ رَمَضَانَاتٍ لِأَنَّهُ تُوُفِّيَ بِدَايَةِ سَنَةِ إِحْدَى عَشْرَةَ لِلْهِجْرَةِ.

فَرَضَ زَكَاةَ الْفِطْرِ

The Obligation of Zakāt-ul-Fiṭr

218- In Shah'bān, in the second year of hijrah, revelation came to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with the obligation of Zakāt-ul-Fiṭr. It was obligated before Zakāh on wealth.

٢١٨- وَفِي شَعْبَانَ مِنَ السَّنَةِ الثَّانِيَةِ لِلْهِجْرَةِ جَاءَ الْوَحْيُ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِفَرَضِ زَكَاةِ الْفِطْرِ، وَفُرِضَتْ قَبْلَ فَرَضِ زَكَاةِ الْأَمْوَالِ.

عَزْوَةُ بَدْرِ الْكُبْرَى

The Major Battle of Badr

219- In Ramaḍān of the second year of hijrah the Major Battle of Badr took place. It is the Day of Criterion in which Allāh distinguished the truth from falsehood.

٢١٩- فِي رَمَضَانَ مِنَ السَّنَةِ الثَّانِيَةِ لِلْهِجْرَةِ وَقَعَتْ عَزْوَةُ بَدْرِ الْكُبْرَى، وَهِيَ يَوْمُ الْفُرْقَانِ الَّذِي فَرَّقَ اللهُ بِهَا بَيْنَ الْحَقِّ وَالْبَاطِلِ.

220- Allāh eternalized the mention of the Major Battle of Badr in the Qur'ān, gave it special honors that no other battle has and whichever Companions participated in it are the best of the Companions.

٢٢٠- عَزْوَةُ بَدْرِ الْكُبْرَى خَلَّدَ اللهُ ذِكْرَهَا فِي الْقُرْآنِ، وَخَصَّهَا بِمَخَصِّصٍ لَمْ تَكُنْ لِسِوَاهَا، وَمَنْ شَهِدَهَا مِنَ الصَّحَابَةِ هُمْ أَفْضَلُ الصَّحَابَةِ.

221- In the Major Battle of Badr, Allāh aided and supported His Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, delighted him and strengthened the power of the Muslims.

٢٢١- عَزْوَةُ بَدْرِ الْكُبْرَى نَصَرَ اللهُ فِيهَا نَبِيَّهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَصْرًا مُؤَزَّرًا، وَأَقْرَعَ عَيْنَهُ، وَقَوَّيْتُ شَوْكَةَ الْمُسْلِمِينَ.

وَفَاةُ رُقَيَّةَ بِنْتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Death of Ruqayyah, the Daughter of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

222- Ruqayyah, the daughter of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away immediately after the Major Battle of Badr. Her husband was ‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ who was blessed from her with his son ‘Abdullah, who died when he was young.

٢٢٢- تُوُفِّيَتْ رُقَيَّةُ بِنْتُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ غَزْوَةِ بَدْرِ الْكُبْرَى مُبَاشَرَةً، وَكَانَ زَوْجُهَا عُثْمَانُ بْنُ عَفَّانٍ رَضِيَ اللَّهُ عَنْهُ، وَرَزَقَ مِنْهَا ابْنُهُ عَبْدُ اللَّهِ وَمَاتَ صَغِيرًا.

أَوَّلُ عِيدِ فِطْرِ

The First ‘Īd of Fiṭr

223- The first ‘Īd-ul-Fiṭr came upon the Muslims; that was on the first of Shawwāl in the second year of hijrah.

Al-Hāfidh said in *at-Talkhīṣ al-Ḥabīr*, “I did not see this in a ḥadīth but it is well-known in books of biography.”

٢٢٣- دَخَلَ عَلَى الْمُسْلِمِينَ أَوَّلُ عِيدِ فِطْرِ فِي الْإِسْلَامِ، وَذَلِكَ فِي الْأَوَّلِ مِنْ شَوَّالٍ مِنَ السَّنَةِ الثَّانِيَةِ لِلْهِجْرَةِ.

قَالَ الْحَافِظُ فِي «التَّلْخِيصِ الْحَبِيرِ»: هَذَا لَمْ أَرَهُ فِي حَدِيثٍ، لَكِنْ اشْتَهَرَ فِي السِّيَرِ.

زَوَاجُ عَلِيِّ بْنِ أَبِي طَالِبٍ بِفَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا

The Marriage of ‘Alī ibn Abī Ṭālib to Fāṭimah رَضِيَ اللَّهُ عَنْهَا

224- In the second year of hijrah, ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ married Fāṭimah رَضِيَ اللَّهُ عَنْهَا, the daughter of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

٢٢٤- فِي السَّنَةِ الثَّانِيَةِ لِلْهِجْرَةِ تَزَوَّجَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ بِفَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا بِنْتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

225- ‘Alī ibn Abī Ṭālib was blessed from Fāṭimah with:

- 1- Al-Ḥasan.
- 2- Al-Ḥusayn.
- 3- Muḥsin.
- 4- Umm Kulthūm.
- 5- Zaynab.

٢٢٥- رُزِقَ عَلِيُّ بْنُ أَبِي طَالِبٍ مِنْ فَاطِمَةَ:

- ١- الْحَسَنَ.
- ٢- وَالْحُسَيْنَ.
- ٣- وَمُحْسِنًا.
- ٤- وَأُمَّ كَلْثُومٍ.
- ٥- وَزَيْنَبَ.

غَزْوَةُ بَنِي قَيْنُقَاعٍ

The Battle of Banū Qaynuqā’

226- In Shawwāl of the second year of hijrah, the Battle of Banū Qaynuqā’ took place. It is his **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** first battle with the Jews. Allāh’s Messenger **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** encircled the Jews of Banū Qaynuqā’ and they surrendered. He **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** expelled them from al-Madīnah.

٢٢٦- فِي شَوَّالٍ مِنَ السَّنَةِ الثَّانِيَةِ لِلْهِجْرَةِ، وَقَعَتِ غَزْوَةُ بَنِي قَيْنُقَاعٍ، وَهِيَ الْعَزْوَةُ الْأُولَى لَهُ **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** مَعَ الْيَهُودِ، فَحَاصَرَ رَسُولُ اللَّهِ **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** يَهُودَ بَنِي قَيْنُقَاعٍ فَاسْتَسْلَمُوا، فَأَجْلَاهُمْ **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** مِنَ الْمَدِينَةِ.

غَزْوَةُ السَّوِيقِ

The Battle of as-Sawīq

227- In Dhul-Hijjah of the second year of hijrah, the Battle of as-Sawīq took place. Abū Sufyān raided al-Madīnah and killed a man from the Anṣār. Allāh’s Messenger **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** went out after him with two hundred men but did not catch him.

٢٢٧- فِي ذِي الْحِجَّةِ مِنَ السَّنَةِ الثَّانِيَةِ لِلْهِجْرَةِ وَقَعَتِ غَزْوَةُ السَّوِيقِ، أَعَارَ أَبُو سُفْيَانَ عَلَى الْمَدِينَةِ فَقَتَلَ رَجُلًا مِنَ الْأَنْصَارِ، فَخَرَجَ لَهُ رَسُولُ اللَّهِ **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** فِي مِئَتَيْ رَجُلٍ وَلَمْ يُدْرِكْهُ.

أَوَّلُ عِيدِ أَضْحَى

The First 'Id of Adhā

228- On the tenth of Dhul-Hijjah in the second year of hijrah, 'Id-ul-Adhā arrived. This was the first sacrifice that the Muslims witnessed. Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sacrificed two white, horned rams.

٢٢٨- فِي الْعَاشِرِ مِنْ ذِي الْحِجَّةِ مِنَ السَّنَةِ الثَّانِيَةِ لِلْهِجْرَةِ حَضَرَ عِيدَ الْأَضْحَى، وَكَانَ أَوَّلَ أَضْحَى رَأَهُ الْمُسْلِمُونَ، فَضَحَّى رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِكَبْشَيْنِ أَمْلَحَيْنِ أَفْرَنَيْنِ.

وَفَاةُ عُثْمَانَ بْنِ مَظْعُونٍ رَضِيَ اللهُ عَنْهُ

The Death of 'Uthmān ibn Madh'ūn رَضِيَ اللهُ عَنْهُ

229- In Dhul-Hijjah of the second year of hijrah, 'Uthmān ibn Madh'ūn رَضِيَ اللهُ عَنْهُ passed away. Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ prayed over him and he was buried in al-Baqī'. He was the first of the Muhājirūn to be buried there.

٢٢٩- فِي ذِي الْحِجَّةِ مِنَ السَّنَةِ الثَّانِيَةِ لِلْهِجْرَةِ تُوُفِّيَ عُثْمَانُ بْنُ مَظْعُونٍ رَضِيَ اللهُ عَنْهُ، وَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَدُفِنَ بِالْبَقِيعِ وَهُوَ أَوَّلُ مَنْ دُفِنَ بِهَا مِنَ الْمُهَاجِرِينَ.

غَزْوَةُ بَنِي سُلَيْمٍ

The Battle of Banū Sulaym

230- In Muḥarram of the third year of hijrah, the Battle of Banū Sulaym took place. It is also called: Qarqarah al-Kudr. The Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went out with two hundred men from his Companions when it reached him that a group of Banū Sulaym wanted to attack al-Madīnah. When Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reached Qarqarah al-Kudr he did not find anyone from Banū Sulaym, and he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not meet anyone.

٢٣٠- فِي مُحَرَّمٍ مِنَ السَّنَةِ الثَّالِثَةِ لِلْهِجْرَةِ وَقَعَتْ غَزْوَةُ بَنِي سُلَيْمٍ وَتُسَمَّى قَرْقَرَةَ الْكُدْرِ، خَرَجَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي مِئَتَيْ رَجُلٍ مِنْ أَصْحَابِهِ لَمَّا بَلَغَهُ جَمْعُ لِبَنِي سُلَيْمٍ يُرِيدُ غَزْوَ الْمَدِينَةِ، فَلَمَّا بَلَغَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَرْقَرَةَ الْكُدْرِ لَمْ يَجِدْ أَحَدًا مِنْ بَنِي سُلَيْمٍ، وَلَمْ يَلْقَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَحَدًا.

غَزْوَةُ ذِي أَمْرِ

The Battle of Dhī Amr

231- In Muḥarram of the third year of hijrah, the Battle of Dhī Amr took place. It is also called: the Battle of Ghāṭafān. Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went out with four hundred and fifty men. When they learned that Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was coming to them, they fled everywhere.

٢٣١- فِي مُحَرَّمٍ مِنَ السَّنَةِ الثَّالِثَةِ لِلْهِجْرَةِ وَقَعَتْ غَزْوَةُ ذِي أَمْرِ وَتُسَمَّى غَزْوَةَ غَطَفَانَ، خَرَجَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي أَرْبَعِمِائَةٍ وَخَمْسِينَ رَجُلًا، فَلَمَّا عَلِمُوا بِخُرُوجِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ هَرَبُوا مِنْ كُلِّ مَكَانٍ.

سَرِيَّةُ زَيْدِ بْنِ حَارِثَةَ رَضِيَ اللَّهُ عَنْهُ

The Expedition of Zayd ibn Hārithah رَضِيَ اللَّهُ عَنْهُ

232- In Jumādā al-Ākhirah of the third year of hijrah, Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ dispatched an expedition under the leadership of Zayd ibn Hārithah رَضِيَ اللَّهُ عَنْهُ. The goal was to intercept a caravan of the Quraysh. They took it as spoils.

٢٣٢- فِي جُمَادَى الْآخِرَةِ مِنَ السَّنَةِ الثَّلَاثَةِ لِلْهِجْرَةِ، بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَرِيَّةً بِقِيَادَةِ زَيْدِ بْنِ حَارِثَةَ رَضِيَ اللَّهُ عَنْهُ، وَالْهَدَفُ اعْتِرَاضُ قَافِلَةِ لِقُرَيْشٍ فَعَنَمُوهَا.

زَوَاجُ عُثْمَانَ مِنْ أُمِّ كَلْثُومٍ رَضِيَ اللَّهُ عَنْهُمَا

The Marriage of ‘Uthmān to Umm Kulthūm رَضِيَ اللَّهُ عَنْهُمَا

233- In Rabī’ al-Awwal in the third year of hijrah, ‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ married Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا, the daughter of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, after her sister Ruqayyah رَضِيَ اللَّهُ عَنْهَا passed away. He was not blessed with any children from her.

٢٣٣- فِي رَبِيعِ الْأَوَّلِ مِنَ السَّنَةِ الثَّلَاثَةِ لِلْهِجْرَةِ تَزَوَّجَ عُثْمَانُ بْنُ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ أُمَّ كَلْثُومٍ رَضِيَ اللَّهُ عَنْهَا بِنْتَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بَعْدَمَا تُوَفِّيَتْ أُخْتُهَا رُقَيْيَةُ رَضِيَ اللَّهُ عَنْهَا، وَلَمْ يُرْزَقْ مِنْهَا الْوَلَدَ.

زَوَاجُ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ حَفْصَةَ رَضِيَ اللَّهُ عَنْهَا

The Marriage of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to Ḥafṣah رَضِيَ اللَّهُ عَنْهَا

234- In Sha’bān of the third year of hijrah, Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married Ḥafṣah bint ‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهَا. She had been the wife of al-Khunays ibn Hudhāfah رَضِيَ اللَّهُ عَنْهُ who passed away.

٢٣٤- فِي شَعْبَانَ مِنَ السَّنَةِ الثَّلَاثَةِ لِلْهِجْرَةِ تَزَوَّجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَفْصَةَ ابْنَةَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهَا، وَكَانَتْ زَوْجَةً لِحُنَيْسِ بْنِ حُدَافَةَ رَضِيَ اللَّهُ عَنْهُ، الَّذِي تُوَفِّيَ عَنْهَا.

رَوَّاجُ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ زَيْنَبِ بِنْتِ خُزَيْمَةَ رَضِيَ اللَّهُ عَنْهَا

The Marriage of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to Zaynab bint Khuzaymah رَضِيَ اللَّهُ عَنْهَا

235- In Ramaḍān of the third year of hijrah, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married Zaynab bint Khuzaymah al-Hilāliyyah رَضِيَ اللَّهُ عَنْهَا. She did not remain with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ except two or three months before she passed away رَضِيَ اللَّهُ عَنْهَا.

٢٣٥- فِي رَمَضَانَ مِنَ السَّنَةِ الثَّالِثَةِ لِلْهِجْرَةِ تَزَوَّجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَيْنَبَ بِنْتِ خُزَيْمَةَ الْهَلَالِيَّةِ رَضِيَ اللَّهُ عَنْهَا، وَلَمْ تَلْبَثْ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا شَهْرَيْنِ أَوْ ثَلَاثَةً حَتَّى تُوفِّيَتْ رَضِيَ اللَّهُ عَنْهَا.

عَزْوَةٌ أُحُدٍ

The Battle of Uḥud

236- In the middle of Shawwāl of the third year of hijrah, the famous Battle of Uḥud took place. The battle of Uḥud is considered one of the hardest of battles for Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

٢٣٦- فِي التَّصْفِ مِنْ شَوَّالٍ مِنَ السَّنَةِ الثَّالِثَةِ لِلْهِجْرَةِ وَقَعَتْ عَزْوَةٌ أُحُدٍ الشَّهِيرَةُ، وَتَعُدُّ عَزْوَةٌ أُحُدٍ مِنْ أَصْعَبِ الْعَزَوَاتِ الَّتِي مَرَّتْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

237- In the Battle of Uḥud, the two front teeth of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ were broken and the helmet pierced his noble head. The matter became excruciating so Allāh سُبْحَانَهُ وَتَعَالَى protected him by sending Angels down to him.

٢٣٧- فِي عَزْوَةِ أُحُدٍ كُسِرَتِ أَسْنَانِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَمَامِيَّةِ، وَدَخَلَ الْمُعْفَرُ فِي رَأْسِهِ الشَّرِيفِ وَاشْتَدَّ الْأَمْرُ عَلَيْهِ فَحَفِظَهُ اللَّهُ سُبْحَانَهُ وَتَعَالَى بِزُورِ الْمَلَائِكَةِ عَلَيْهِ.

238- The Battle of Uḥud was a great test for the Companions رَضِيَ اللَّهُ عَنْهُمْ regarding their defense of their Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They passed brilliantly.

239- In the Battle of Uḥud seventy martyrs from the Noble Companions fell. At the head of them was the Leader of the Martyrs, Ḥamzah ibn ‘Abdul-Muṭṭalib, the uncle of Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and his brother from suckling رَضِيَ اللَّهُ عَنْهُ.

240- In the Battle of Uḥud the true love of the Companions رَضِيَ اللَّهُ عَنْهُمْ for their Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ became clear. They spent their souls in exchange for his life صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

241- The Battle of Uḥud was a real test for the true believers who were the Companions. The hypocrites were liars, at the head of them was Ibn Salūl – may Allāh disfigure him.

242- In the Battle of Uḥud, Abū Dujānah رَضِيَ اللَّهُ عَنْهُ took the sword of Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and he discharged his duty. The Angels came down to the field of battle. The Angels washed Ḥandḥalah ibn Abī ‘Āmir رَضِيَ اللَّهُ عَنْهُ.

٢٣٨- غَزْوَةُ أُحُدٍ كَانَتْ اخْتِبَارًا عَظِيمًا لِلصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ فِي دِفَاعِهِمْ عَنْ نَبِيِّهِمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَنَجَحُوا فِيهِ نَجَاحًا بَاهِرًا.

٢٣٩- غَزْوَةُ أُحُدٍ سَقَطَ فِيهَا سَبْعُونَ شَهِيدًا مِنَ الصَّحَابَةِ الْكِرَامِ عَلَى رَأْسِهِمْ سَيِّدُ الشُّهَدَاءِ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ عَمَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَخُوهُ مِنَ الرِّضَاعَةِ رَضِيَ اللَّهُ عَنْهُ.

٢٤٠- غَزْوَةُ أُحُدٍ ظَهَرَ فِيهَا الْحُبُّ الْحَقِيقِيُّ مِنَ الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ لِنَبِيِّهِمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَبَدَلُوا أَرْوَاحَهُمْ فِي سَبِيلِ حَيَاتِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ.

٢٤١- غَزْوَةُ أُحُدٍ كَانَتْ اخْتِبَارًا حَقِيقِيًّا ظَهَرَ فِيهَا الْمُؤْمِنُونَ الصَّادِقُونَ وَهُمْ الصَّحَابَةُ، وَالْمُنَافِقُونَ الْكَاذِبُونَ وَعَلَى رَأْسِهِمْ ابْنُ سَلُولٍ قَبَّحَهُ اللَّهُ.

٢٤٢- فِي غَزْوَةِ أُحُدٍ أَخَذَ أَبُو دُجَانَةَ رَضِيَ اللَّهُ عَنْهُ سَيْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَقَّى بِهِ، وَنَزَلَتِ الْمَلَائِكَةُ سَاحَةَ أَرْضِ الْمَعْرَكَةِ، وَغَسَلَتِ الْمَلَائِكَةُ حَنْظَلَةَ بْنَ أَبِي عَامِرٍ رَضِيَ اللَّهُ عَنْهُ.

243- The Battle of Uḥud was an introduction and a preparation for the death of Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Allāh made his صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Companions firm.

244- There are lessons and tremendous admonitions in the Battle of Uḥud. Ibn al-Qayyim رحمه الله was amazing in his book *Zād al-Ma'ād* where he derived lessons and admonitions from it.

٢٤٣- غَزْوَةُ أُحُدٍ كَانَتْ مُقَدِّمَةً وَتَهْيِئَةً لِمَوْتِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَثَبَّتَ اللَّهُ أَصْحَابَهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ.

٢٤٤- غَزْوَةُ أُحُدٍ فِيهَا مِنَ الدَّرُوسِ وَالْعِبَرِ الْعَظِيمَةِ، وَقَدْ أَبَدَعَ ابْنُ الْقَيِّمِ رحمه الله فِي كِتَابِهِ زَادَ الْمَعَادِ وَهُوَ يَسْتَنْبِطُ الدَّرُوسَ وَالْعِبَرَ مِنْهَا.

غَزْوَةُ حَمْرَاءِ الْأَسَدِ

The Battle of Ḥamrā' al-Asad

245- It took place on Sunday, just one day after the Battle of Uḥud. The reason for it is what reached Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ regarding Abū Sufyān ibn Ḥarb that he wanted to return with the Quraysh to al-Madīnah in order to exterminate whoever remained from the Companions of Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

246- Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ordered Bilāl رَضِيَ اللهُ عَنْهُ to announce that everyone should go out to the enemy. And no one should go out except those who witnessed the fighting at Uḥud. Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went out with those of his Companions who witnessed the Battle of Uḥud.

٢٤٥- وَقَعَتْ يَوْمَ الْأَحَدِ بَعْدَ غَزْوَةِ أُحُدٍ يَوْمَ وَاحِدٍ فَقَطْ، وَكَانَ سَبَبُهَا مَا بَلَغَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ أَبِي سُفْيَانَ بْنِ حَرْبٍ أَنَّهُ يُرِيدُ الرَّجُوعَ بِقُرَيْشٍ إِلَى الْمَدِينَةِ لِيَسْتَأْصِلُوا مَنْ بَقِيَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

٢٤٦- فَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِلَالًا رَضِيَ اللهُ عَنْهُ أَنْ يُنَادِيَ بِالْخُرُوجِ إِلَى الْعَدُوِّ، وَلَا يُخْرَجُ مَعَنَا إِلَّا مَنْ شَهِدَ الْقِتَالَ يَوْمَ أُحُدٍ، فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِمَنْ مَعَهُ مِنْ أَصْحَابِهِ الَّذِينَ شَهِدُوا غَزْوَةَ أُحُدٍ.

247- ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ carried the banner of the Muslims. Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went out injured in his face since his incisors were broken on the Day of Uḥud and the Companions رَضِيَ اللَّهُ عَنْهُمْ went out with him with the injuries that they had.

٢٤٧- حَمَلَ لَوَاءَ الْمُسْلِمِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، وَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مَجْرُوحٌ فِي وَجْهِهِ، وَقَدْ كُسِرَتْ رَبَاعِيَّتُهُ يَوْمَ أُحُدٍ، وَخَرَجَ مَعَهُ أَصْحَابُهُ رَضِيَ اللَّهُ عَنْهُمْ عَلَى مَا بِهِمْ مِنَ الْجِرَاحِ.

248- Allāh, the Most High, said describing their situation, **“Those who answered Allāh and the Messenger after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward.”** [Āli ‘Imrān: 172].

٢٤٨- قَالَ اللَّهُ تَعَالَى وَاصِفًا حَالَهُمْ: ﴿الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ﴾ [آلِ عِمْرَانَ: ١٧٢].

249- Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went on until he set up camp in the area of Ḥamrā’ al-Asad. He remained there three days. When Abū Sufyān heard of them he was scared and returned to Makkah with those who were with him.

٢٤٩- مَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى عَسَكَرَ بِمِنْطَقَةِ حَمْرَاءِ الْأَسَدِ، وَأَقَامَ بِهَا ثَلَاثًا، فَلَمَّا سَمِعَ بِهِمْ أَبُو سُفْيَانَ خَافَ، وَرَجَعَ بِمَنْ مَعَهُ إِلَى مَكَّةَ.

250- Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remained at Ḥamrā’ al-Asad for three days; on Wednesday he returned to al-Madīnah. The Muslims reclaimed much of their respect after it had been weakened due to the Battle of Uḥud.

٢٥٠- أَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحَمْرَاءِ الْأَسَدِ ثَلَاثَةَ أَيَّامٍ، وَفِي يَوْمِ الْأَرْبَعَاءِ عَادَ إِلَى الْمَدِينَةِ، وَقَدْ اسْتَرَدَّ الْمُسْلِمُونَ الْكَثِيرَ مِنْ هَيْبَتِهِمْ، بَعْدَ أَنْ كَادَتْ تَتَزَعَّرَعُ بِسَبَبِ غَزْوَةِ أُحُدٍ.

سَرِيَّةُ أَبِي سَلَمَةَ رَضِيَ اللَّهُ عَنْهُ

The Expedition of Abū Salamah رَضِيَ اللَّهُ عَنْهُ

251- In Muḥarram of the fourth year of hijrah, Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ dispatched Abū Salamah ‘Abdullāh ibn ‘Abdul-Asad al-Makhzūmī رَضِيَ اللَّهُ عَنْهُ with fifty men to intercept Ṭulayḥah ibn Khuwaylid al-Asadīy who gathered a group to attack al-Madīnah.

٢٥١- فِي مُحَرَّمٍ مِنَ السَّنَةِ الرَّابِعَةِ لِلْهِجْرَةِ بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَا سَلَمَةَ عَبْدَ اللَّهِ بْنَ عَبْدِ الْأَسَدِ الْمَخْزُومِيِّ رَضِيَ اللَّهُ عَنْهُ وَمَعَهُ خَمْسُونَ رَجُلًا، لِيَعْتَرِضَ طَلِيحَةَ بْنَ خُوَيْلِدِ الْأَسَدِيِّ الَّذِي جَمَعَ جَمْعًا لِعَزْوِ الْمَدِينَةِ.

وَفَاةُ أَبِي سَلَمَةَ رَضِيَ اللَّهُ عَنْهُ

The Death of Abū Salamah رَضِيَ اللَّهُ عَنْهُ

252- When Abū Salamah رَضِيَ اللَّهُ عَنْهُ returned from this expedition, the wounds that he received in the Battle of Uḥud grew worse and he died.

٢٥٢- لَمَّا رَجَعَ أَبُو سَلَمَةَ رَضِيَ اللَّهُ عَنْهُ مِنْ هَذِهِ السَّرِيَّةِ، انْتَفَضَ جُرْحُهُ الَّذِي أُصِيبَ بِهِ يَوْمَ عَزْوَةِ أُحُدٍ، فَمَاتَ.

253- Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “O Allāh! Forgive Abū Salamah, raise his rank among those who are guided and send him on the path of those who came before. Forgive us and him, O Lord of all creation!” [Reported by Muslim].

٢٥٣- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اللَّهُمَّ اغْفِرْ لِأَبِي سَلَمَةَ وَارْفَعْ دَرَجَتَهُ فِي الْمُهْدِيِّينَ وَاخْلُفْهُ فِي عَقِبِهِ فِي الْعَابِرِينَ وَاعْفِرْ لَنَا وَآلِهِ يَا رَبَّ الْعَالَمِينَ». [رَوَاهُ مُسْلِمٌ].

سَرِيَّةُ عَبْدِ اللَّهِ بْنِ أُنَيْسٍ رَضِيَ اللَّهُ عَنْهُ

The Expedition of ‘Abdullāh ibn Unays رَضِيَ اللَّهُ عَنْهُ

254- In Muḥarram of the the fourth year of hijrah, Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ dispatched ‘Abdullāh ibn Unays رَضِيَ اللَّهُ عَنْهُ in order to kill Khālīd ibn Sufyān al-Hudhalīy who had gathered a large number of troops to attack al-Madīnah.

255- ‘Abdullāh ibn Unays رَضِيَ اللَّهُ عَنْهُ was able to kill Khālīd ibn Sufyān al-Hudhalīy and with his death the party he had gathered to attack al-Madīnah dispersed.

256- When ‘Abdullāh ibn Unays رَضِيَ اللَّهُ عَنْهُ returned to al-Madīnah, Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was extreme-ly joyful and said to him, “The face of a successful one.”

257- Then Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave ‘Abdullāh ibn Unays رَضِيَ اللَّهُ عَنْهُ his staff and said to him, “A sign between me and you on the Day of Standing (for Judgement).” When ‘Abdullāh ibn Unays رَضِيَ اللَّهُ عَنْهُ died it was buried with him.

٢٥٤- فِي مُحَرَّمٍ مِنَ السَّنَةِ الرَّابِعَةِ لِلْهِجْرَةِ بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدَ اللَّهِ بْنَ أُنَيْسٍ رَضِيَ اللَّهُ عَنْهُ، لِقَتْلِ خَالِدِ بْنِ سُفْيَانَ الْهُدَلِيِّ الَّذِي جَمَعَ جُمُوعًا عَظِيمَةً لِعَزْوِ الْمَدِينَةِ.

٢٥٥- اسْتَطَاعَ عَبْدُ اللَّهِ بْنُ أُنَيْسٍ رَضِيَ اللَّهُ عَنْهُ أَنْ يَقْتُلَ خَالِدَ بْنَ سُفْيَانَ الْهُدَلِيَّ، وَبِمَوْتِهِ تَفَرَّقَتِ الْجُمُوعُ الَّتِي جَمَعَهَا لِعَزْوِ الْمَدِينَةِ.

٢٥٦- فَلَمَّا رَجَعَ عَبْدُ اللَّهِ بْنُ أُنَيْسٍ رَضِيَ اللَّهُ عَنْهُ إِلَى الْمَدِينَةِ فَرِحَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَحًا عَظِيمًا، وَقَالَ لَهُ: «أَفْلَحَ الْوَجْهَ».

٢٥٧- ثُمَّ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطَى عَبْدَ اللَّهِ بْنَ أُنَيْسٍ رَضِيَ اللَّهُ عَنْهُ عَصَاهُ، وَقَالَ لَهُ: «آيَةٌ - أَيْ: عَلَامَةٌ - بَيْنِي وَبَيْنِكَ يَوْمَ الْقِيَامَةِ». فَلَمَّا مَاتَ عَبْدُ اللَّهِ بْنُ أُنَيْسٍ رَضِيَ اللَّهُ عَنْهُ دُفِنَتْ مَعَهُ.

سَرِيَّةُ الرَّجِيعِ

The Expedition of ar-Raji'

258- In Şafar of the fourth year of hijrah, the Expedition of ar-Raji' took place. Ten of the Companions went out in the forenoon and Banū Liḥyān double-crossed them. Their tragedy was difficult for the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

٢٥٨- فِي صَفَرٍ مِنَ السَّنَةِ الرَّابِعَةِ لِلْهِجْرَةِ، وَقَعَتْ سَرِيَّةُ الرَّجِيعِ، وَرَاحَ صَحِيَّتُهَا عَشْرٌ مِنَ الصَّحَابَةِ، غَدَرَ بِهِمْ بَنُو لِحْيَانَ، فَكَانَتْ مَأْسَاتُهَا شَدِيدَةً عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

فَاجِعَةُ بئرِ مَعُونَةَ

The Tragedy at the Well of Ma'ūnah

259- In Şafar of the fourth year of hijrah, the tragedy at the well of Ma'ūnah took place. It is also called the Expedition of the Reciters. Seventy men from the Anşār went out in the forenoon and the tribes of Ri'l, Dhakwān and Uşayyah double-crossed them.

٢٥٩- وَفِي صَفَرٍ مِنَ السَّنَةِ الرَّابِعَةِ لِلْهِجْرَةِ وَقَعَتْ فَاجِعَةُ بئرِ مَعُونَةَ، وَتُسَمَّى سَرِيَّةَ الْقُرَّاءِ رَاحَ صَحِيَّتُهَا سَبْعُونَ رَجُلًا مِنَ الْأَنْصَارِ، غَدَرَ بِهِمْ قَبَائِلُ رِغْلٍ وَذَكْوَانَ وَعُصَيَّةَ.

260- The tragedy at the well of Ma'ūnah was one of worst catastrophes that happened to the Muslims. Due to that, Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made qunūt for an entire month supplicating against the tribes who double-crossed his Companions.

٢٦٠- فَاجِعَةُ بئرِ مَعُونَةَ مِنْ أَعْظَمِ الْمَصَائِبِ الَّتِي مَرَّتْ عَلَى الْمُسْلِمِينَ، وَلِذَلِكَ قَنَتَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ شَهْرًا كَامِلًا يَدْعُو عَلَى الْقَبَائِلِ الَّتِي غَدَرَتْ بِأَصْحَابِهِ.

غَزْوَةُ بَنِي النَّضِيرِ

The Battle of Banū an-Naḍīr

261- In Rabī' al-Awwal in the fourth year of hijrah, the Battle of Banū an-Naḍīr took place. It was the second battle of Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with the Jews. The reason for it was they wanted to kill the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

262- Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went out to them and encircled them in their homes. Allāh cast fear into their hearts and they made an agreement with the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that they would evacuate.

263- The meaning of evacuate is that they would leave their land. Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made it a condition on them that they would take with them whatever belongings they could except their weapons.

264- Sūrah al-Ḥaṣḥr was revealed in its entirety regarding the Battle of Banū an-Naḍīr narrating the details of this battle. These Āyāt cannot be understood unless the Battle of Banū an-Naḍīr is studied.

٢٦١- فِي رَبِيعِ الْأَوَّلِ مِنَ السَّنَةِ الرَّابِعَةِ لِلْهَجْرَةِ وَقَعَتْ غَزْوَةُ بَنِي النَّضِيرِ، وَهِيَ الْعَزْوَةُ الثَّانِيَةُ لِرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَعَ الْيَهُودِ، وَسَبَبُهَا أَنَّهُمْ أَرَادُوا قَتْلَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

٢٦٢- فَخَرَجَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَحَاصَرَهُمْ فِي دِيَارِهِمْ، فَقَدَفَ اللَّهُ الرُّعْبَ فِي قُلُوبِهِمْ، وَصَالَحُوا النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى الْجَلَاءِ.

٢٦٣- مَعْنَى الْجَلَاءِ إِخْرَاجُهُمْ مِنْ أَرْضِهِمْ، وَاشْتَرَطَ عَلَيْهِمْ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ يَحْمِلُوا مَا اسْتَطَاعُوا مِنْ مَتَاعِهِمْ إِلَّا السَّلَاحَ.

٢٦٤- نَزَلَتْ سُورَةُ الْحَشْرِ كَامِلَةً فِي غَزْوَةِ بَنِي النَّضِيرِ تَحْكِي تَفَاصِيلَ هَذِهِ الْعَزْوَةِ، وَلَنْ تُفْهَمَ الْآيَاتُ إِلَّا إِذَا دُرِسَتْ غَزْوَةُ بَنِي النَّضِيرِ.

غَزْوَةُ بَدْرِ الْآخِرَةِ

The Last Battle of Badr

265- In Sha'bān of the fourth year of hijrah, the Last Battle of Badr took place. It is also called The Minor Badr due to no fighting occurring in it.

266- It is also called The Scheduled Battle of Badr because Abū Sufyān promised the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ after the Battle of Uḥud that they would meet and fight the next year at Badr.

267- Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left out with one thousand and five hundred men and Abū Sufyān left out with two thousand men who were afraid and disliked to go out.

268- Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reached Badr waiting on Abū Sufyān. When Abū Sufyān reached 'Uṣfān he became scared and Allāh cast fear into his heart so he returned and those who were with him dispersed.

٢٦٥- فِي شَعْبَانَ مِنَ السَّنَةِ الرَّابِعَةِ لِلْهِجْرَةِ وَقَعَتْ غَزْوَةُ بَدْرِ الْآخِرَةِ، وَتُسَمَّى بَدْرُ الصُّغْرَى لِإِعْدَمِ وَقُوعِ قِتَالٍ فِيهَا.

٢٦٦- وَتُسَمَّى أَيْضًا غَزْوَةَ بَدْرِ الْمَوْعِدِ لِأَنَّ أَبَا سُفْيَانَ وَعَادَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعْدَ غَزْوَةِ أُحُدٍ عَلَى اللَّقَاءِ وَالْقِتَالِ فِي الْعَامِ الْمُقْبِلِ فِي بَدْرِ.

٢٦٧- خَرَجَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ أَلْفٌ وَخَمْسِمِائَةَ رَجُلٍ، وَخَرَجَ أَبُو سُفْيَانَ بِالْفَيْ رَجُلٍ، وَكَانَ خَائِفًا وَكَارِهًا لِلْخُرُوجِ.

٢٦٨- وَصَلَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى بَدْرِ يَنْتَظِرُ أَبَا سُفْيَانَ، فَلَمَّا بَلَغَ أَبُو سُفْيَانَ عُسْفَانَ خَافَ وَقَدَفَ اللَّهُ الرُّعْبَ فِي قَلْبِهِ، فَرَجَعَ وَتَفَرَّقَ مَنْ مَعَهُ.

زَوَاجُ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا
The Marriage of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
to Umm Salamah رَضِيَ اللَّهُ عَنْهَا

269- In Shawwāl of the fourth year of hijrah, Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married Umm Salamah. Her name is Hind bint Abī Umayyah ibn al-Mughīrah رَضِيَ اللَّهُ عَنْهَا. That took place after she completed her 'iddah from her marriage with Abū Salamah رَضِيَ اللَّهُ عَنْهُ.

٢٦٩- فِي شَوَّالٍ مِنَ السَّنَةِ الرَّابِعَةِ لِلْهِجْرَةِ تَزَوَّجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمَّ سَلَمَةَ وَأَسْمَهَا هِنْدُ بِنْتُ أَبِي أُمَيَّةَ بْنِ الْمُغِيرَةِ رَضِيَ اللَّهُ عَنْهَا، وَذَلِكَ بَعْدَ أَنْ انْقَضَتْ عِدَّتُهَا مِنْ زَوْجِهَا أَبِي سَلَمَةَ رَضِيَ اللَّهُ عَنْهُ.

270- Umm Salamah رَضِيَ اللَّهُ عَنْهَا was described as having extreme intelligence and sound opinion. She was the last of the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wives to pass away. She passed away in the sixty-first year of hijrah.

٢٧٠- كَانَتْ أُمُّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا مَوْصُوفَةً بِالْعَقْلِ الْبَالِغِ، وَالرَّأْيِ الصَّائِبِ وَهِيَ آخِرُ مَنْ تُوفِّيَ مِنْ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، تُوفِّيَتْ سَنَةَ إِحْدَى وَسِتِّينَ لِلْهِجْرَةِ.

زَوَاجُ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ زَيْنَبِ بِنْتِ جَحْشٍ رَضِيَ اللَّهُ عَنْهَا
The Marriage of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
to Zaynab bint Jahsh رَضِيَ اللَّهُ عَنْهَا

271- Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married Zaynab bint Jahsh رَضِيَ اللَّهُ عَنْهَا in the fourth year of hijrah. She was the wife of Zayd ibn Hārithah رَضِيَ اللَّهُ عَنْهُ, the adopted son of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Zayd divorced her and then Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married her.

٢٧١- تَزَوَّجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَيْنَبَ بِنْتُ جَحْشٍ رَضِيَ اللَّهُ عَنْهَا فِي السَّنَةِ الرَّابِعَةِ لِلْهِجْرَةِ، وَكَانَتْ زَوْجَةَ زَيْدِ بْنِ حَارِثَةَ رَضِيَ اللَّهُ عَنْهُ ابْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالتَّبَتِّي، فَطَلَّقَهَا زَيْدٌ، ثُمَّ تَزَوَّجَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

272- The intent of the marriage of the Prophet ﷺ with Zaynab bint Jahsh رَضِيَ اللَّهُ عَنْهَا was to nullify the custom of adoption and condemnation of this pre-Islamic custom.

273- Zaynab رَضِيَ اللَّهُ عَنْهَا remained with Zayd ibn Hārithah رَضِيَ اللَّهُ عَنْهُ for close to a year, then he divorced her. When here waiting period was over Allāh’s Messenger ﷺ made a marriage contract with her.

274- The one who married Allāh’s Messenger ﷺ to Zaynab was Allāh سُبْحَانَهُ وَتَعَالَى، so Allāh’s Messenger ﷺ entered upon her without seeking permission. The Most High said, **“So when Zayd had divorced her, We gave her to you in marriage.”** [Al-Ahzāb: 37].

275- Zaynab bint Jahsh رَضِيَ اللَّهُ عَنْهَا was proud of her marriage with the Prophet ﷺ. She would say, “Your families married you while Allāh, the Most High, married me from above the seven skies.” [Reported by al-Bukhārī].

٢٧٢- كَانَ الْمُرَادُ مِنْ زَوْاجِ النَّبِيِّ ﷺ بِزَيْنَبِ بِنْتِ جَحْشٍ رَضِيَ اللَّهُ عَنْهَا إِبْطَالَ عَادَةِ التَّبَنِّيِّ وَالْقَضَاءِ عَلَى هَذِهِ الْعَادَةِ الْجَاهِلِيَّةِ.

٢٧٣- مَكَثَتْ زَيْنَبُ رَضِيَ اللَّهُ عَنْهَا عِنْدَ زَيْدِ بْنِ حَارِثَةَ رَضِيَ اللَّهُ عَنْهُ قُرَابَةَ سَنَةٍ، ثُمَّ طَلَّقَهَا، فَلَمَّا انْقَضَتْ عِدَّتُهَا تَزَوَّجَهَا رَسُولُ اللَّهِ ﷺ.

٢٧٤- الَّذِي زَوَّجَ رَسُولَ اللَّهِ ﷺ زَيْنَبَ هُوَ اللَّهُ سُبْحَانَهُ وَتَعَالَى، فَدَخَلَ عَلَيْهَا رَسُولُ اللَّهِ ﷺ بِدُونِ إِذْنٍ، قَالَ تَعَالَى: ﴿فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطْرًا زَوَّجْنَاكَهَا﴾ [الأحزاب: ٣٧].

٢٧٥- فَكَانَتْ زَيْنَبُ بِنْتُ جَحْشٍ رَضِيَ اللَّهُ عَنْهَا تَفْخَرُ عَلَى أَزْوَاجِ النَّبِيِّ ﷺ وَتَقُولُ: زَوَّجَكُنْ أَهَالِيكُنْ، وَزَوَّجَنِي اللَّهُ تَعَالَى مِنْ فَوْقِ سَبْعِ سَمَاوَاتٍ. [رَوَاهُ الْبُخَارِيُّ].

276- The Prophet ﷺ had a wedding feast when he began to cohabit with Zaynab bint Jahsh رضي الله عنها. Anas said, “Allāh’s Messenger ﷺ had a wedding feast when he began to cohabit with Zaynab bint Jahsh and the people ate their fill of bread and meat.” [Reported by al-Bukhārī].

٢٧٦- وَأَوْلَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ دَخَلَ بِزَيْنَبَ بِنْتِ جَحْشٍ رَضِيَ اللَّهُ عَنْهَا، قَالَ أَنَسٌ: أَوْلَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ بَنَى بِزَيْنَبَ بِنْتِ جَحْشٍ فَأَشْبَعَ النَّاسَ خُبْرًا وَلَحْمًا. [رَوَاهُ الْبُخَارِيُّ].

نُزُولُ الْحِجَابِ

Revelation about Hijāb

277- The revelation relating to hijāb came down concerning the story of the marriage of the Prophet ﷺ with Zaynab bint Jahsh رضي الله عنها. The intent of hijāb here for the Mothers of the Believers is that no strange man should talk to them except from behind a veil.

٢٧٧- وَنَزَلَ الْحِجَابُ فِي قِصَّةِ زَوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِزَيْنَبَ بِنْتِ جَحْشٍ رَضِيَ اللَّهُ عَنْهَا، وَالْمَقْصُودُ بِالْحِجَابِ هُنَا لِأُمَّهَاتِ الْمُؤْمِنِينَ، أَنَّهُ لَا يُكَلِّمُهُنَّ رَجُلٌ غَرِيبٌ إِلَّا مِنْ وَرَاءِ سِتْرٍ.

278- Zaynab bint Jahsh رضي الله عنها was one of the best women in religion, piety, generosity and goodness.

٢٧٨- كَانَتْ زَيْنَبُ بِنْتُ جَحْشٍ رَضِيَ اللَّهُ عَنْهَا مِنْ أَفْضَلِ النِّسَاءِ دِينًا، وَوَرَعًا، وَجُودًا، وَمَعْرُوفًا.

‘Ā’ishah رضي الله عنها said, “I never saw a woman better in religion than Zaynab.” [Reported by Muslim].

قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: لَمْ أَرِ امْرَأَةً قَطُّ خَيْرًا فِي الدِّينِ مِنْ زَيْنَبَ. [رَوَاهُ مُسْلِمٌ].

279- Allāh’s Messenger ﷺ said to his wives, “The one that will meet me the quickest from among you is the one with the longest hand.” [Reported by Muslim].

٢٧٩- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِنِسَائِهِ: «أَسْرَعُكُمْ لِحَاقًا بِي أَطْوَلُكُمْ يَدًا». [رَوَاهُ مُسْلِمٌ].

The intent by long hand here was charity and Zaynab had the longest hand regarding charity.

المَقْصُودُ بِطُولِ الْيَدِ الصَّدَقَةُ، فَكَانَتْ زَيْنَبُ
أَطْوَلَهُنَّ يَدًا فِي الصَّدَقَةِ.

280- Zaynab bint Jahsh رَضِيَ اللَّهُ عَنْهَا passed away in the twentieth year of hijrah during the caliphate of 'Umar ibn al-Khattāb رَضِيَ اللَّهُ عَنْهُ. She was the first of the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wives to pass away after him صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and she was buried in al-Baqī'.

٢٨٠- تُوَفِّيَتْ زَيْنَبُ بِنْتُ جَحِشٍ رَضِيَ اللَّهُ عَنْهَا سَنَةَ عَشْرِينَ مِنَ الْهِجْرَةِ فِي خِلَافَةِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، وَهِيَ أَوَّلُ نِسَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفَاةً بَعْدَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَدُفِنَتْ بِالْبَقِيعِ.

عَزْوَةُ بَنِي الْمُصْطَلِقِ

The Battle of Banū al-Muṣṭaliq

281- In Sha'bān in the fifth year of hijrah the Battle of Banū al-Muṣṭaliq took place. It is also called: al-Muraysī'. The reason for it is that al-Hārith ibn Abī Ḍirār, the leader of Banū al-Muṣṭaliq, gathered a group to attack al-Madīnah.

٢٨١- فِي شَعْبَانَ مِنَ السَّنَةِ الْخَامِسَةِ لِلْهِجْرَةِ وَقَعَتْ عَزْوَةُ بَنِي الْمُصْطَلِقِ، وَتُسَمَّى الْمُرَيْسِيْعِ وَسَبَبُهَا: أَنَّ الْحَارِثَ بْنَ أَبِي ضِرَارٍ سَيِّدَ بَنِي الْمُصْطَلِقِ جَمَعَ جُمُوعًا لِعَزْوِ الْمَدِينَةِ.

282- Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went out with seven hundred men from the Companions. They invaded them and killed those among them who fought and took their offspring as captives.

٢٨٢- فَخَرَجَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَبْعِمِائَةِ رَجُلٍ مِنْ أَصْحَابِهِ، فَأَعَارَ عَلَيْهِمْ وَقَتَلَ مَقَاتِلِيَهُمْ وَسَبَى ذُرَارِيَهُمْ.

رَوَّاجِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ جُوَيْرِيَةَ رَضِيَ اللَّهُ عَنْهَا

The Marriage of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to Juwayriyah رَضِيَ اللَّهُ عَنْهَا

283- Among the captives was Juwayriyah bint al-Hārith, the daughter of the leader of Banū al-Muṣṭaliq. Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ suggested she accept Islām and he would marry her. She accepted Islām and he married her.

284- Due to the marriage of Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to Juwayriyah the people set free all the captives of Banū al-Muṣṭaliq because they became the in-laws of Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا said, “I do not know of any woman who was a greater blessing to her people than Juwayriyah.” [Reported by al-Imām Aḥmad in his *Musnad* with a good chain].

285- The Mother of the Believers, Juwayriyah رَضِيَ اللَّهُ عَنْهَا, was from those who remembered Allāh in abundance. She passed away رَضِيَ اللَّهُ عَنْهَا in the year 56. She was sixty-five years old.

٢٨٣- مِنْ بَيْنِ السَّبَايَا جُوَيْرِيَةُ بِنْتُ الْحَارِثِ ابْنَةُ سَيِّدِ بَنِي الْمُصْطَلِقِ، فَعَرَضَ عَلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِسْلَامَ وَيَتَزَوَّجُهَا، فَأَسْلَمَتْ وَتَزَوَّجَهَا.

٢٨٤- وَبِزَوَاجِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ جُوَيْرِيَةَ أَطْلَقَ النَّاسُ كُلَّ سَبَايَا بَنِي الْمُصْطَلِقِ؛ لِأَنَّهُمْ صَارُوا أَصْهَارَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: مَا أَعْلَمُ امْرَأَةً كَانَتْ أَعْظَمَ بَرَكَتٍ عَلَى قَوْمِهَا مِنْ جُوَيْرِيَةَ. [رَوَاهُ الْإِمَامُ أَحْمَدُ فِي مُسْنَدِهِ بِإِسْنَادٍ حَسَنٍ].

٢٨٥- كَانَتْ أُمُّ الْمُؤْمِنِينَ جُوَيْرِيَةُ رَضِيَ اللَّهُ عَنْهَا مِنَ الدَّاكِرَاتِ لِلَّهِ كَثِيرًا، وَتُوفِّيَتْ رَضِيَ اللَّهُ عَنْهَا سَنَةَ سِتِّ وَخَمْسِينَ، وَعُمُرُهَا خَمْسٌ وَسِتُّونَ سَنَةً.

كَيْدُ الْمُنَافِقِينَ فِي هَذِهِ الْعَزْوَةِ

The Plot of the Hypocrites in this Battle

286 In the Battle of Banū al-Muṣṭaliq, a number of hypocrites went out with the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The head of them was ‘Abdullāh ibn ‘Ubayy ibn Salūl – may Allāh disfigure him. Their goal was to sow discord between the Muslims.

٢٨٦- فِي عَزْوَةِ بَنِي الْمُصْطَلِقِ خَرَجَ مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَدَدٌ كَبِيرٌ مِنَ الْمُنَافِقِينَ عَلَى رَأْسِهِمْ عَبْدُ اللهِ بْنُ أَبِي بَنٍ سَلُولٍ قَبَّحَهُ اللهُ، وَكَانَ هَدَفُهُمْ إِثَارَةَ الْفِتْنَةِ بَيْنَ الْمُسْلِمِينَ.

287- Two major events occurred in the Battle of Banū al-Muṣṭaliq:

٢٨٧- حَدَّثَ حَدِيثَانِ عَظِيمَانِ فِي عَزْوَةِ بَنِي الْمُصْطَلِقِ:

The First: The sowing of discord between the Muhājirūn and the Anṣār.

الأوّل: إِثَارَةُ الْفِتْنَةِ بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ.

The Second: The slander of the Mother of the Believers, ‘Ā’iṣḥah رَضِيَ اللهُ عَنْهَا, in the event of the major lie.

الثاني: الظَّنُّ بِأُمَّ الْمُؤْمِنِينَ عَائِشَةَ رَضِيَ اللهُ عَنْهَا فِي حَدِيثِ الْإِفْكِ.

288- Ibn Salūl and those with him from the hypocrites tried to slander the honor of the Mother of the Believers, ‘Ā’iṣḥah رَضِيَ اللهُ عَنْهَا. This was a major trial.

٢٨٨- حَاوَلَ ابْنُ سَلُولٍ وَمَنْ مَعَهُ مِنَ الْمُنَافِقِينَ الظَّنُّ بِعَرَضِ أُمَّ الْمُؤْمِنِينَ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، وَكَانَتْ فِتْنَةً عَظِيمَةً.

289- Allāh سُبْحَانَهُ وَتَعَالَى acquitted the Mother of the Believers ‘Ā’iṣḥah رَضِيَ اللهُ عَنْهَا from above the seven skies. He sent down Āyāt that will be recited until the Day of Standing (for Judgment).

٢٨٩- بَرَأَ اللهُ سُبْحَانَهُ وَتَعَالَى أُمَّ الْمُؤْمِنِينَ عَائِشَةَ رَضِيَ اللهُ عَنْهَا مِنْ فَوْقِ سَبْعِ سَمَاوَاتٍ، فَأَنْزَلَ آيَاتٍ تُتْلَى إِلَى يَوْمِ الْقِيَامَةِ.

290- Al-Imām an-Nawawī said, “The acquittal of ‘Ā’ishah from the major lie is certain, without doubt by the text of the Mighty Qur’ān. If a person were to doubt that, he becomes an apostate, a disbeliever by consensus of the Muslims.”

٢٩٠- قَالَ الْإِمَامُ النَّوَوِيُّ: بَرَاءَةُ عَائِشَةَ مِنَ الْإِفْكِ قَطْعِيَّةٌ بِنَصِّ الْقُرْآنِ الْعَزِيزِ، فَلَوْ تَشَكَّكَ فِيهَا إِنْسَانٌ صَارَ كَافِرًا مُرْتَدًّا بِإِجْمَاعِ الْمُسْلِمِينَ.

291- The story of the major lie contains tremendous lessons which the Muslim should surely ponder. Ibn Hajar extracted more than seventy benefits from this story in *Fath al-Bārī*.

٢٩١- قِصَّةُ الْإِفْكِ فِيهَا مِنَ الدُّرُوسِ الْعَظِيمَةِ الَّتِي لَا بُدَّ أَنْ يَقِفَ عَلَيْهَا الْمُسْلِمُ، اسْتَنْبَطَ مِنْهَا الْحَافِظُ ابْنُ حَجَرٍ فِي فَتْحِ الْبَارِيِّ أَكْثَرَ مِنْ سَبْعِينَ فَايِدَةً.

عَزْوَةُ الْخُنْدَقِ

The Battle of the Trench

292- In *Shawwāl* of the fifth year of hijrah, the Battle of the Trench took place. It is also called the Battle of the Confederates. The reason for it was the Jews rallying the Arab tribes to attack al-Madīnah.

٢٩٢- فِي شَوَّالٍ مِنَ السَّنَةِ الْخَامِسَةِ لِلْهِجْرَةِ وَقَعَتْ عَزْوَةُ الْخُنْدَقِ، وَتُسَمَّى أَيْضًا عَزْوَةَ الْأَحْزَابِ، وَسَبَبُهَا تَحْزِيبُ الْيَهُودِ قَبَائِلَ الْعَرَبِ عَلَى عَزْوِ الْمَدِينَةِ.

293- Twelve thousand confederates gathered with the Jews rallying them and urging them to attack al-Madīnah. The leader of the confederates was Abū Sufyān *Ṣaḥḥar* ibn *Ḥarb*.

٢٩٣- تَجَمَّعَ عَشْرَةَ آلَافٍ مِنَ الْأَحْزَابِ يُحْزِبُهُمْ وَيُحَرِّضُهُمْ يَهُودٌ عَلَى عَزْوِ الْمَدِينَةِ، وَكَانَ قَائِدُ الْأَحْزَابِ أَبُو سُفْيَانَ صَحْرُ بْنُ حَرْبٍ.

294- Salmān al-Fārisī رَضِيَ اللهُ عَنْهُ advised to dig a trench and Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ took his opinion. The Battle of the Trench was the first battle Salmān رَضِيَ اللهُ عَنْهُ could attend.

295- The Prophet's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ army was three thousand. Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made a leader for every three hundred Companions and he gave them the distance of forty arm's length to dig.

296- Digging the trench was completed before the arrival of the confederates. When the confederates arrived to al-Madīnah they saw the trench that indeed prevented them from entering al-Madīnah.

297- In the Battle of the Trench a number of miracles happened to the Prophet, including:

1- Making a lot of food out of a little.

2- Breaking the huge rock with three strikes.

3- The good news of conquering Persia and Rome.

٢٩٤- أَشَارَ سَلْمَانُ الْفَارِسِيُّ رَضِيَ اللهُ عَنْهُ بِحُفْرِ الخَنْدَقِ، فَأَخَذَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِرَأْيِهِ، وَكَانَتْ غَزْوَةُ الخَنْدَقِ أَوَّلَ مَشَاهِدِ سَلْمَانَ رَضِيَ اللهُ عَنْهُ.

٢٩٥- عَدَدُ جَيْشِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةُ آلاَفٍ، وَجَعَلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى كُلِّ عَشْرٍ مِنْ أَصْحَابِهِ رَئِيسًا، وَأَعْطَاهُمْ مَسَافَةَ أَرْبَعِينَ ذِرَاعًا يَحْفَرُونَهَا.

٢٩٦- تَمَّ إِتْمَازُ حَفْرِ الخَنْدَقِ قَبْلَ وُصُولِ الأَحْزَابِ، فَلَمَّا وَصَلَ الأَحْزَابُ إِلَى المَدِينَةِ وَإِذَا بِهِمْ يَرَوْنَ الخَنْدَقَ قَدْ حَالَ بَيْنَهُمْ وَبَيْنَ دُخُولِ المَدِينَةِ.

٢٩٧- ظَهَرَتْ فِي غَزْوَةِ الخَنْدَقِ مُعْجَزَاتٌ لِلنَّبِيِّ مِنْهَا:

١- تَكْثِيرُ الطَّعَامِ القَلِيلِ.

٢- تَكْسِيرُ الصَّخْرَةِ الصَّخْمَةِ بِثَلَاثِ صَرَبَاتٍ.

٣- البِشَارَةُ بِفَتْحِ فَارِسٍ وَالرُّومِ.

298- The Jews of Banū Quraydhah broke their covenant with Allāh’s Messenger ﷺ and the affair became difficult for the Muslims, and the trials became great for them; the hearts reached the throats. Allāh, the Most High, said describing their condition: **“When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allāh.”** [Al-Aḥzāb: 10].

299- Allāh’s Messenger ﷺ supplicated to his Lord to relieve the affair and his Lord answered him and sent a wind to the confederates so their unity was broken up and He sent down Angels to cast fear into their hearts. Allāh, the Most High, said, **“O you who believe! Remember Allāh’s favor upon you when there came against you hosts, and We sent against them a wind and forces that you saw not. And Allāh is Ever All-Seer of what you do.”** [Al-Aḥzāb: 9]. And Allāh, the Most High, said, **“And Allāh drove back those who disbelieved in their rage, they gained no advantage. Allāh sufficed for the believers in the fighting. And Allāh is Ever All-Strong, All-Mighty.”** [Al-Aḥzāb: 25].

٢٩٨- نَقَضَ يَهُودُ بَنِي قُرَيْظَةَ الْعَهْدَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَاشْتَدَّ الْأَمْرُ عَلَى الْمُسْلِمِينَ، وَعَظُمَ الْبَلَاءُ عَلَيْهِمْ، وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ، يَقُولُ اللَّهُ تَعَالَى وَاصِفًا حَالَهُمْ: ﴿إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظَّنُّونَ﴾ [الأحزاب: ١٠].

٢٩٩- دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَبَّهُ بِتَفْرِيجِ الْأَمْرِ، فَاسْتَجَابَ لَهُ رَبُّهُ وَبَعَثَ عَلَى الْأَحْزَابِ الرِّيحَ فَشَتَّتْ أَمْرَهُمْ وَأَنْزَلَ الْمَلَائِكَةَ فَأَلْقَتِ الرُّعْبَ فِي قُلُوبِهِمْ، يَقُولُ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا﴾ [الأحزاب: ٩]، وَقَالَ اللَّهُ تَعَالَى: ﴿وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيمًا﴾ [الأحزاب: ٢٥].

300- The confederates returned to their homes and peace and security returned to the city of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ after Allāh scattered the confederates with wind and fear.

٣٠٠- رَجَعَ الْأَحْزَابُ إِلَى دِيَارِهِمْ خَائِبِينَ،
وَعَادَ الْأَمْنُ وَالْأَمَانُ إِلَى مَدِينَةِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ أَنْ فَرَّقَ اللَّهُ أَمْرَ
الْأَحْزَابِ بِالرِّيْحِ وَالرُّعْبِ.

عَزْوَةُ بَنِي قُرَيْظَةَ

The Battle of Banū Quraydhah

301- Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ returned to his house after the Battle of the Trench or Confederates and Jibrīl عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ came to him commanding him to fight the Jews of Banū Quraydhah.

٣٠١- رَجَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى
بَيْتِهِ بَعْدَ عَزْوَةِ الْخُنْدَقِ أَوْ الْأَحْزَابِ، فَجَاءَهُ
جِبْرِيلُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَأْمُرُهُ بِقِتَالِ يَهُودِ
بَنِي قُرَيْظَةَ.

302- Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wore his armor and went out and said to his Companions, "None of you should pray al-'Aṣr except at Banū Quraydhah." [Agreed upon].

٣٠٢- لَبِسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
سِلَاحَهُ وَخَرَجَ وَقَالَ لِأَصْحَابِهِ: «أَلَا لَا
يُصَلِّيَنَّ أَحَدُ الْعَصْرِ إِلَّا فِي بَنِي قُرَيْظَةَ».
[مُتَّفَقٌ عَلَيْهِ].

303- Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ set off towards Banū Quraydhah and encircled them. The siege was difficult on them and Allāh cast fear into their hearts so they all submitted.

٣٠٣- انْطَلَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى
بَنِي قُرَيْظَةَ، وَحَاصَرَهُمْ، فَاسْتَدَّ عَلَيْهِمُ
الْحِصَارُ، وَأَلْقَى اللَّهُ الرُّعْبَ فِي قُلُوبِهِمْ،
فَاسْتَسَلَّمُوا جَمِيعًا.

304- Allāh's Messenger ﷺ commanded the men be tied up and they were four hundred soldiers. Allah's Messenger ﷺ left Sa'd ibn Mu'adh رَضِيَ اللَّهُ عَنْهُ to judge their affair.

٣٠٤- أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُوثَقَ الرَّجَالُ، وَكَانُوا أَرْبَعِمِائَةَ مُقَاتِلٍ، وَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحُكْمَ فِيهِمْ لِسَعْدِ بْنِ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ.

حُكْمُ سَعْدِ بْنِ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ فِي بَنِي قُرَيْظَةَ

The Ruling of Sa'd ibn Mu'adh رَضِيَ اللَّهُ عَنْهُ Regarding Banū Quraydhah

305- Sa'd ibn Mu'adh رَضِيَ اللَّهُ عَنْهُ was brought, carried on a donkey as he had been injured in the Battle of the Trench. The Messenger of Allāh ﷺ said to him, "I place the ruling of Banū Quraydhah in your hands."

٣٠٥- جِيءَ بِسَعْدِ بْنِ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ مُحْمُولًا عَلَى جِمَارٍ، وَكَانَ أُصِيبَ فِي غَزْوَةِ الْخُنْدَقِ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «جَعَلْتُ حُكْمَ بَنِي قُرَيْظَةَ بِيَدِكَ».

306- Sa'd رَضِيَ اللَّهُ عَنْهُ said, "I rule that their fighters should be killed, their offspring should be taken as prisoners and their wealth divided."

٣٠٦- فَقَالَ سَعْدٌ رَضِيَ اللَّهُ عَنْهُ: أَحْكُمُ فِيهِمْ أَنْ تُقْتَلَ مُقَاتِلَتُهُمْ، وَتُسَبَى ذُرَارِيُّهُمْ، وَتُقَسَّمْ أَمْوَالُهُمْ.

307- Allāh's Messenger ﷺ said, "You have ruled on them with the rule of Allāh from above the seven skies." Then Allāh's Messenger ﷺ began to implement the ruling on them.

٣٠٧- فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَقَدْ حَكَمْتَ فِيهِمْ بِحُكْمِ اللَّهِ مِنْ فَوْقِ سَبْعِ سَمَاوَاتٍ» ثُمَّ أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِتَنْفِيزِ الْحُكْمِ فِيهِمْ.

وَفَاةُ سَعْدِ بْنِ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ

The Death of Sa'd ibn Mu'adh رَضِيَ اللَّهُ عَنْهُ

308- After the ruling of Sa'd ibn Mu'adh رَضِيَ اللَّهُ عَنْهُ was implemented on the Jews of Banū Quraydhah, and Allāh had delighted his eyes, and soothed his regarding them, his wound burst open and he died.

309- When Sa'd ibn Mu'adh رَضِيَ اللَّهُ عَنْهُ died, Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The Throne of ar-Rahmān shook at the death of Sa'd ibn Mu'adh." [Agreed upon].

310- When Sa'd ibn Mu'adh رَضِيَ اللَّهُ عَنْهُ was finished being shrouded, the people carried him to his grave and the Angels carried him too.

311- Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The day that Sa'd ibn Mu'adh died, seventy thousand Angels came down to the earth that never came down before." [Reported by al-Bazzār with a good chain].

312- The Muslims were extremely saddened by the death of Sa'd ibn Mu'adh رَضِيَ اللَّهُ عَنْهُ until Abū Bakr aṣ-Ṣiddīq and 'Umar ibn al-Khaṭṭāb cried رَضِيَ اللَّهُ عَنْهُمَا.

٣٠٨- بَعْدَ مَا نُقِدَ حُكْمُ سَعْدِ بْنِ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ فِي يَهُودِ بَنِي قُرَيْظَةَ، وَأَقْرَّ اللَّهُ عَيْنَهُ، وَشَفَى صَدْرَهُ مِنْهُمْ، انْفَجَرَ جُرْحُهُ فَمَاتَ.

٣٠٩- فَلَمَّا مَاتَ سَعْدُ بْنُ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِهْتَزَّ عَرْشُ الرَّحْمَنِ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ». [مُتَّفَقٌ عَلَيْهِ].

٣١٠- وَلَمَّا فُرِغَ مِنْ تَكْفِينِ سَعْدِ بْنِ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ حَمَلَهُ النَّاسُ لِقَبْرِهِ، وَحَمَلَتْهُ مَعَهُمُ الْمَلَائِكَةُ.

٣١١- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَقَدْ هَبَطَ يَوْمَ مَاتَ سَعْدُ بْنُ مُعَاذٍ سَبْعُونَ أَلْفَ مَلَكٍ إِلَى الْأَرْضِ لَمْ يَهْبِطُوا قَبْلَ ذَلِكَ». [رَوَاهُ الْبَزَّارُ بِإِسْنَادٍ جَيِّدٍ].

٣١٢- وَحَزِنَ الْمُسْلِمُونَ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ حُزْنًا شَدِيدًا، حَتَّى بَكَى أَبُو بَكْرٍ الصِّدِّيقُ وَعُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا.

313- ‘Ā’ishah رَضِيَ اللهُ عَنْهَا said, “No one was more missed from the Muslims after Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his two companions – Abū Bakr and ‘Umar – than Sa’d ibn Mu’ādh.” [Reported by al-Imām Aḥmad in *Faḍā’il* with a good chain].

٣١٣- قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: مَا كَانَ أَحَدٌ أَشَدَّ فَقْدًا عَلَى الْمُسْلِمِينَ بَعْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَصَاحِبَيْهِ - أَبِي بَكْرٍ وَعُمَرَ - مِنْ سَعْدِ بْنِ مُعَاذٍ. [رَوَاهُ الْإِمَامُ أَحْمَدُ فِي الْفَضَائِلِ بِإِسْنَادٍ حَسَنٍ].

314- Allāh سُبْحَانَهُ وَتَعَالَى eternalized the Battle of the Trench in His Noble Book. He sent down many Āyāt in Sūrah al-Aḥzāb starting with the ninth Āyah.

٣١٤- خَلَّدَ اللهُ سُبْحَانَهُ وَتَعَالَى غَزْوَةَ الْخَنْدَقِ فِي كِتَابِهِ الْكَرِيمِ، فَأَنْزَلَ آيَاتٍ كَثِيرَةً مِنْ سُورَةِ الْأَحْزَابِ، مِنْ بَدَايَةِ الْآيَةِ التَّاسِعَةِ.

تَأْدِيبُ الْقَبَائِلِ الَّتِي شَارَكَتْ فِي غَزْوَةِ الْخَنْدَقِ

Disciplining the Tribes that Participated in the Battle of the Trench

315- Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ began to dispatch forces to attack the tribes who participated in the Battle of the Trench and raid them expedition after expedition.

٣١٥- أَخَذَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُوجِّهُ حَمَلَاتٍ لِعَزْوِ الْقَبَائِلِ الَّتِي شَارَكَتْ فِي غَزْوَةِ الْخَنْدَقِ، وَيَشُنُّ عَلَيْهَا السَّرِيَّةَ تِلْوِ السَّرِيَّةِ.

غَزْوَةُ بَنِي لِحْيَانَ

The Battle of Banū Liḥyān

316- In Rab’ al-Awwal of the sixth year of hijrah, Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went out for the Battle of Liḥyān and raided them surprisingly so they dispersed everywhere.

٣١٦- فِي رَبِيعِ الْأَوَّلِ مِنَ السَّنَةِ السَّادِسَةِ لِلْهِجْرَةِ خَرَجَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ بَنِي لِحْيَانَ، فَسَنَّ عَلَيْهِمْ هُجُومًا فَتَفَرَّقُوا فِي كُلِّ مَكَانٍ.

سَرِيَّةُ عُكَّاشَةَ بْنِ مُحِصِنٍ رَضِيَ اللَّهُ عَنْهُ

The Expedition of 'Ukkāshah ibn Miḥṣan رَضِيَ اللَّهُ عَنْهُ

317- In Rabī' al-Awwal of the sixth year of hijrah, Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent an expedition under the leadership of 'Ukkāshah ibn Miḥṣan رَضِيَ اللَّهُ عَنْهُ to Banū Asad so they fled and dispersed.

٣١٧- فِي رَبِيعِ الْأَوَّلِ مِنَ السَّنَةِ السَّادِسَةِ لِلْهِجْرَةِ بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَرِيَّةً بِقِيَادَةِ عُكَّاشَةَ بْنِ مُحِصِنٍ رَضِيَ اللَّهُ عَنْهُ لِبَنِي أَسَدٍ فَفَرُّوا مِنْهُ وَتَفَرَّقُوا.

سَرِيَّةُ مُحَمَّدِ بْنِ مَسْلَمَةَ رَضِيَ اللَّهُ عَنْهُ

The Expedition of Muḥammad ibn Maslamah رَضِيَ اللَّهُ عَنْهُ

318- Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent an expedition under the leadership of Muḥammad ibn Maslamah رَضِيَ اللَّهُ عَنْهُ to Banū Tha'labah from Ghatafān. That was in Rabī' al-Ākhir ibn the sixth year of hijrah. Fighting occurred between them.

٣١٨- بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَرِيَّةً بِقِيَادَةِ مُحَمَّدِ بْنِ مَسْلَمَةَ رَضِيَ اللَّهُ عَنْهُ لِبَنِي تَعْلَبَةَ مِنْ عَطْفَانَ، وَذَلِكَ فِي رَبِيعِ الْآخِرِ مِنَ السَّنَةِ السَّادِسَةِ لِلْهِجْرَةِ، وَحَدَثَ بَيْنَهُمْ قِتَالٌ.

سَرِيَّةُ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ رَضِيَ اللَّهُ عَنْهُ

The Expedition of Abū 'Ubaydah ibn al-Jarrāḥ رَضِيَ اللَّهُ عَنْهُ

319- Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent an expedition under the leadership of Abū 'Ubaydah ibn al-Jarrāḥ رَضِيَ اللَّهُ عَنْهُ in Rabī' al-Ākhir in the sixth year of hijrah to Dhūl-Qaṣṣah. They attacked them and took spoils from them.

٣١٩- بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَرِيَّةً بِقِيَادَةِ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ رَضِيَ اللَّهُ عَنْهُ وَذَلِكَ فِي رَبِيعِ الْآخِرِ مِنَ السَّنَةِ السَّادِسَةِ لِلْهِجْرَةِ إِلَى ذِي الْقَصَّةِ، فَأَعَارَ عَلَيْهِمْ وَعَنِمَ مِنْهُمْ.

سَرِيَّةُ زَيْدِ بْنِ حَارِثَةَ رَضِيَ اللَّهُ عَنْهُ

The Expedition of Zayd ibn Hārithah رَضِيَ اللَّهُ عَنْهُ

320- Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent Zayd ibn Hārithah رَضِيَ اللَّهُ عَنْهُ on an expedition to Banū Sulaym and they took spoils from them. He returned safely as did those with him. That was in Rabī' al-Ākhir in the sixth year of hijrah.

٣٢٠- بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَيْدَ بْنَ حَارِثَةَ رَضِيَ اللَّهُ عَنْهُ فِي سَرِيَّةٍ إِلَى بَنِي سُلَيْمٍ، وَغَنِمَ مِنْهُمْ، وَرَجَعَ سَالِمًا بِمَنْ مَعَهُ، وَذَلِكَ فِي رَبِيعِ الْأَخْرَمِ مِنَ السَّنَةِ السَّادِسَةِ لِلْهِجْرَةِ.

سَرِيَّةُ زَيْدِ بْنِ حَارِثَةَ رَضِيَ اللَّهُ عَنْهُ

The Expedition of Zayd ibn Hārithah رَضِيَ اللَّهُ عَنْهُ

321- In Jumādā al-Ūlā of the sixth year of hijrah Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent an expedition under the leadership of Zayd ibn Hārithah رَضِيَ اللَّهُ عَنْهُ. The goal was to intercept a caravan of the Quryash. They caught up with them, took everything in it and took everyone captives. Among the captives was Abul-'Āṣ ibn ar-Rabī', the husband of Zaynab the daughter of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, who was still a polytheist.

٣٢١- فِي جُمَادَى الْأُولَى مِنَ السَّنَةِ السَّادِسَةِ لِلْهِجْرَةِ بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَرِيَّةً بِقِيَادَةِ زَيْدِ بْنِ حَارِثَةَ رَضِيَ اللَّهُ عَنْهُ، وَالْهَدَفُ اعْتِرَاضُ قَافِلَةِ لُقَيْشٍ، فَأَذْرَكُوهَا وَأَخَذُوا كُلَّ مَا فِيهَا، وَأَسْرُوا كُلَّ مَنْ فِيهَا، وَكَانَ مِنْ بَيْنِ الْأَسْرَى أَبُو الْعَاصِ بْنِ الرَّبِيعِ زَوْجُ زَيْنَبَ بِنْتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكَانَ مَا زَالَ مُشْرِكًا.

322- Zaynab, the daughter of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, granted asylum to Abul-'Āṣ ibn Rabī' who was still a polytheist so Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ set all the captives free and returned their wealth.

٣٢٢- أَجَارَتْ زَيْنَبُ بِنْتُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَوْجَهَا أَبَا الْعَاصِ بْنِ الرَّبِيعِ الَّذِي مَا زَالَ مُشْرِكًا، فَأَطْلَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلَّ الْأَسْرَى وَرَدُّوا عَلَيْهِ مَالَهُ.

323- Abul-‘Āṣ ibn Rabī’ returned to Makkah and returned to the people of Makkah their wealth that was in the caravan then he accepted Islām and migrated to al-Madīnah.

٣٢٣- رَجَعَ أَبُو الْعَاصِ بْنِ الرَّبِيعِ إِلَى مَكَّةَ وَأَرْجَعَ لِأَهْلِ مَكَّةَ أَمْوَالَهُمُ الَّتِي كَانَتْ فِي الْقَافِلَةِ، ثُمَّ أَسْلَمَ، وَهَاجَرَ إِلَى الْمَدِينَةِ.

غَزْوَةُ الْحُدَيْبِيَّةِ

The Battle of al-Hudaybiyah

324- In Dhul-Qa’dah in the sixth year of hijrah, Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ informed his Companions that he wanted to perform ‘umrah and that he saw in a dream that he entered Makkah along with his Companions with their heads shaved. Allāh mentioned this dream in His Noble Book. He سُبْحَانَهُ وَتَعَالَى said, **“Indeed Allāh shall fulfill the true vision which He showed His Messenger in very truth. Certainly, you shall enter al-Masjid al-Ḥarām having your heads shaved, and some of you having your hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory.”** [Al-Fath: 27].

٣٢٤- فِي ذِي الْقَعْدَةِ مِنَ السَّنَةِ السَّادِسَةِ لِلْهِجْرَةِ أَخْبَرَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَصْحَابَهُ أَنَّهُ يُرِيدُ الْعُمْرَةَ، وَأَنَّهُ رَأَى رُؤْيَا فِي مَنَامِهِ أَنَّهُ دَخَلَ مَكَّةَ هُوَ وَأَصْحَابُهُ آمِنِينَ مُحَلَّقِينَ، وَقَدْ ذَكَرَ اللَّهُ هَذِهِ الرُّؤْيَا فِي كِتَابِهِ الْكَرِيمِ، فَقَالَ سُبْحَانَهُ وَتَعَالَى: ﴿لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ عَامِنِينَ مُحَلَّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا﴾ [الفتح: ٢٧].

325- The Companions رَضِيَ اللهُ عَنْهُمْ rejoiced at that and prepared to go out with him. Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ called upon the bedouins from the nomads that had accepted Islām to go out with him.

٣٢٥- فَرِحَ الصَّحَابَةُ رَضِيَ اللهُ عَنْهُمْ بِذَلِكَ، وَتَهَيَّؤُوا لِلْخُرُوجِ مَعَهُ، وَاسْتَنْفَرَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْأَعْرَابَ مِنَ الْبَوَادِي مِمَّنْ أَسْلَمَ لِيَخْرُجُوا مَعَهُ.

326- The bedouins were slow to answer, offering feeble excuses so Allāh exposed them in the Qur’ān. Allāh, the Most High, said,

“Those of the bedouins who stayed behind will say to you: ‘Our possessions and our families occupied us, so ask forgiveness for us.’ They say with their tongues what is not in their hearts. Say:” Who then has any power at all to intervene on your behalf with Allāh, if He intends you harm or intends you benefit?’ Nay but Allāh is Ever AL-Aware of what you do.” [Al-Fath: 11].

۳۲۶- فَأَبْطَأَ عَلَيْهِ الْأَعْرَابُ، وَاعْتَذَرُوا بِأَعْدَارٍ وَاهِيَةٍ، كَشَفَهَا اللَّهُ فِي الْقُرْآنِ، قَالَ اللَّهُ تَعَالَى:

﴿سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِالسِّتَةِ مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا﴾ [الفتح: ١١].

327- Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left out heading for Makkah. He had one thousand and four hundred men from his Companions with him. He also had his wife, Umm Salamah Hind bint Abī Umayyah رَضِيَ اللَّهُ عَنْهَا, with him.

۳۲۷- خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمَدِينَةِ مُتَوَجِّهًا إِلَى مَكَّةَ، وَمَعَهُ أَلْفٌ وَأَرْبَعِمِائَةٌ رَجُلٍ مِنْ أَصْحَابِهِ، وَمَعَهُ زَوْجَتُهُ أُمُّ سَلَمَةَ هِنْدُ بِنْتُ أَبِي أُمَيَّةَ رَضِيَ اللَّهُ عَنْهَا.

328- Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not take any weapons with him other than the weapons a traveler would have and that is swords in scabbards and he took seventy she-camels with him to sacrifice.

۳۲۸- وَلَمْ يُخْرِجْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَهُ سِلَاحًا إِلَّا سِلَاحَ الْمُسَافِرِ وَهِيَ السُّيُوفُ فِي الْقُرْبِ - وَهِيَ الْأَعْمَادُ - وَسَاقَ مَعَهُ الْهَدْيَ سَبْعِينَ نَاقَةً.

329- Allāh’s Messenger ﷺ reached the mīqāt Dhul-Hulayfah, which is the mīqāt for the people of al-Madīnah. He donned his iḥrām and announced his intention to perform ‘umrah and headed to Makkah.

330- The news of the coming of Allāh’s Messenger ﷺ to Makkah to perform ‘umrah reached the Quraysh so they said,

“We swear by Allāh! They will not enter upon us.” They prepared a squadron under the leadership of Khālid ibn al-Walīd – who was still a polytheist – to prevent the Muslims from entering Makkah.

331- Allāh’s Messenger ﷺ reached the area of ‘Asafān and the squadron of Khālid ibn al-Walīd was in front of him and the time for Ṣalāt-ul-‘Aṣr had arrived.

332- So the revelation came down legislating Ṣalāt-ul-Khawf (the Fear Prayer). The first Ṣalāt-ul-Khawf prayed in Islām was in the Battle of al-Ḥudaybiyah.

٣٢٩- وَصَلَ رَسُولُ اللَّهِ ﷺ إِلَى مِيقَاتِ ذِي الْحُلَيْفَةِ، وَهُوَ مِيقَاتُ أَهْلِ الْمَدِينَةِ، وَلَيْسَ إِحْرَامُهُ وَلَبَّى بِالْعُمْرَةِ، وَتَوَجَّهَ إِلَى مَكَّةَ.

٣٣٠- وَصَلَ إِلَى قُرَيْشٍ خَبِرَ فُدُومَ رَسُولِ اللَّهِ ﷺ إِلَى مَكَّةَ لِأَدَاءِ الْعُمْرَةِ، فَقَالُوا:

وَاللَّهِ مَا يَدْخُلُهَا عَلَيْنَا وَجَهَّزُوا كَتِيبَةً بِقِيَادَةِ خَالِدِ بْنِ الْوَلِيدِ - وَكَانَ مَا زَالَ مُشْرِكًا - لِيَصُدَّ الْمُسْلِمِينَ عَن دُخُولِ مَكَّةَ.

٣٣١- وَصَلَ رَسُولُ اللَّهِ ﷺ إِلَى مَنَاطِقَةِ عُسْفَانَ، وَإِذَا بِكَتِيبَةِ خَالِدِ بْنِ الْوَلِيدِ أَمَامَهُ، وَحَانَتْ صَلَاةُ الْعَصْرِ.

٣٣٢- فَنَزَلَ الْوَحْيُ بِتَشْرِيعِ صَلَاةِ الْخَوْفِ، فَكَانَتْ أَوَّلَ صَلَاةٍ خَوْفٍ صُلِّتْ فِي الْإِسْلَامِ، كَانَتْ فِي غَزْوَةِ الْحُدَيْبِيَّةِ.

333- Next, Allāh’s Messenger **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** averted a clash with the horses of the disbelievers. He said to his Companions, **“Who will go with us and take a path different than their path?”**

٣٣٣- ثُمَّ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَفَادَى الْأَضْطِدَامَ مَعَ خَيْلِ الْكُفَّارِ، فَقَالَ لِأَصْحَابِهِ: «مَنْ يَخْرُجُ بِنَا عَلَى طَرِيقِ عَدُوِّ طَرِيقِهِمْ».

334- A man from the Companions said, “I will, O Allah’s Messenger.” So they took a rugged path until they were able to wind around behind the squadron of the polytheists.

٣٣٤- فَقَالَ رَجُلٌ مِنَ الصَّحَابَةِ: أَنَا يَا رَسُولَ اللَّهِ، فَسَلَكَ بِهِمْ طَرِيقًا وَعِزًّا حَتَّى اسْتَطَاعَ أَنْ يَلْتَفَّ خَلْفَ كَتِيبَةِ الْمُشْرِكِينَ.

335- The Muslims reached Thaniyyah al-Mirār, there the she-camel of the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** sat and would not move. The Companions tried to get her to move but to no avail. Then Allāh’s Messenger **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** rebuked his camel and it jumped and moved until it reached the farthest part of al-Hudaybiyah. When they settled in al-Hudaybiyah Budayl ibn Warqā’ came to him with a group.

٣٣٥- وَصَلَ الْمُسْلِمُونَ إِلَى ثَنِيَّةِ الْمِرَارِ، وَهَنَّاكَ بَرَكَتِ نَاقَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمْ تَتَحَرَّكَ، حَاوَلَ الصَّحَابَةُ فِيهَا وَلَكِنْ دُونَ جَدْوَى، ثُمَّ زَجَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَاقَتَهُ فَوَثَبَتْ، وَسَارَ حَتَّى نَزَلَ بِأَقْصَى الْحُدَيْبِيَّةِ، فَلَمَّا اظْمَأَنَّ بِالْحُدَيْبِيَّةِ جَاءَهُ بُدَيْلُ بْنُ وَرْقَاءَ فِي نَفَرٍ.

336- He said to the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**, “Indeed, the Quraysh have come out to fight you and prevent you from the House.” So Allāh’s Messenger **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** said, **“Verily, we did not come to fight but we came as pilgrims.”** [Reported by al-Bukhārī].

٣٣٦- وَقَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ قُرَيْشًا قَدْ خَرَجَتْ لِقِتَالِكَ وَصَدَّكَ عَنِ الْبَيْتِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّا لَمْ نَجِيءَ لِقِتَالٍ وَلَكِنَّا جِئْنَا مُعْتَمِرِينَ». [رَوَاهُ الْبُخَارِيُّ].

337- The Quraysh sent a number of its messengers to the Prophet ﷺ. The intent of that was to make sure the reason of the Prophet's ﷺ coming to Makkah; was it for fighting or 'umrah?

٣٣٧- بَعَثْتُ قُرَيْشَ عَدَدًا مِنْ رُسُلِهَا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهَدَفُهَا مِنْ ذَلِكَ التَّأَكُّدِ مِنْ سَبَبِ مَجِيءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمَكَّةَ، هَلْ لِلْقِتَالِ أَمْ الْعُمْرَةِ؟

338- The Quraysh sent:

٣٣٨- فَأَرْسَلَتْ قُرَيْشٌ:

1- Mikraz ibn Ḥafṣ.

١- مِكْرَزَ بْنَ حَفْصِ.

2- Al-Ḥils ibn 'Alqamah.

٢- وَالْحِلْسَ بْنَ عَلْقَمَةَ.

3- 'Urwah ibn Mas'ūd ath-Thaqafi.

٣- وَعُرْوَةَ بْنَ مَسْعُودِ الثَّقَفِيِّ.

339- The messengers returned to the Quraysh with the news that the Muslims came to perform 'umrah and they did not come to fight. The evidence for that was they were in iḥrām and brought their sacrifices with them.

٣٣٩- رَجَعَ رُسُلُ قُرَيْشٍ بِالْخَبَرِ، أَنَّ الْمُسْلِمِينَ جَاءُوا لِإِدَاءِ الْعُمْرَةِ وَلَمْ يَجِئُوا لِلْقِتَالِ، وَالِدَّلِيلُ عَلَى ذَلِكَ أَنَّهُمْ مُحْرِمِينَ وَسَاقُوا الْهَدْيَ.

340- When Allāh's Messenger ﷺ saw that he sent 'Uḥmān ibn 'Affān رَضِيَ اللَّهُ عَنْهُ to Abū Sufyān, the leader of Makkah, to inform him that they were not coming to fight but to make 'umrah.

٣٤٠- فَلَمَّا رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَلِكَ أَرْسَلَ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ إِلَى أَبِي سُفْيَانَ سَيِّدِ مَكَّةَ يُخْبِرُهُ أَنَّهُمْ لَمْ يَأْتُوا لِلْقِتَالِ وَإِنَّمَا لِلْعُمْرَةِ.

341- When 'Uḥmān ibn 'Affān reached Abū Sufyān he welcomed him and said to him, "Stay with us until we give our decision." So 'Uḥmān stayed with them a number of days. The news reached the Prophet ﷺ that 'Uḥmān was killed.

٣٤١- فَلَمَّا وَصَلَ عُثْمَانُ إِلَى أَبِي سُفْيَانَ، رَحَّبَ بِهِ، وَقَالَ لَهُ: أُمَكْتُ عِنْدَنَا حَتَّى نَرَى رَأْيَنَا، فَجَلَسَ عُثْمَانُ عِنْدَهُمْ أَيَّامًا، فَوَصَلَ الْخَبَرُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ عُثْمَانَ قُتِلَ.

بَيْعَةُ الرِّضْوَانِ

The Pledge of Riḍwān

342- When Allāh's Messenger ﷺ saw that he called his Companions to make a pledge. Allāh's Messenger ﷺ was sitting beneath a tree and this pledge became known as the Pledge of Riḍwān.

343- It is called that because Allāh, Glorified is He, was pleased with them. He ﷺ said, "Indeed, Allāh was pleased with the believers when they gave the pledge to you under the tree, He knew what was in their hearts, and He sent down calmness and tranquility upon them, and He rewarded them with a near victory." [Al-Fatḥ: 18].

344- According to the weightier opinion, the number who witnessed the Pledge of Riḍwān was one thousand and four hundred men from the best of the Companions of Allāh's Messenger ﷺ, including the Muhājirūn and the Anṣār.

٣٤٢- فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ أَنَّهُ دَعَا أَصْحَابَهُ لِلْبَيْعَةِ، وَكَانَ رَسُولُ اللَّهِ ﷺ جَالِسًا تَحْتَ شَجَرَةٍ، وَعُرِفَتْ هَذِهِ الْبَيْعَةُ «بِبَيْعَةِ الرِّضْوَانِ».

٣٤٣- سُمِّيَتْ بِذَلِكَ لِأَنَّ اللَّهَ سُبْحَانَهُ رَضِيَ عَنْهُمْ، فَقَالَ سُبْحَانَهُ وَتَعَالَى: ﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا﴾ [الفتح: ١٨].

٣٤٤- عَدَدُ مَنْ شَهِدَ «بَيْعَةَ الرِّضْوَانِ» عَلَى أَرْجَحِ الرَّوَايَاتِ أَلْفٌ وَأَرْبَعُمِائَةٍ رَجُلٍ مِنْ خَيْرَةِ أَصْحَابِ رَسُولِ اللَّهِ ﷺ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ.

345- Some of them pledged Allāh’s Messenger ﷺ upon death and some of them pledged that they will not flee from the battlefield. This was the greatest pledge in Islām.

٣٤٥- بَايَعَ بَعْضُهُمْ رَسُولَ اللَّهِ ﷺ عَلَى الْمَوْتِ، وَبَعْضُهُمْ بَايَعَهُ عَلَى عَدَمِ الْفِرَارِ مِنَ الْمَعَارِكِ، وَهِيَ أَعْظَمُ بَيْعَةٍ وَقَعَتْ فِي الْإِسْلَامِ.

346- It is sufficient regarding the virtue of the Pledge of Riḍwān that Allāh is pleased with its participants in the text of the Qur’ān.

٣٤٦- يَكْفِينِي فِي فَضْلِ «بَيْعَةِ الرَّضْوَانِ» أَنَّ اللَّهَ رَضِيَ عَنْ أَصْحَابِهَا بِنَصِّ الْقُرْآنِ.

347- There are aḥādīth regarding the virtue of those who witnessed the Pledge of Riḍwān, including:

Allāh’s Messenger ﷺ said, “No one who pledged under the tree will enter the Fire.” [Reported by al-Imām Aḥmad with an authentic chain].

٣٤٧- جَاءَ فِي فَضْلِ مَنْ شَهِدَ بَيْعَةَ الرَّضْوَانِ أَحَادِيثٌ، مِنْهَا: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ النَّارَ أَحَدٌ مِمَّنْ بَايَعَ تَحْتَ الشَّجَرَةِ». [رَوَاهُ الْإِمَامُ أَحْمَدُ بِإِسْنَادٍ صَحِيحٍ].

348- Allāh’s Messenger ﷺ also said, “No one from the companions of the tree, those who pledged under it, will enter the Fire, with Allāh’s permission.” [Reported by al-Imām Muslim].

٣٤٨- وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ النَّارَ إِنْ شَاءَ اللَّهُ مِنْ أَصْحَابِ الشَّجَرَةِ أَحَدٌ، الَّذِينَ بَايَعُوا تَحْتَهَا». [رَوَاهُ الْإِمَامُ مُسْلِمٌ].

349- A man said to Allāh’s Messenger ﷺ, “Allāh’s Messenger! Ḥāṭib will surely enter the Fire.”

٣٤٩- وَقَالَ رَجُلٌ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ لِيَدْخُلَنَّ حَاطِبُ النَّارَ!

He said صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, "You have lied, he will not enter it because he witnessed Badr and al-Hudaybiyah." [Reported by Muslim].

350- Jābir ibn ‘Abdullāh رَضِيَ اللهُ عَنْهُمَا said, "Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to us on the Day of al-Hudaybiyah, 'You are the best people on the earth.'" [Agreed upon].

351- Then Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ pledged to himself on behalf of ‘Uthmān رَضِيَ اللهُ عَنْهُ so he put his right hand on the left and said, "This is for ‘Uthmān." [Reported by al-Bukhārī].

352- By this, ‘Uthmān رَضِيَ اللهُ عَنْهُ obtained the honor of this tremendous pledge.

353- Anas ibn Mālik رَضِيَ اللهُ عَنْهُ said, "The hand of Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for ‘Uthmān was better than their hands for themselves." [Reported by at-Tirmidhī with a good chain].

354- When the Quraysh learned of the pledge of the Companions of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ they became fearful and wanted peace. They sent Suhayl ibn ‘Āmr to negotiate with Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

فَقَالَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «كَذَبْتَ لَا يَدْخُلُهَا فَإِنَّهُ شَهِدَ بَدْرًا وَالْحُدَيْبِيَّةَ». [رَوَاهُ مُسْلِمٌ].

٣٥٠- وَقَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللهُ عَنْهُمَا قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْحُدَيْبِيَّةِ: «أَنْتُمْ خَيْرُ أَهْلِ الْأَرْضِ». [مُتَّفَقٌ عَلَيْهِ].

٣٥١- ثُمَّ بَايَعَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَفْسَهُ نِيَابَةً عَنْ عُثْمَانَ رَضِيَ اللهُ عَنْهُ، فَضَرَبَ يَدَيْهِ الِئْمَنَى عَلَى الْيَسْرَى، وَقَالَ: «هَذِهِ لِعُثْمَانَ». [رَوَاهُ الْبُخَارِيُّ].

٣٥٢- وَبِهَذَا نَالَ عُثْمَانُ رَضِيَ اللهُ عَنْهُ شَرَفَ هَذِهِ الْبَيْعَةِ الْعَظِيمَةِ.

٣٥٣- أَنَسُ بْنُ مَالِكٍ رَضِيَ اللهُ عَنْهُ: فَكَانَتْ يَدُ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِعُثْمَانَ خَيْرًا مِنْ أَيْدِيهِمْ لِأَنفُسِهِمْ. [رَوَاهُ التِّرْمِذِيُّ بِإِسْنَادٍ حَسَنٍ].

٣٥٤- لَمَّا عَلِمَتْ قُرَيْشٌ بَبَيْعَةِ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَافُوا، وَرَغِبُوا بِالصُّلْحِ، فَأَرْسَلُوا سُهَيْلَ بْنَ عَمْرٍو يُفَاوِضُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

بُنُودُ صُلْحِ الْحُدَيْبِيَّةِ

The Articles of the Treaty of al-Hudaybiyah

355- Suhayl ibn 'Amr came to Allāh's Messenger ﷺ and agreed upon the following:

1- The Muslims would go back this year without entering Makkah and they would enter it the coming year, staying in three days.

2- Whatever tribes wanted to enter an alliance and pact with Muḥammad ﷺ can do so. And whoever wanted to enter an alliance and pact with the Quraysh can do so.

3- Whoever came to Muḥammad ﷺ as a Muslim would be returned to the Quraysh. And whoever came to the Quraysh as an apostate from Islām would not be returned to Muḥammad ﷺ.

This was the most difficult condition on the Muslims.

4- War between the two groups – the Muslims and the Quraysh – would cease for ten years. The people would have safety during these years and refrain from attacking one another.

٣٥٥- وَصَلَ سُهَيْلُ بْنُ عَمْرٍو إِلَى رَسُولِ اللَّهِ ﷺ وَتَمَّ الْإِتِّفَاقُ عَلَى التَّالِي:

١- يَرْجِعُ الْمُسْلِمُونَ هَذَا الْعَامَ فَلَا يَدْخُلُونَ مَكَّةَ، وَيَدْخُلُونَهَا الْعَامَ الْقَادِمَ، فَيُقِيمُونَ فِيهَا ثَلَاثَةَ أَيَّامٍ.

٢- مَنْ أَحَبَّ مِنَ الْقَبَائِلِ أَنْ يَدْخُلَ فِي حِلْفٍ وَعَهْدٍ مُحَمَّدٍ ﷺ - فَلَهُ ذَلِكَ، وَمَنْ أَحَبَّ أَنْ يَدْخُلَ فِي حِلْفٍ وَعَهْدٍ قُرَيْشٍ فَلَهُ ذَلِكَ.

٣- مَنْ أَتَى مُحَمَّدًا ﷺ مُسْلِمًا يُرَدُّ إِلَى قُرَيْشٍ، وَمَنْ أَتَى قُرَيْشًا مُرْتَدًّا عَنِ الْإِسْلَامِ لَا يُرَدُّ إِلَى مُحَمَّدٍ ﷺ.

وَهَذَا أَشَدُّ شَرْطٍ عَلَى الْمُسْلِمِينَ.

٤- وَضِعَ الْحَرْبِ بَيْنَ الطَّرَفَيْنِ - الْمُسْلِمِينَ وَقُرَيْشٍ - عَشْرَ سَنَوَاتٍ، يَأْمَنُ فِيهَا النَّاسُ، وَيَكْفُ بِبَعْضِهِمْ عَنْ بَعْضٍ.

تَحَلُّلُ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Exiting Ih̄rām

356- After the treaty was done and the two sides agreed, Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ordered his Companions to exit ih̄rām, to slaughter their sacrifices and shave their heads.

٣٥٦- بَعْدَمَا تَمَّ الصُّلْحُ، وَاتَّفَقَ الطَّرَفَانِ عَلَيْهِ، أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْحَابَهُ بِالتَّحَلُّلِ مِنْ إِحْرَامِهِمْ بِنَحْرِ هَدْيِهِمْ، وَحَلْقِ رُؤُوسِهِمْ.

357- None of them stood up and none of them exited ih̄rām because they thought the matter would be repealed and they would make ‘umrah.

٣٥٧- فَلَمْ يَقُمْ أَحَدٌ مِنْهُمْ، وَلَمْ يَتَحَلَّلْ مِنْهُمْ أَحَدٌ؛ لِأَنَّهُمْ ظَنُّوا أَنَّ يُنْسَخَ الْأَمْرُ، وَيَعْتَمِرُوا.

358- When Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw that from his Companions رَضِيَ اللَّهُ عَنْهُمْ, he entered upon Umm al-Mu’minūn Umm Salamah رَضِيَ اللَّهُ عَنْهَا, and informed her about how the Companions were not carrying out his orders.

٣٥٨- فَلَمَّا رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَلِكَ مِنْ أَصْحَابِهِ رَضِيَ اللَّهُ عَنْهُمْ دَخَلَ عَلَى أُمِّ الْمُؤْمِنِينَ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا، وَأَخْبَرَهَا خَبَرَ الصَّحَابَةِ، وَكَيْفَ أَنَّهُمْ لَمْ يَأْتِمِرُوا أَمْرَهُ.

359- She said رَضِيَ اللَّهُ عَنْهَا, “O Allāh’s Messenger! Go out to them and call your barber and let him shave your head.” Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went out to them and he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ called his barber, Khirāsh ibn Umayyah رَضِيَ اللَّهُ عَنْهُ, and he shaved his noble head. When the Companions saw that they knew that the matter was over, and they exited ih̄rām.

٣٥٩- فَقَالَتْ رَضِيَ اللَّهُ عَنْهَا: يَا رَسُولَ اللَّهِ أَخْرِجْ عَلَيْهِمْ ثُمَّ ادْعُ حَالِقَكَ، فَلْيَحْلِقْ لَكَ، فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِمْ، وَدَعَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَالِقَهُ خِرَاشَ بْنِ أُمَيَّةَ رَضِيَ اللَّهُ عَنْهُ، فَحَلَقَ رَأْسَهُ الشَّرِيفَ، فَلَمَّا رَأَى الصَّحَابَةُ ذَلِكَ عَرَفُوا أَنَّ الْأَمْرَ انْتَهَى، فَتَحَلَّلُوا.

360- Then Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ slaughtered his sacrifice and the Companions slaughtered theirs.

This is the famous ‘Umrah of al-Ḥudaybiyah, in which the treaty with the Quraysh took place.

٣٦٠- ثُمَّ نَحَرَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ هَدْيَهُ، وَنَحَرَ الصَّحَابَةُ.

فَهَذِهِ عُمْرَةُ الْحُدَيْبِيَّةِ الشَّهِيرَةُ، وَالَّتِي تَمَّ فِيهَا الصُّلْحُ مَعَ قُرَيْشٍ.

رُجُوعُ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَدِينَةِ وَنُزُولُ سُورَةِ الْفَتْحِ

The Return of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to al-Madīnah and the Revelation of Sūrat-ul-Faḥ

361- Then Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ returned with his army which reached one thousand and four hundred soldiers from among his Companions to al-Madīnah. Sūrah al-Faḥ was revealed on the way.

362- The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was extremely happy. He said, “Surely, there has come down to me an Āyah which is more beloved to me than the entire dunyā.” [Reported by Muslim].

363- Allāh, the Most High, said, “Verily, We have given you a manifest victory. That Allāh may forgive you your past and future sins, and complete His favor on you, and guide you on the Straight Path.” [Al-Faḥ: 1-2].

٣٦١- ثُمَّ رَجَعَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَمَنْ مَعَهُ مِنْ جَيْشِهِ الْبَالِغِ أَلْفًا وَأَرْبَعِمِائَةً مُقَاتِلٍ مِنْ أَصْحَابِهِ إِلَى الْمَدِينَةِ، فَنَزَلَتْ عَلَيْهِ سُورَةُ الْفَتْحِ وَهُوَ فِي الطَّرِيقِ.

٣٦٢- فَفَرِحَ بِهَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَرَحًا عَظِيمًا، وَقَالَ: «لَقَدْ أَنْزِلْتُ عَلَيَّ آيَةٌ هِيَ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا جَمِيعًا». [رَوَاهُ مُسْلِمٌ].

٣٦٣- قَالَ اللَّهُ تَعَالَى: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا ﴿٢﴾﴾ [الْفَتْحُ: ١، ٢].

Al-Imām aṭ-Ṭaḥāwī said, “The people have agreed that the victory which was mentioned in the Āyah: **‘Verily, We have given you a manifest victory,’** is the Treaty of al-Ḥudaybiyah.”

قَالَ الْإِمَامُ الطَّحَاوِيُّ: أَجْمَعَ النَّاسُ أَنَّ
الْفَتْحَ الْمَذْكُورَ فِي الْآيَةِ ﴿إِنَّا فَتَحْنَا لَكَ
فَتْحًا مُبِينًا﴾ هُوَ صُلْحُ الْحَدَيْبِيَّةِ.

الْحَدَيْبِيَّةُ أَكْبَرُ فَتْحٍ فِي الْإِسْلَامِ

Al-Ḥudaybiyah is the Greatest Conquest in al-Islām

364- Why is the Treaty of al-Ḥudaybiyah the greatest victory in Islām?

* From the time of him being sent as a Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ until al-Ḥudaybiyah in the sixth year of hijrah was nineteen years and the number of the Prophet’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ army had reached one thousand and four hundred soldiers.

365- The time between al-Ḥudaybiyah in the sixth year to the Conquest of Makkah in the eighth year of hijrah was two years and the number of the Prophet’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ army in the Conquest of Makkah was ten thousand while the efforts of nineteen years of da’wah resulted in one thousand and four hundred soldiers.

٣٦٤- لِمَاذَا صُلِحَ الْحَدَيْبِيَّةِ هُوَ أَكْبَرُ فَتْحٍ
فِي الْإِسْلَامِ؟

* مِنْ بَعَثْتِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى الْحَدَيْبِيَّةِ فِي
السَّنَةِ السَّادِسَةِ لِلْهِجْرَةِ تِسْعَةَ عَشْرَةَ سَنَةً
بَلَغَ عَدَدُ جَيْشِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَلْفًا
وَأَرْبَعِمِائَةَ مُقَاتِلٍ.

٣٦٥- وَمِنَ الْحَدَيْبِيَّةِ فِي السَّنَةِ السَّادِسَةِ
لِلْهِجْرَةِ إِلَى فَتْحِ مَكَّةَ فِي السَّنَةِ الثَّامِنَةِ
لِلْهِجْرَةِ سَنَتَانِ عَدَدُ جَيْشِ النَّبِيِّ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي فَتْحِ مَكَّةَ عَشْرَةَ آلَافٍ،
فَجُهِدُ تِسْعَةَ عَشْرَةَ سَنَةً مِنَ الدَّعْوَةِ أَثْمَرَتْ
أَلْفًا وَأَرْبَعِمِائَةَ مُقَاتِلٍ.

366- While the efforts of two years from the Treaty of al-Ḥudaybiyah until the Conquest of Makkah resulted in ten thousand soldiers. So what changed?

٣٦٦- وَجُهِدُ سَتَتَيْنِ مِنْ صُلْحِ الْحُدَيْبِيَّةِ إِلَى فَتْحِ مَكَّةَ أَثْمَرَتْ عَشْرَةَ آلَافٍ مُقَاتِلٍ، فَمَا الَّذِي تَغَيَّرَ؟

367- That which changed was that the Treaty of al-Ḥudaybiyah stopped the Quraysh's defamation of Islām, so the da'wah took off everywhere without any impediments from the Quraysh.

٣٦٧- الَّذِي تَغَيَّرَ أَنَّ صُلْحَ الْحُدَيْبِيَّةِ أَوْقَفَ تَشْوِيهِ قُرَيْشٍ لِلْإِسْلَامِ، فَاَنْطَلَقَ الدَّعَاةُ فِي كُلِّ مَكَانٍ يَدْعُونَ بِدُونِ مَضَائِقَاتٍ مِنْ قُرَيْشٍ.

368- The defamation and impediments that the Quraysh used to practice before the Treaty of al-Ḥudaybiyah in order to defame the image of Islām made the people fear entering into Islām.

٣٦٨- التَّشْوِيهِ وَالتَّضْيِيقُ الَّذِي كَانَتْ تُمَارِسُهُ قُرَيْشٌ قَبْلَ صُلْحِ الْحُدَيْبِيَّةِ لِتَشْوِيهِ صُورَةَ الْإِسْلَامِ جَعَلَ النَّاسَ تَخَافُ وَتَهَابُ مِنَ الدُّخُولِ فِي الْإِسْلَامِ.

369- But after the Treaty of al-Ḥudaybiyah the callers took off safely clarifying the greatness of this religion, its ease and its mercy; so the people entered in the religion of Allāh in swarms.

٣٦٩- وَبَعْدَ صُلْحِ الْحُدَيْبِيَّةِ انْطَلَقَ الدَّعَاةُ آمِنِينَ يُبَيِّنُونَ لِلنَّاسِ عَظَمَةَ هَذَا الدِّينِ، وَيُسْرَةَ وَرَحْمَتَهُ، فَدَخَلَ النَّاسُ فِي دِينِ اللَّهِ أَفْوَاجًا.

370- Likewise, the Treaty of al-Ḥudaybiyah neutralized the Quraysh so Allāh's Messenger ﷺ was free to deal with his mortal enemy, the Jews of Khaybar, who were the main reason for the Battle of the Confederates on the Day of the Trench.

٣٧٠- كَذَلِكَ صُلْحُ الْحُدَيْبِيَّةِ حَيَّدَ قُرَيْشًا فَتَفَرَّغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَدُوِّهِ اللَّدُودِ يَهُودِ خَيْبَرَ الَّذِينَ كَانُوا السَّبَبَ الرَّئِيسِيَّ فِي جَمْعِ الْأَحْزَابِ يَوْمَ الْخَنْدَقِ.

371- Allāh’s Messenger ﷺ sentenced the Jews of Khaybar. If it had not been for the Treaty of al-Ḥudaybiyah the Quraysh would have assisted the Jews of Khaybar with wealth and weapons.

٣٧١- فَقَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى يَهُودِ خَيْبَرَ، وَلَوْلَا صَلُحُ الْحُدَيْبِيَّةِ لَسَاعَدَتْ قُرَيْشُ يَهُودَ خَيْبَرَ بِالْمَالِ وَالسَّلَاحِ.

كُتِبَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمُلُوكِ وَالْأُمَرَاءِ

The Letters of the Prophet ﷺ to the Kings and Leaders

372- When the situation stabilized with Allāh’s Messenger ﷺ after the Treaty of al-Ḥudaybiyah, Allāh’s Messenger ﷺ found that the opportunity was agreeable for da’wah outside the boundaries of the Arabian Peninsula.

٣٧٢- لَمَّا اسْتَقَرَّ الْأَمْرُ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ صَلُحِ الْحُدَيْبِيَّةِ، وَجَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ الْفُرْصَةَ مُوَاطِئَةٌ لِلدَّعْوَةِ خَارِجَ نِطَاقِ الْجَزِيرَةِ الْعَرَبِيَّةِ.

373- Allāh’s Messenger ﷺ sent messengers to the kings of the Arabs and non-Arabs. He wrote to them letters inviting them to Islām.

٣٧٣- فَأَرْسَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى مُلُوكِ الْعَرَبِ وَالْعَجَمِ، وَكَتَبَ إِلَيْهِمْ كُتُبًا يَدْعُوهُمْ فِيهَا إِلَى الْإِسْلَامِ.

374- Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ said, “Allāh’s Messenger ﷺ wrote to Chrosoes, to Ceasar, to Negus, and to every tyrant calling them to Allāh.” [Reported by Muslim].

٣٧٤- قَالَ أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: كَتَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى كِسْرَى وَإِلَى قَيْصَرَ وَإِلَى النَّجَاشِيِّ، وَإِلَى كُلِّ جَبَّارٍ يَدْعُوهُمْ إِلَى اللَّهِ. [رَوَاهُ مُسْلِمٌ].

375- Allāh’s Messenger ﷺ sent ‘Amr ibn Umayyah aḍ-Ḍamrī رَضِيَ اللَّهُ عَنْهُ with a letter to Negus. He accepted Islām and affirmed his prophethood ﷺ.

٣٧٥- بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَمْرُو بْنَ أُمَيَّةَ الصَّمْرِيِّ رَضِيَ اللَّهُ عَنْهُ بِكِتَابٍ إِلَى النَّجَاشِيِّ، فَأَسْلَمَ وَأَقْرَبَ بِبُيُوتَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

376- Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent Dihyah ibn Khalifah al-Kalbi رَضِيَ اللهُ عَنْهُ with a letter to Caesar, the king of Rome, calling him to Islām. He feared and was covetousness of his kingship and did not accept Islām.

377- Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent 'Abdullāh ibn Hudhāfah as-Şahmī رَضِيَ اللهُ عَنْهُ with a letter to Chrosoes, the king of Persia, calling him to Islām. He became angry, tore up the letter of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and did not accept Islām.

378- Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent Hāṭib ibn Abī Balta'ah رَضِيَ اللهُ عَنْهُ with a letter to al-Muqawqis, the king of Egypt, calling him to Islām. He did not accept Islām.

379- Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent Sulayṭ ibn 'Amr al-'Āmirī رَضِيَ اللهُ عَنْهُ with a letter to Hūwdhah ibn 'Alī, the king of Yamamah. He did not accept Islām.

380- These are the five letters that Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent his messengers with to the kings outside of the Arabian Peninsula. He sent other letters in the eighth year of hijrah.

٣٧٦- وَبَعَثَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ دِحْيَةَ بْنَ خَلِيفَةَ الْكَلْبِيِّ رَضِيَ اللهُ عَنْهُ بِكِتَابٍ إِلَى قَيْصَرَ مَلِكِ الرُّومِ يَدْعُوهُ إِلَى الإِسْلَامِ، فَخَافَ وَبَجَلَ بِمُلْكِهِ، وَلَمْ يُسَلِّمْ.

٣٧٧- وَبَعَثَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَبْدَ اللَّهِ بْنَ حُدَافَةَ السَّهْمِيِّ رَضِيَ اللهُ عَنْهُ بِكِتَابٍ إِلَى كِسْرَى مَلِكِ الفُرْسِ يَدْعُوهُ إِلَى الإِسْلَامِ، فَغَضِبَ وَمَزَّقَ كِتَابَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يُسَلِّمْ.

٣٧٨- وَبَعَثَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَاطِبَ بْنَ أَبِي بَلْتَعَةَ رَضِيَ اللهُ عَنْهُ بِكِتَابٍ إِلَى الْمُقَوْقِسِ مَلِكِ القِبْطِ يَدْعُوهُ فِيهِ إِلَى الإِسْلَامِ، وَلَمْ يُسَلِّمْ.

٣٧٩- وَبَعَثَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سَلَيْطَ بْنَ عَمْرِو العَامِرِيِّ رَضِيَ اللهُ عَنْهُ بِكِتَابٍ إِلَى هُوْدَةَ بْنِ عَلِيٍّ مَلِكِ اليَمَامَةِ، فَلَمْ يُسَلِّمْ.

٣٨٠- هَذِهِ هِيَ الكُتُبُ الخَمْسَةُ الَّتِي بَعَثَ بِهَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى المُلُوكِ خَارِجِ الجَزِيرَةِ العَرَبِيَّةِ، وَبَعَثَ كُتُبًا غَيْرَهَا فِي العَامِ الثَّامِنِ الهِجْرِيِّ.

381- The Prophet ﷺ sent these five letters in Muḥarram in the seventh year of hijrah. Their affect was tremendous on the souls of those kings whom they were sent to.

٣٨١- أَرْسَلَ النَّبِيُّ ﷺ هَذِهِ الْكُتُبَ الْحُمَسَةَ فِي مُحَرَّمٍ مِنَ السَّنَةِ السَّابِعَةِ لِلْهَجْرَةِ، فَكَانَ أَثْرُهَا عَظِيمًا فِي نُفُوسِ مَنْ أُرْسِلَتْ إِلَيْهِمْ مِنَ الْمُلُوكِ.

عَزْوَةُ ذِي قَرَدٍ

The Battle of Dhū Qarad

382- The Battle of Dhū Qarad took place three days before the Battle of Khaybar. It is also called the Battle of al-Ghābah. The hero of this battle was Salamah ibn al-Akwa' رَضِيَ اللَّهُ عَنْهُ.

٣٨٢- وَقَعَتْ عَزْوَةُ ذِي قَرَدٍ قَبْلَ عَزْوَةِ خَيْبَرَ بِثَلَاثَةِ أَيَّامٍ، وَتُسَمَّى أَيْضًا عَزْوَةَ الْعَابَةِ، وَكَانَ بَطْلُ هَذِهِ الْعَزْوَةِ سَلَمَةُ بْنُ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ.

383- The cause for this battle is that 'Abdur-Raḥmān ibn 'Uyaynah ibn Ḥiṣn and those with him trespassed the boundaries of al-Madīnah and took twenty she-camels of the Prophet ﷺ, killed one of the Muslims and fled.

٣٨٣- سَبَبُ هَذِهِ الْعَزْوَةِ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عُيَيْنَةَ بْنَ حِصْنٍ وَمَنْ مَعَهُ هَجَمَ عَلَى أَطْرَافِ الْمَدِينَةِ، وَأَخَذَ عِشْرِينَ نَاقَةً لِلنَّبِيِّ ﷺ، وَقَتَلَ أَحَدَ الْمُسْلِمِينَ وَهَرَبَ.

384- Salamah ibn al-Akwa' رَضِيَ اللَّهُ عَنْهُ met them running on his feet. He had with him his bow and arrow striking them until he was able to retrieve a number of she-camels of the Prophet ﷺ.

٣٨٤- لَحِقَهُمْ سَلَمَةُ بْنُ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ رَكْضًا عَلَى قَدَمَيْهِ، وَمَعَهُ نَبْلُهُ وَقَوْسُهُ يَرْمِيهِمْ حَتَّى اسْتَطَاعَ أَنْ يَسْتَرْجِعَ عَدَدًا مِنْ نُوقِ النَّبِيِّ ﷺ.

385- The news reached the Prophet ﷺ so he ﷺ shouted aloud in al-Madīnah, “Attack! Attack!” The horses threw themselves at him and Allāh’s Messenger ﷺ took off following them.

386- Allāh’s Messenger ﷺ went out with five hundred of his Companions while Salamah ibn al-Akwa’ رَضِيَ اللَّهُ عَنْهُ had retrieved all the she-camels of the Prophet ﷺ.

387- Abū Qatādah al-Ḥārith ibn Rib’ī رَضِيَ اللَّهُ عَنْهُ, the horseman of the Prophet ﷺ, met up with ‘Abdur-Raḥmān ibn ‘Uyaynah ibn Ḥiṣn and killed him.

388- At that, Allāh’s Messenger ﷺ said, “Our best horseman today is Abū Qatādah and our best footman is Salamah.” [Reported by Muslim].

389- In the Battle of Dhū Qarad or al-Ghābah, Allāh’s Messenger ﷺ prayed Ṣalāt-ul-Khawf along with his Companions.

٣٨٥- وَصَلَ الْخَبْرُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَصَرَخَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَدِينَةِ: «الْفَرَعُ الْفَرَعُ»، فَتَرَامَتِ الْخَيُْولُ إِلَيْهِ، فَانْطَلَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَّبِعُهُمْ.

٣٨٦- خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي تَحْمِسِمَاتِهِ رَجُلٍ مِنْ أَصْحَابِهِ، وَإِذَا سَلَمَةُ بْنُ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قَدْ اسْتَرَجَعَ كُلَّ نُوقِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

٣٨٧- وَلَحِقَ أَبُو قَتَادَةَ الْحَارِثُ بْنُ رَبِيعٍ رَضِيَ اللَّهُ عَنْهُ فَارِسُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَبْدِ الرَّحْمَنِ بْنِ عُيَيْنَةَ بْنِ حِصْنٍ فَأَذْرَكَهُ فَقَتَلَهُ.

٣٨٨- عِنْدَ ذَلِكَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «خَيْرُ فُرْسَانِنَا الْيَوْمَ أَبُو قَتَادَةَ، وَخَيْرُ رَجَالِنَا سَلَمَةُ». [رَوَاهُ مُسْلِمٌ].

٣٨٩- وَفِي غَزْوَةِ ذِي قَرَدٍ أَوْ الْعَابَةِ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَصْحَابِهِ صَلَاةَ الْخَوْفِ.

390- Then Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sat with his Companions in Dhū Qarad making fun and laughing with them. Bilāl رَضِيَ اللهُ عَنْهُ slaughtered a she-camel and he grilled its liver and its hump.

٣٩٠- ثُمَّ جَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ أَصْحَابِهِ بِذِي قَرَدٍ يُمَارِضُهُمْ، وَيُضَاحِكُهُمْ وَقَدْ نَحَرَ بِلَالٌ رَضِيَ اللَّهُ عَنْهُ نَاقَةً، فَهُوَ يَشْوِي مِنْ كَبِدِهَا وَسَنَامِهَا.

391- Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ returned to al-Madīnah victorious; his she-camels had been retrieved, may my father and mother be ransomed for him, and his Companions were circling around him صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

٣٩١- ثُمَّ رَجَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَدِينَةِ مَنْصُورًا، وَقَدْ اسْتَرَجَعَ نُوقَهُ بِأَبِي هُوَ وَأُمِّي، وَأَصْحَابَهُ يَطُوفُونَ بِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

غَزْوَةُ خَيْبَرَ

The Battle of Khaybar

392- In Muḥarram in the sixth year of hijrah the famous Battle of Khaybar took place. No one lived in Khaybar except Jews and Khaybar was the home of the conspiracies against the Muslims.

٣٩٢- فِي مُحَرَّمٍ مِنَ السَّنَةِ السَّابِعَةِ لِلْهِجْرَةِ وَقَعَتْ غَزْوَةُ خَيْبَرَ الشَّهِيرَةِ، وَخَيْبَرٌ لَا يَسْكُنُهَا إِلَّا يَهُودٌ، وَخَيْبَرٌ هِيَ مَوْطِنُ الْمُؤَامِرَاتِ ضِدَّ الْمُسْلِمِينَ.

393- The Jews of Khaybar were those who gathered the confederates to attack al-Madīnah and band together against the Muslims in the Battle of the Confederates. Therefore, Khaybar was the home of instigating fitnah.

٣٩٣- يَهُودُ خَيْبَرَ هُمُ الَّذِينَ جَمَعُوا الْأَحْزَابَ لِعَزْوِ الْمَدِينَةِ، وَالْبُؤْهُمُ عَلَى الْمُسْلِمِينَ فِي غَزْوَةِ الْأَحْزَابِ، فَكَانَتْ خَيْبَرٌ هِيَ مَوْطِنَ إِثَارَةِ الْفِتَنِ.

394- Allāh, Glorified is He, promised His Prophet ﷺ to conquer Khaybar in His Noble Book. He, Glorified is He, said in Sūrah al-Faḥ, **“Allāh has promised you abundant spoils that you will capture.”** [Al-Faḥ: 20]. And Khaybar is what was meant by ‘abundant spoils’ in this Āyah.

395- Khaybar was spoils specifically for the people of al-Ḥudaybiyah. Allāh’s Messenger ﷺ ordered that no one should go out except for those who witnessed al-Ḥudaybiyah and they were one thousand and four hundred men.

396- Allāh’s Messenger ﷺ went out with his army to Khaybar. When he reached Khaybar, the Jews saw him and became scared and locked their fortresses and began shouting, “Muḥammad and his army!”

397- When Allāh’s Messenger ﷺ saw their fear and panic he shouted, **“Allāh is the Greatest! Khaybar is destroyed. If we approach a people, then how miserable is the morning of those who are warned.”**

٣٩٤ - وَعَدَ اللَّهُ سُبْحَانَهُ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِفَتْحِ خَيْبَرَ فِي كِتَابِهِ الْكَرِيمِ، فَقَالَ سُبْحَانَهُ فِي سُورَةِ الْفَتْحِ: ﴿وَعَدَكُمُ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا﴾ [الْفَتْحِ: ٢٠]، الْمَقْصُودُ بِالْمَغَانِمِ الْكَثِيرَةِ فِي هَذِهِ الْآيَةِ خَيْبَرٌ.

٣٩٥ - وَكَانَتْ خَيْبَرُ غَنِيمَةً خَاصَّةً لِأَهْلِ الْحُدَيْبِيَّةِ، فَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لَا يَخْرُجَ مَعَهُ إِلَّا مَنْ شَهِدَ الْحُدَيْبِيَّةَ، وَكَانُوا أَلْفًا وَأَرْبَعِمِائَةَ رَجُلٍ.

٣٩٦ - خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحَيْشِهِ إِلَى خَيْبَرَ، فَلَمَّا وَصَلَ إِلَى خَيْبَرَ، رَأَى يَهُودَهَا، فَخَافُوا وَأَغْلَقُوا حُصُونَهُمْ، وَصَرَخُوا: مُحَمَّدٌ وَجَيْشُهُ.

٣٩٧ - فَلَمَّا رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَوْفَهُمْ وَفَزَعَهُمْ، صَرَخَ: «اللَّهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ».

398- The siege of Khaybar began and the siege became difficult. The bravery of the Companions رَضِيَ اللَّهُ عَنْهُمْ began to emerge and the troops of the Companions began to utterly crush them.

٣٩٨- بَدَأَ حِصَارُ خَيْبَرَ، وَاشْتَدَّ حِصَارُهَا، وَبَدَأَتْ بُطُولَاتُ الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ تَظْهَرُ، وَبَدَأَتْ حَمَلَاتُ الصَّحَابَةِ تَدْكُهُمْ دَكًّا.

399- The tremendous bravery of Zubayr ibn al-‘Awwām رَضِيَ اللَّهُ عَنْهُ, ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ, Abū Dajānah رَضِيَ اللَّهُ عَنْهُ, Salamah ibn al-Akwa’ رَضِيَ اللَّهُ عَنْهُ and others from the Companions of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ emerged.

٣٩٩- ظَهَرَتْ بُطُولَاتٌ عَظِيمَةٌ لِلزُّبَيْرِ بْنِ الْعَوَّامِ رَضِيَ اللَّهُ عَنْهُ، وَعَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، وَأَبِي دُجَانَةَ رَضِيَ اللَّهُ عَنْهُ، وَسَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ، وَغَيْرِهِمْ مِنْ صَحَابَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

400- ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ killed Marḥab the hero of the Jews. Zubayr رَضِيَ اللَّهُ عَنْهُ killed Yāsir, the brother of Marḥab, and more than half of Khaybar was conquered.

٤٠٠- قَتَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ مَرْحَبًا بَطْلَ يَهُودٍ، وَقَتَلَ الزُّبَيْرُ رَضِيَ اللَّهُ عَنْهُ يَاسِرًا أَحَا مَرْحَبٍ، وَفُتِحَتْ أَكْثَرُ مِنْ نِصْفِ خَيْبَرَ.

401- When the Jews of Khaybar were certain of destruction they surrendered. They wanted to negotiate with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for what remained of Khaybar and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ agreed to that.

٤٠١- فَلَمَّا أَيَقَنَ يَهُودُ خَيْبَرَ بِالْهَلَاكِ اسْتَسَلَمُوا، وَأَرَادُوا مُفَاوَصَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى مَا تَبَقِيَ مِنْ خَيْبَرَ، فَوَافَقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى ذَلِكَ.

402- The agreement concluded on the following:

٤٠٢- وَتَمَّ الْإِتِّفَاقُ عَلَى التَّالِي:

* Sparing the blood of those who were in the fortresses of Jews in Khaybar.

* حَقَّنَ دِمَاءَ مَنْ فِي حُصُونِ يَهُودِ خَيْبَرَ.

* Leaving their children to them.

* The Jews of Khaybar would leave their land.

* They could carry with them whatever they wanted except weapons.

403- When the Jews of Khaybar wanted to leave their land they asked the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to allow them some laborers to stay in Khaybar working as farmers and they would get to keep half of the fruits for one year.

404- The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ agreed to that because neither the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ nor his Companions had servants who could do that and the land of Khaybar was vast and wide and all of it was date-palm trees.

405- The Muslims became rich after the conquest of Khaybar. ‘Abdullāh ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا said, “We never ate our fill until we conquered Khaybar.” [Reported by al-Bukhārī].

406- Al-Imām al-Bukhārī reported from ‘Ā’ishah رَضِيَ اللهُ عَنْهَا who said, “When Khaybar was conquered we said, ‘Now we can eat our fill of dates.’”

That was due to the abundance of its date-palm trees.

* تَرَكَ الدَّرِيَّةَ لَهُمْ.

* يَخْرُجُ يَهُودُ خَيْبَرَ مِنْ أَرْضِهِمْ.

* يَحْمِلُونَ كُلَّ مَا أَرَادُوا إِلَّا السَّلَاحَ.

٤٠٣- فَلَمَّا أَرَادَ يَهُودُ خَيْبَرَ الْخُرُوجَ مِنْ أَرْضِهِمْ سَأَلُوا النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ يُفَرِّهُمُ فِي خَيْبَرَ أَجْرَاءَ يَعْمَلُونَ مَزَارِعِينَ، وَلَهُمْ نِصْفُ ثِمَارِهَا فِي السَّنَةِ.

٤٠٤- فَوَافَقَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى ذَلِكَ؛ لِأَنَّهُ لَمْ يَكُنْ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَلَا لِأَصْحَابِهِ غُلَمَانٌ يَقُومُونَ عَلَيْهَا، وَكَانَتْ أَرْضُ خَيْبَرَ شَاسِعَةً وَاسِعَةً وَكُلُّهَا نَخِيلٌ.

٤٠٥- وَاعْتَنَى الْمُسْلِمُونَ بِفَتْحِ خَيْبَرَ، قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: مَا شَبِعْنَا حَتَّى فَتَحْنَا خَيْبَرَ. [رَوَاهُ الْبُخَارِيُّ].

٤٠٦- وَرَوَى الْإِمَامُ الْبُخَارِيُّ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: لَمَّا فُتِحَتْ خَيْبَرَ قُلْنَا: الْآنَ نَشْبِعُ مِنَ التَّمْرِ.

وَذَلِكَ لِكَثْرَةِ نَخِيلِهَا.

قُدُومُ مُهَاجِرِي الْحَبَشَةِ

The Coming of the Migrants to Abyssinia

407- The emigrants to Abyssina, at the head of them Ja'far ibn Abī Tālib رَضِيَ اللَّهُ عَنْهُ, came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when he was in Khaybar and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ rejoiced at them.

٤٠٧- قَدِمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي خَيْبَرَ مُهَاجِرُو الْحَبَشَةِ وَعَلَى رَأْسِهِمْ جَعْفَرُ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، فَفَرِحَ بِهِمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

408- He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "I don't know which of the two I am happier about: the conquest of Khaybar or the coming of Ja'far." [Reported by al-Hākīm and it is a good ḥadīth with supporting narrations].

٤٠٨- وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا أَذْرِي بِأَيِّهِمَا أَنَا أَسْرُ بِنْتِجِ خَيْبَرَ أَمْ بِقُدُومِ جَعْفَرٍ». [رَوَاهُ الْحَاكِمُ وَهُوَ حَسَنٌ بِالشَّوَاهِدِ].

قُدُومُ الْأَشْعَرِيِّينَ

The Coming of the Ash'arī Tribe

409- The Ash'arī tribe came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while he was in Khaybar. They were thirty-five and Abū Mūsā al-Ash'arī رَضِيَ اللَّهُ عَنْهُ was among them.

٤٠٩- وَقَدِمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي خَيْبَرَ الْأَشْعَرِيُّونَ، وَكَانُوا خَمْسَةً وَثَلَاثِينَ، فِيهِمْ أَبُو مُوسَى الْأَشْعَرِيُّ رَضِيَ اللَّهُ عَنْهُ.

410- A day before the Ash'arī tribe came, Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to his Companions رَضِيَ اللَّهُ عَنْهُمْ, "A people will come to you tomorrow, they have the most gentle hearts towards Islām among you." [Reported by al-Imām Aḥmad with an authentic chain].

٤١٠- وَقَبْلَ قُدُومِ الْأَشْعَرِيِّينَ بِيَوْمٍ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَصْحَابِهِ رَضِيَ اللَّهُ عَنْهُمْ: «يَقْدَمُ عَلَيْكُمْ غَدًا أَقْوَامٌ هُمْ أَرْقُ قُلُوبًا لِلْإِسْلَامِ مِنْكُمْ». فَقَدِمَ الْأَشْعَرِيُّونَ. [رَوَاهُ الْإِمَامُ أَحْمَدُ بِإِسْنَادٍ صَحِيحٍ].

قُدُومُ قَبِيلَةِ دَوْسٍ

The Coming of the Daws Tribe

411- The Daws tribe came to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ while he was in Khaybar. Their head was at-Ṭufayl ibn ‘Amr ad-Ḍawsī رَضِيَ اللهُ عَنْهُ and the narrator of Islām, Abū Hurayrah رَضِيَ اللهُ عَنْهُ.

٤١١- وَقَدِمَ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي خَيْبَرَ قَبِيلَةُ دَوْسٍ عَلَى رَأْسِهِمُ الطُّفَيْلُ بْنُ عَمْرِو الدَّوْسِيُّ رَضِيَ اللهُ عَنْهُ، وَرَأَوِيَهُ الْإِسْلَامُ أَبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ.

زَوَاجُ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ صَفِيَّةَ رَضِيَ اللهُ عَنْهَا

The Marriage of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to Ṣafiyyah رَضِيَ اللهُ عَنْهَا

412- Ṣafiyyah bint Ḥuyayy ibn Akḥṭab رَضِيَ اللهُ عَنْهَا fell among the captives. That was before the surrender and treaty at Khaybar. Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ offered her Islām and she accepted.

٤١٢- وَقَعَتْ صَفِيَّةُ بِنْتُ حُيَّيِّ بْنِ أَخْطَبٍ رَضِيَ اللهُ عَنْهَا فِي السَّبْيِ، وَذَلِكَ قَبْلَ نُزُولِ خَيْبَرَ عَلَى الْإِسْتِسْلَامِ وَالصُّلْحِ، فَعَرَضَ عَلَيْهَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْإِسْلَامَ فَأَسْلَمَتْ.

413- When she accepted Islām, Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ freed her and married her. He made her dowry her freedom and she became one of the Mothers of the Believers.

٤١٣- فَلَمَّا أَسْلَمَتْ أَعْتَقَهَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَتَزَوَّجَهَا، وَجَعَلَ عِتَاقَهَا مَهْرَهَا، وَأَصْبَحَتْ مِنْ أُمَّهَاتِ الْمُؤْمِنِينَ.

أَمْرُ الشَّاةِ الْمَسْمُومَةِ

The Affair of the Poisoned Sheep

414- When Allāh's Messenger ﷺ finished with the affair of Khaybar, Zaynab bint al-Hārith, a Jewish woman, came to him with a grilled sheep that was poisoned.

415- Allāh's Messenger ﷺ said to his Companions once they had eaten from it, **“Raise your hands! It is poisoned!”** Bishr ibn al-Barā' ibn Ma'rūr رَضِيَ اللَّهُ عَنْهُ died from the poison.

416- Allāh's Messenger ﷺ said to Zaynab bint al-Hārith, **“Allāh will never give you power over me.”** [Reported by Muslim].

Then he ﷺ killed her for her killing of Bishr ibn al-Barā' ibn Ma'rūr رَضِيَ اللَّهُ عَنْهُ.

417- The Jews of Khaybar stayed in Khaybar working their farms for half the profits until the Caliphate of 'Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ when they killed one of the Muslims.

٤١٤- فَلَمَّا انْتَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَمْرِ خَيْبَرَ جَاءَتْهُ زَيْنَبُ بِنْتُ الْحَارِثِ الْيَهُودِيَّةُ بِشَاةٍ مَشْوِيَّةٍ مَسْمُومَةٍ.

٤١٥- فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَصْحَابِهِ وَقَدْ أَكَلُوا مِنْهَا: «ارْقِعُوا أَيْدِيكُمْ إِنَّهَا مَسْمُومَةٌ»، فَمَاتَ مِنَ السَّمِّ بِشْرُ بْنُ الْبَرَاءِ بْنِ مَعْرُورٍ رَضِيَ اللَّهُ عَنْهُمَا.

٤١٦- وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِزَيْنَبَ بِنْتِ الْحَارِثِ: «مَا كَانَ اللَّهُ لِيُسَلِّطَكَ عَلَيَّ».

[رَوَاهُ مُسْلِمٌ].

ثُمَّ قَتَلَهَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَتْلِهَا لِبِشْرِ بْنِ الْبَرَاءِ بْنِ مَعْرُورٍ رَضِيَ اللَّهُ عَنْهُمَا.

٤١٧- ظَلَّ يَهُودُ خَيْبَرَ فِي خَيْبَرَ يَعْمَلُونَ بَزْرَاعَتِهَا وَلَهُمْ نِصْفُ ثِمَارِهَا، إِلَى خِلَافَةِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، حَيْثُ قَتَلُوا أَحَدَ الْمُسْلِمِينَ.

418- ‘Umar رَضِيَ اللهُ عَنْهُ requested they hand over the killer but they refused. So ‘Umar رَضِيَ اللهُ عَنْهُ sent all of them out of peninsula to ash-Shām and purified the Arabian Peninsula from them.

٤١٨- فَطَلَبَ عُمَرُ رَضِيَ اللهُ عَنْهُ مِنْهُمْ الْقَاتِلَ فَرَفَضُوا، فَأَخْرَجَهُمْ عُمَرُ رَضِيَ اللهُ عَنْهُ مِنَ الْجَزِيرَةِ إِلَى الشَّامِ، وَطَهَّرَ جَزِيرَةَ الْعَرَبِ مِنْهُمْ.

419- Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ returned to al-Madīnah victorious. When the mountain of Uḥud appeared to him he said, “This is a mountain who loves us and we love it.” [Agreed upon].

٤١٩- رَجَعَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَدِينَةِ مَنْصُورًا، فَلَمَّا ظَهَرَ لَهُ جَبَلُ أُحُدٍ قَالَ: «هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ». [مُتَّفَقٌ عَلَيْهِ].

عَزْوَةُ دَاتِ الرِّقَاعِ

The Battle of Dhāt ar-Riqā'

420- The Battle of Dhāt ar-Riqā' (Patches) took place after the Battle of Khaybar. It was called that because they wrapped cloth around their feet because they did not have shoes.

٤٢٠- وَقَعَتْ عَزْوَةُ دَاتِ الرِّقَاعِ بَعْدَ عَزْوَةِ خَيْبَرَ، وَسُمِّيَتْ بِذَلِكَ لِأَنَّهُمْ لَفُّوا عَلَى أَرْجُلِهِمُ الْخِرْقَ لِأَنَّهُمْ لَمْ يَكُنْ عِنْدَهُمْ أَحْذِيَةٌ.

421- The reason for the battle was what reached Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that a party of Ghatafān wanted to attack al-Madīnah. Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went out to them with four hundred of his Companions.

٤٢١- وَسَبَبُ هَذِهِ الْعَزْوَةِ هُوَ مَا بَلَغَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّ جُمُوعًا مِنْ غَطَفَانَ أَرَادُوا عَزْوَةَ الْمَدِينَةِ، فَخَرَجَ إِلَيْهِمْ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي أَرْبَعِمِائَةٍ مِنْ أَصْحَابِهِ.

422- When Ghaṭafān heard that Allāh's Messenger ﷺ was coming to them they fled and dispersed everywhere.

٤٢٢- فَلَمَّا سَمِعَتْ غَطَفَانُ بِخُرُوجِ رَسُولِ اللَّهِ ﷺ إِلَيْهِمْ، هَرَبُوا مِنْ كُلِّ مَكَانٍ.

Allāh's Messenger ﷺ reached the place where they had gathered but no one was there.

وَصَلَ رَسُولُ اللَّهِ ﷺ إِلَى مَكَانٍ تَجَمُّعِهِمْ وَإِذَا هُوَ لَيْسَ بِهِ أَحَدٌ.

423- Allāh's Messenger ﷺ prayed Ṣalāt-ul-Khawf at Dhāt ar-Riqā'. Then Allāh's Messenger ﷺ returned to al-Madīnah.

٤٢٣- صَلَّى رَسُولُ اللَّهِ ﷺ فِي غَزْوَةِ ذَاتِ الرَّقَاعِ صَلَاةَ الْخَوْفِ، ثُمَّ رَجَعَ رَسُولُ اللَّهِ ﷺ إِلَى الْمَدِينَةِ.

عُمْرَةُ الْقَضَاءِ

The 'Umrah of Fulfillment

424- In Dhul-Qa'dah in the seventh year of hijrah, Allāh's Messenger ﷺ went out to 'Umrah as was stated in the articles of the Treaty of al-Ḥudaybiyah and an entire year had passed since the Treaty of al-Ḥudaybiyah.

٤٢٤- فِي ذِي الْقَعْدَةِ مِنَ السَّنَةِ السَّابِعَةِ لِلْهِجْرَةِ خَرَجَ رَسُولُ اللَّهِ ﷺ لِلْعُمْرَةِ، كَمَا وَقَعَ فِي بُنُودِ صُلْحِ الْحُدَيْبِيَّةِ، وَقَدْ مَضَى عَامٌ كَامِلٌ عَلَى صُلْحِ الْحُدَيْبِيَّةِ.

425- This 'umrah was called the 'Umrah of Fulfillment because Allāh's Messenger ﷺ decided with Quraysh in the Treaty of al-Ḥudaybiyah to perform 'umrah the next year.

٤٢٥- سُمِّيَتْ هَذِهِ الْعُمْرَةُ عُمْرَةَ الْقَضَاءِ وَالْقَضِيَّةِ؛ لِأَنَّ رَسُولَ اللَّهِ ﷺ قَاضَى قُرَيْشًا فِي صُلْحِ الْحُدَيْبِيَّةِ عَلَى آدَاءِ الْعُمْرَةِ فِي الْعَامِ الْقَادِمِ.

426- Allāh's Messenger ﷺ went out with those one thousand and four hundred of his Companions who had witnessed al-Ḥudaybiyah except those who died رَضِيَ اللَّهُ عَنْهُمْ.

٤٢٦- خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ مِنْ أَصْحَابِهِ مَنْ شَهِدَ الْحُدَيْبِيَّةَ أَلْفٌ وَأَرْبَعِمِائَةٍ إِلَّا مَنْ مَاتَ مِنْهُمْ رَضِيَ اللَّهُ عَنْهُمْ.

427- Allāh's Messenger ﷺ brought sixty she-camels with him and he took weapons with him out of fear of betrayal from the Quraysh. He headed toward the mīqāt of Dhul-Ḥulayfah which is the mīqāt of the people of al-Madīnah.

٤٢٧- سَاقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِتِّينَ نَاقَةً، وَحَمَلَ مَعَهُ السَّلَاحَ خَوْفًا مِنْ عَدْرِ قُرَيْشٍ، وَتَوَجَّهَ إِلَى مَيْقَاتِ ذِي الْحُلَيْفَةِ وَهُوَ مَيْقَاتُ أَهْلِ الْمَدِينَةِ.

428- Allāh's Messenger ﷺ and those with him donned ihrām, then he took off to Makkah reciting the talbiyah and his Companions were reciting the talbiyah.

٤٢٨- أَحْرَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ مَعَهُ بِالْعُمْرَةِ، ثُمَّ انْطَلَقَ إِلَى مَكَّةَ، وَهُوَ يُلَبِّي، وَمَعَهُ أَصْحَابُهُ يُلَبُّونَ.

429- Allāh's Messenger ﷺ reached Makkah and entered al-Masjid al-Ḥarām from the gate of Banū Shaybah – after having been separated from Makkah for seven years. Therefore, he ﷺ was joyous with this 'umrah.

٤٢٩- وَصَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى مَكَّةَ، وَدَخَلَ الْمَسْجِدَ الْحَرَامَ مِنْ بَابِ بَنِي شَيْبَةَ - بَعْدَ فِرَاقِ لِمَكَّةَ دَامَ سَبْعَ سَنَوَاتٍ - فَكَانَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرِحًا بِهَذِهِ الْعُمْرَةِ.

430- Allāh's Messenger ﷺ touched the corner with his staff, let down his thawb from his right arm and he circumambulated the House seven times. When he finished circumambulating, he prayed two rak'ahs behind the station of Ibrāhīm.

٤٣٠- اسْتَلَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرُّكْنَ بِمِخْجَنِهِ وَاصْطَبَعَ بِثَوْبِهِ ثُمَّ طَافَ بِالْبَيْتِ سَبْعَةَ أَشْوَاطٍ، فَلَمَّا فَرَغَ مِنْ طَوَافِهِ صَلَّى خَلْفَ مَقَامِ إِبْرَاهِيمَ رَكَعَتَيْنِ.

431- Then Allāh’s Messenger **صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ** and those with him went to the place of sa’iy and went quickly between aṣ-Ṣafā and al-Marwah on his animal. Then Allāh’s Messenger **صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ** called for his sacrificial animal and slaughtered it.

432- Then Allāh’s Messenger **صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ** shaved his noble head; Ma’mar ibn ‘Abdullāh al-‘Adawīy **رَضِيَ اللّٰهُ عَنْهُ** shaved it for him. Likewise, his Companions shaved theirs.

433- Allāh’s Messenger **صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ** and his Companions stayed in Makkah for three days as in the articles of the Treaty of al-Ḥudaybiyah but the Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ** did not enter the Ka’bah due to the presence of idols and pictures in it as stated by al-Imām an-Nawawī.

Al-Ḥāfidh said in *al-Fath*, “It is possible that entering the House was not in the conditions on the day they made the Treaty of al-Ḥudaybiyah and if he **صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ** wanted to enter they would have prevented him.”

٤٣١- ثُمَّ ذَهَبَ رَسُولُ اللّٰهِ **صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ** وَمَعَهُ أَصْحَابُهُ إِلَى الْمَسْعَى، فَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ عَلَى رَاحِلَتَيْهِ، ثُمَّ دَعَا رَسُولُ اللّٰهِ **صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ** بِهَدْيِهِ فَنَحَرَهُ.

٤٣٢- ثُمَّ حَلَقَ رَسُولُ اللّٰهِ **صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ** رَأْسَهُ الشَّرِيفَ، حَلَقَهُ مَعْمَرُ بْنُ عَبْدِ اللّٰهِ الْعَدَوِيُّ **رَضِيَ اللّٰهُ عَنْهُ** وَكَذَلِكَ فَعَلَ أَصْحَابُهُ.

٤٣٣- مَكَثَ رَسُولُ اللّٰهِ **صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ** وَأَصْحَابُهُ فِي مَكَّةَ ثَلَاثَةَ أَيَّامٍ كَمَا فِي بُؤُدِ صَلْحِ الْحُدَيْبِيَّةِ، وَلَمْ يَدْخُلِ النَّبِيُّ **صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ** الْكَعْبَةَ لِوُجُودِ الْأَصْنَامِ وَالصُّوَرِ فِيهَا، كَمَا قَالَ الْإِمَامُ النَّوَوِيُّ.

وَقَالَ الْحَافِظُ فِي الْفَتْحِ: وَيُحْتَمَلُ أَنْ يَكُونَ دُخُولُ الْبَيْتِ لَمْ يَقَعْ فِي الشَّرْطِ يَوْمَ صَلْحِ الْحُدَيْبِيَّةِ، فَلَوْ أَرَادَ **صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ** دُخُولَهُ لَمَنْعُوهُ.

434- Allāh's Messenger ﷺ and his Companions left Makkah after staying there three days. When Allāh's Messenger ﷺ reached the area of Sarif he stayed there.

٤٣٤- وَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ مِنْ مَكَّةَ بَعْدَ أَنْ أَقَامُوا فِيهَا ثَلَاثَةَ أَيَّامٍ، فَلَمَّا وَصَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى مِنْطَقَةِ سَرِفٍ أَقَامَ بِهَا.

زَوَاجُ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ مَيْمُونَةَ رَضِيَ اللَّهُ عَنْهَا

The Marriage of the Messenger ﷺ to Maymūnah رَضِيَ اللَّهُ عَنْهَا

435- Allāh's Messenger ﷺ married Umm al-Mu'minūn Maymūnah bint al-Hāriṭh رَضِيَ اللَّهُ عَنْهَا in the area of Sarif. She is the last one Allāh's Messenger ﷺ married. She رَضِيَ اللَّهُ عَنْهَا died in the fifty-first year of hijrah.

٤٣٥- وَتَزَوَّجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمَّ الْمُؤْمِنِينَ مَيْمُونَةَ بِنْتَ الْحَارِثِ رَضِيَ اللَّهُ عَنْهَا فِي مِنْطَقَةِ سَرِفٍ، وَهِيَ آخِرُ مَنْ تَزَوَّجَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَتُوفِّيَتْ رَضِيَ اللَّهُ عَنْهَا سَنَةَ إِحْدَى وَخَمْسِينَ لِلْهِجْرَةِ.

وَفَاةُ زَيْنَبَ رَضِيَ اللَّهُ عَنْهَا بِنْتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Death of Zaynab رَضِيَ اللَّهُ عَنْهَا, the Daughter of the Prophet ﷺ

436- In the beginning of the eighth year of hijrah, Zaynab, the daughter of the Prophet ﷺ, passed away. She was the oldest daughter of the Prophet ﷺ and she was buried in al-Baqi'.

٤٣٦- فِي أَوَائِلِ السَّنَةِ الثَّامِنَةِ لِلْهِجْرَةِ تُوفِّيَتْ زَيْنَبُ بِنْتُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهِيَ أَكْبَرُ بَنَاتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَدُفِنَتْ بِالْبَقِيْعِ.

إِسْلَامُ خَالِدٍ وَعَمْرٍو وَعُثْمَانَ رَضِيَ اللَّهُ عَنْهُمْ

The Islām of Khālid, ‘Amr and ‘Uthmān رَضِيَ اللَّهُ عَنْهُمْ

437- In Ṣafar of the eighth year of hijrah, there came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while he was in al-Madīnah:

- 1- Khālid ibn al-Walīd,
 - 2- ‘Amr ibn al-‘Āṣ,
 - 3- and ‘Uthmān ibn Ṭalḥah
- as Muslims رَضِيَ اللَّهُ عَنْهُمْ.

438- The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was extremely delighted with them and said, “Makkah threw out its own children.”

٤٣٧- فِي صَفَرٍ مِنَ السَّنَةِ الثَّامِنَةِ لِلْهِجْرَةِ قَدِمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الْمَدِينَةِ:

- ١- خَالِدُ بْنُ الْوَلِيدِ.
 - ٢- وَعَمْرُو بْنُ الْعَاصِ.
 - ٣- وَعُثْمَانُ بْنُ طَلْحَةَ.
- مُسْلِمِينَ رَضِيَ اللَّهُ عَنْهُمْ.

٤٣٨- فَفَرِحَ بِهِمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَحًا عَظِيمًا، وَقَالَ: «رَمَتْكُمْ مَكَّةُ بِأَفْلَادِهَا».

عَزْوَةُ مُؤْتَةَ

The Battle of Mu'tah

439- In Jumādā al-Ūlā in the eighth year of hijrah, the great Battle of Mu'tah took place between the Muslims and the Ghasāsīnah. It was called a ‘battle’ even though the Prophet did not witness it himself because Allāh disclosed events of the battle to His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while he was in al-Madīnah. The cause of the battle was the killing of the messenger of Allāh’s Messenger رَضِيَ اللَّهُ عَنْهُ, al-Hārith ibn ‘Umayr رَضِيَ اللَّهُ عَنْهُ.

٤٣٩- فِي جُمَادَى الْأُولَى مِنَ السَّنَةِ الثَّامِنَةِ لِلْهِجْرَةِ وَقَعَتْ عَزْوَةُ مُؤْتَةَ الْعَظِيمَةُ، بَيْنَ الْمُسْلِمِينَ وَالْغَسَاسِنَةِ، وَسُمِّيَتْ عَزْوَةً مَعَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَشْهَدْهَا بِنَفْسِهِ؛ لِأَنَّ اللَّهَ كَشَفَ لِنَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْدَاثَ الْعَزْوَةِ وَهُوَ فِي الْمَدِينَةِ، وَكَانَ سَبَبُهَا قَتْلَ رَسُولِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَارِثِ بْنِ عُمَيْرٍ رَضِيَ اللَّهُ عَنْهُ.

440- Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had sent him with a letter to the King of Basrā in ash-Shām. He was intercepted by Sharahbīl ibn 'Amr al-Ghassānī who killed him when he found out he was a Muslim.

٤٤٠- وَكَانَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعَثَهُ بِكِتَابٍ إِلَى مَلِكِ بَصْرَى فِي الشَّامِ، فَعَرَضَ لَهُ شَرْحِبِيلُ بْنُ عَمْرِو الغَسَّانِيُّ فَقَتَلَهُ لَمَّا عَلِمَ أَنَّهُ مُسْلِمٌ.

441- Killing ambassadors and messengers is one of the most abominable crimes. It was the custom to not kill them or interfere with them.

٤٤١- وَقَتْلُ السُّفَرَاءِ وَالرُّسُلِ مِنْ أَشْنَعِ الجَرَائِمِ، فَقَدْ جَرَتِ العَادَةُ وَالْعُرْفُ بِعَدَمِ قَتْلِهِمْ أَوْ التَّعَرُّضِ لَهُمْ.

442- Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ordered the people to prepare for fighting the Ghasāsinah. Three thousand soldiers gathered for Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This was the largest Islāmic army since he was sent as a Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

٤٤٢- أَمَرَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ النَّاسَ بِالتَّجَهُّزِ لِقِتَالِ الغَسَّاسِيَّةِ، فَتَجَمَّعَ لِرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةُ آلافٍ مُقَاتِلٍ، وَهُوَ أَكْبَرُ جَيْشٍ إِسْلَامِيٍّ مُنْذُ بَعَثْتِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

443- Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ commanded Zayd ibn Hārithah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to lead this army. If he was killed then Ja'far ibn Abī Ṭālib صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. If Ja'far was killed then 'Abdullāh ibn Rawāḥah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ produced a white flag and gave it to Zayd ibn Hārithah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

٤٤٣- أَمَرَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلِيَّ هَذَا الجَيْشِ مَوْلَاهُ زَيْدَ بْنَ حَارِثَةَ رَضِيَ اللهُ عَنْهُ، فَإِنْ قُتِلَ فَجَعْفَرُ بْنُ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ، فَإِنْ قُتِلَ جَعْفَرُ، فَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ رَضِيَ اللهُ عَنْهُ، وَعَقَدَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَوَاءً أبيضَ، وَدَفَعَهُ إِلَى زَيْدِ بْنِ حَارِثَةَ رَضِيَ اللهُ عَنْهُ.

444- Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ participated in this battle. It was the first battle that he participated with the Muslims since he accepted Islām.

٤٤٤- وَفِي هَذِهِ العَزْوَةِ يُشَارِكُ خَالِدُ بْنُ الْوَلِيدِ رَضِيَ اللهُ عَنْهُ، وَهِيَ أَوَّلُ مَعْرَكَةٍ يُشَارِكُ فِيهَا مَعَ الْمُسْلِمِينَ مُنْذُ إِسْلَامِهِ.

445- This army of three thousand Muslims reached the area of Ma'an. The news reached them that the size of the army of Ghasāsinah was two hundred thousand with the help of Rome.

٤٤٥- وَصَلَ جَيْشُ الْمُسْلِمِينَ الْبَالِغُ ثَلَاثَةَ
آلَافٍ إِلَى مِنْطَقَةِ مَعَانٍ، فَبَلَغَهُمْ خَبْرُ عَدَدِ
جَيْشِ الْغَسَّاسِيَةِ مِائَتِي أَلْفٍ بِمُسَاعَدَةِ
الرُّومِ.

446- The Muslims never imagined an encounter like this encounter with this violent army that they were surprised with. At the same time, the abundant number of enemies did not scare them.

٤٤٦- وَلَمْ يَكُنِ الْمُسْلِمُونَ أَدْخَلُوا فِي
حِسَابِهِمْ لِقَاءَ مِثْلِ لِقَاءِ هَذَا الْجَيْشِ
الْعَرْمَرَمِ الَّذِي فُوجِئُوا بِهِ، وَمَعَ ذَلِكَ لَمْ
يُخَفِّهُمُ كَثْرَةُ عَدُوِّهِمْ.

447- Zayd رَضِيَ اللَّهُ عَنْهُ divided his army: the right flank which he placed Qutbah ibn Qatadah رَضِيَ اللَّهُ عَنْهُ in charge of and the left flank which he placed 'Ubadah ibn Mālik al-Anṣārī رَضِيَ اللَّهُ عَنْهُ over it.

٤٤٧- قَسَمَ زَيْدٌ رَضِيَ اللَّهُ عَنْهُ جَيْشَهُ: الْمِيْمَنَةَ
جَعَلَ عَلَيْهَا: فُطْبَةَ بَنِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ،
وَالْمَيْسِرَةَ جَعَلَ عَلَيْهَا: عُبَايَةَ بَنِي مَالِكِ
الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ.

448- The army of the Muslims moved to the area of Mu'tah. The two armies met, three thousand soldiers facing two hundred thousand soldiers.

٤٤٨- تَحَرَّكَ جَيْشُ الْمُسْلِمِينَ إِلَى مِنْطَقَةِ
مُوتَةَ، وَالتَقَى الْجَيْشَانِ، ثَلَاثَةُ آلَافٍ مُقَاتِلٍ،
يُوجِهُونَ مِئَتِي أَلْفٍ مُقَاتِلٍ.

449- The bitter fighting began, and the bravery of the Companions رَضِيَ اللَّهُ عَنْهُمْ emerged and the enemies became disconcerted.

٤٤٩- وَبَدَأَ الْقِتَالُ الْمَرِيرُ، ظَهَرَتْ فِيهَا
بُطُولَاتٌ عَظِيمَةٌ لِلصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ
حَيَّرَتِ الْأَعْدَاءَ.

450- Zayd ibn Hārithah رَضِيَ اللَّهُ عَنْهُ took the flag and began fighting the disbelievers with extreme voracity and rare courage. The Muslims were with him until he was killed رَضِيَ اللَّهُ عَنْهُ.

٤٥٠- أَخَذَ الرَّايَةَ زَيْدُ بْنُ حَارِثَةَ رَضِيَ اللَّهُ عَنْهُ، وَجَعَلَ يُقَاتِلُ الْكُفَّارَ بِضَرَاوَةٍ بِالْيَعَةِ، وَبَسَالَةٍ نَادِرَةٍ، وَالْمُسْلِمُونَ مَعَهُ، حَتَّى قُتِلَ رَضِيَ اللَّهُ عَنْهُ.

451- When Zayd was killed, Ja'far ibn Abī Tālib رَضِيَ اللَّهُ عَنْهُ took the flag and began fighting a great fight, unlike any other, until he was killed.

٤٥١- فَلَمَّا قُتِلَ زَيْدٌ أَخَذَ الرَّايَةَ جَعْفَرُ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، وَأَخَذَ يُقَاتِلُ قِتَالًا عَظِيمًا لَيْسَ لَهُ مِثْلٌ حَتَّى قُتِلَ.

452- When Ja'far رَضِيَ اللَّهُ عَنْهُ was killed, 'Abdullāh ibn Rawāḥah رَضِيَ اللَّهُ عَنْهُ took the flag. He came forward on his horse fighting the disbelievers until he was killed.

٤٥٢- فَلَمَّا قُتِلَ جَعْفَرُ رَضِيَ اللَّهُ عَنْهُ أَخَذَ الرَّايَةَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ رَضِيَ اللَّهُ عَنْهُ، وَتَقَدَّمَ بِهَا وَهُوَ عَلَى فَرَسِهِ يُقَاتِلُ الْكُفَّارَ حَتَّى قُتِلَ.

453- Allāh disclosed the events of the battle to His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while he was in al-Madīnah. When the leaders were killed Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "It would not make them happy to be here with us." [Reported by al-Bukhārī].

٤٥٣- وَقَدْ كَشَفَ اللَّهُ أَحْدَاثَ الْمَعْرَكَةِ لِنَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الْمَدِينَةِ، فَلَمَّا قُتِلَ قَادَةُ مُؤْتَةٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا يَسُرُّهُمْ أَنَّهُمْ عِنْدَنَا». [رَوَاهُ الْبُخَارِيُّ].

454- Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that due to the bliss which they were in after they were martyred رَضِيَ اللَّهُ عَنْهُمْ.

٤٥٤- قَالَ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلنَّعِيمِ الَّذِي هُمْ فِيهِ بَعْدَ اسْتِشْهَادِهِمْ رَضِيَ اللَّهُ عَنْهُمْ.

455- When ‘Abdullāh ibn Rawāḥah رَضِيَ اللَّهُ عَنْهُ was killed the flag fell and Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not appoint anyone after him. So Thābit ibn Aqram carried the flag رَضِيَ اللَّهُ عَنْهُ.

٤٥٥- فَلَمَّا قُتِلَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ رَضِيَ اللَّهُ عَنْهُ سَقَطَتِ الرَّايَةُ، وَلَمْ يُكَلِّفْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَدًا بِحَمْلِهَا بَعْدَهُ، فَتَقَدَّمَ ثَابِتُ بْنُ أَقْرَمَ رَضِيَ اللَّهُ عَنْهُ وَحَمَلَ الرَّايَةَ.

456- The Muslims gathered around him; among them was Khālid ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ. Thābit gave the flag to Khālid and he carried it.

٤٥٦- فَاجْتَمَعَ الْمُسْلِمُونَ حَوْلَهُ، وَمِنْ بَيْنِهِمْ خَالِدُ بْنُ الْوَالِدِ رَضِيَ اللَّهُ عَنْهُ، فَدَفَعَ ثَابِتُ الرَّايَةَ لِحَالِدٍ، فَحَمَلَهَا.

457- When Khālid رَضِيَ اللَّهُ عَنْهُ took the flag, Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to his Companions in al-Madīnah, “A sword from the swords of Allāh took the flag.” [Reported by al-Bukhārī].

٤٥٧- فَلَمَّا أَخَذَ خَالِدٌ رَضِيَ اللَّهُ عَنْهُ الرَّايَةَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَصْحَابِهِ وَهُوَ فِي الْمَدِينَةِ: «أَخَذَ الرَّايَةَ سَيْفٌ مِنْ سِوْفِ اللَّهِ». [رَوَاهُ الْبُخَارِيُّ].

458- Khālid رَضِيَ اللَّهُ عَنْهُ was able to organize his army and to hold their ground in front of this flood of enemies and they were able to push back against the disbelievers.

٤٥٨- اسْتَطَاعَ خَالِدٌ رَضِيَ اللَّهُ عَنْهُ أَنْ يُرْتَّبَ جَيْشَهُ، وَيَثْبُتَ أَمَامَ هَذَا الطُّوفَانِ مِنَ الْأَعْدَاءِ، وَيَبْدَأَ الْهُجُومَ عَلَى الْكُفَّارِ.

459- Then he was able to save the army of the Muslims and withdraw without any casualties and return to al-Madīnah.

٤٥٩- ثُمَّ إِنَّهُ اسْتَطَاعَ أَنْ يَحْفَظَ جَيْشَ الْمُسْلِمِينَ، وَيَنْسَحِبَ بِدُونِ خَسَائِرٍ، وَرَجَعَ إِلَى الْمَدِينَةِ.

حَدِيثٌ ضَعِيفٌ

A Weak Hadīth

460- The ḥadīth, “It is not a retreat but an attack, if Allāh wills.” Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ supposedly said it to the army of Mu’tah when they withdrew from the battle.

It was reported by Ibn Ishāq in *as-Sīrah* with a weak chain. Al-Hāfidh Ibn Kathīr said, “The Companion is missing from the chain and it has some strangeness in it.”

461- Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would visit the family of Ja’far after Ja’far رَضِيَ اللهُ عَنْهُ was martyred in Mu’tah and he said to his family, “Prepare food for the family of Ja’far. Indeed, there has come to them what preoccupies them.” [Reported by Ibn Mājah with a good chain].

٤٦٠- حَدِيثٌ: «لَيْسُوا بِالْفِرَارِ وَلَكِنَّهُمْ الْكُرَارُ إِنْ شَاءَ اللَّهُ»، قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِحَيْشِ مُؤْتَةَ لَمَّا أُنْسَحَبَ مِنَ الْمَعْرَكَةِ.

وَأَخْرَجَهُ ابْنُ إِسْحَاقَ فِي السِّيَرَةِ بِإِسْنَادٍ ضَعِيفٍ، قَالَ الْحَافِظُ ابْنُ كَثِيرٍ: هَذَا مُرْسَلٌ وَفِيهِ غَرَابَةٌ.

٤٦١- وَكَانَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَتَفَقَّدُ آلَ جَعْفَرٍ بَعْدَ اسْتِشْهَادِ جَعْفَرٍ رَضِيَ اللهُ عَنْهُ فِي مُؤْتَةَ، فَقَالَ لِأَهْلِيهِ: «إِصْنَعُوا لِآلِ جَعْفَرٍ طَعَامًا فَقَدْ أَتَاهُمْ مَا يَشْغَلُهُمْ». [رَوَاهُ ابْنُ مَاجَةَ وَإِسْنَادُهُ حَسَنٌ].

سَرِيَّةٌ ذَاتِ السَّلَاسِلِ

The Expedition of Dhāt as-Salāsīl

462- In Jumādā al-Ākhirah of the eighth year of hijrah, Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to ‘Amr ibn al-Āṣ رَضِيَ اللهُ عَنْهُ, “I want to send you with an army and Allāh will protect you from harm and bestow spoils upon you.”

٤٦٢- فِي جُمَادَى الْآخِرَةِ مِنَ السَّنَةِ الثَّامِنَةِ لِلْهِجْرَةِ قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِعَمْرٍو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُ: «إِنِّي أُرِيدُ أَنْ أَبْعَثَكَ عَلَى جَيْشٍ، فَيَسَلِّمَكَ اللَّهُ وَيُعْزِمَكَ».

463- ‘Amr said, “O Allāh’s Messenger! I did not accept Islām desiring money. I only accepted Islām desiring to fight in the way of Allāh and to be with you.”

464- Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “O ‘Amr! How wonderful is righteous wealth for a righteous man.” Then Allāh’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent him on the Expedition of Dhāt as-Salāsil along with three hundred soldiers.

465- ‘Amr went out with those with him, and the target was a group of the Quḍā’ah tribe who had gathered to attack al-Madīnah. ‘Amr surprised them and inflicted heavy losses on them.

466- He returned to al-Madīnah victorious, and none of the Muslims were killed or wounded in the expedition of Dhāt as-Salāsil, so the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was extremely happy with them.

٤٦٣- فَقَالَ عَمْرُو: يَا رَسُولَ اللَّهِ إِنِّي لَمْ أُسَلِّمْ رَغْبَةً فِي الْمَالِ، وَإِنَّمَا أُسَلِّمْتُ رَغْبَةً فِي الْجِهَادِ، وَالْكَيْفُونَةَ مَعَكَ.

٤٦٤- فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَا عَمْرُو نِعَمَ الْمَالِ الصَّالِحِ لِلرَّجُلِ الصَّالِحِ»، ثُمَّ بَعَثَهُ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي سَرِيَّةِ ذَاتِ السَّلَاسِلِ وَمَعَهُ ثَلَاثِمِائَةَ مُقَاتِلٍ.

٤٦٥- خَرَجَ عَمْرُو بِمَنْ مَعَهُ، وَالْهَدَفُ جَمْعٌ لِقَبِيلَةِ قُضَاعَةَ تَجَمَّعُوا لِعِزْوِ الْمَدِينَةِ، فَبَاغَتْهُمْ عَمْرُو وَكَبَدَهُمْ خَسَائِرَ فَادِحَةً.

٤٦٦- وَرَجَعَ إِلَى الْمَدِينَةِ مُنْتَصِرًا، وَلَمْ يُقْتَلْ أَوْ يُجْرَحَ أَحَدٌ مِنَ الْمُسْلِمِينَ فِي سَرِيَّةِ ذَاتِ السَّلَاسِلِ فَفَرِحَ بِهِمُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَرَحًا عَظِيمًا.

سَرِيَّةُ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ

The Expedition of Abū Qatādah رَضِيَ اللَّهُ عَنْهُ

467- In Sha'bān of the eighth year of the hijrah, Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent Abū Qatādah al-Hārith ibn Rib'iyy رَضِيَ اللَّهُ عَنْهُ on a military expedition. The target was a mobilization of the Ghaṭafān tribe who wanted to invade al-Madīnah.

٤٦٧- فِي شَعْبَانَ مِنَ السَّنَةِ الثَّامِنَةِ لِلْهِجْرَةِ بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَا قَتَادَةَ الْحَارِثَ بْنَ رَبِيعِي رَضِيَ اللَّهُ عَنْهُ فِي سَرِيَّةٍ، وَالْهَدَفُ حَشْدٌ لِقَبِيلَةِ غَطَفَانَ يُرِيدُ غَزْوَ الْمَدِينَةِ.

468- Abū Qatādah رَضِيَ اللَّهُ عَنْهُ and those with him were able to surprise the assembly of the Ghaṭafān tribe, kill some of them and take some of them captive while others fled.

٤٦٨- فَاسْتَطَاعَ أَبُو قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ وَمَنْ مَعَهُ أَنْ يُبَاغِتُوا حَشْدَ قَبِيلَةِ غَطَفَانَ، وَيَقْتُلُوا مِنْهُمْ وَيَسْبُوا مِنْهُمْ، وَقَرَّ بَعْضُهُمْ.

غَزْوَةُ فَتْحِ مَكَّةَ

The Battle of the Conquest of Makkah

469- On the tenth of Ramaḍān in the eighth year of the hijrah, the greatest conquest took place, the conquest of Makkah. It was a memorable day, through which Allāh honored His Religion and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

٤٦٩- فِي الْعَاشِرِ مِنْ رَمَضَانَ مِنَ السَّنَةِ الثَّامِنَةِ لِلْهِجْرَةِ وَقَعَ الْفَتْحُ الْأَعْظَمُ فَتَحُ مَكَّةَ، وَكَانَ يَوْمًا مَشْهُودًا، أَعَزَّ اللَّهُ بِهِ دِينَهُ وَرَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

470- The reason for this great conquest was the treachery of Banū Bakr and Quraysh against the tribe of Khuzā'ah, which had joined the alliance of the Prophet ﷺ on the day of al-Hudaybiyyah. They killed twenty men from among them.

471- 'Amr ibn Sālim al-Khuzā'ī رضي الله عنه traveled until he came to the Prophet ﷺ in al-Madīnah. He went to him while he was in the masjid and told him the full story of the treachery.

472- The Messenger of Allāh ﷺ said: "You have been aided, O 'Amr ibn Sālim." Then a delegation from Khuzā'ah came to the Messenger of Allāh ﷺ and they informed the Messenger of Allāh ﷺ of the news.

473- The Quraysh were afraid of this treachery, and sent Abū Sufyān to renew the peace treaty with the Messenger of Allāh ﷺ. However, he did not get anything from the Prophet ﷺ and Abū Sufyān returned to Makkah disappointed.

٤٧٠- وَكَانَ سَبَبَ هَذَا الْفَتْحِ الْعَظِيمِ هُوَ عَدْرَ بَنِي بَكْرٍ وَقُرَيْشٍ بِقَبِيلَةِ خُرَاعَةَ الَّتِي دَخَلَتْ فِي حَلْفِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْحُدَيْبِيَّةِ، فَقَتَلُوا مِنْهُمْ عَشْرِينَ رَجُلًا.

٤٧١- خَرَجَ عَمْرُو بْنُ سَالِمٍ الْخُرَاعِيُّ رَضِيَ اللَّهُ عَنْهُ حَتَّى قَدِمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ، فَوَقَفَ عَلَيْهِ وَهُوَ فِي الْمَسْجِدِ، وَأَخْبَرَهُ خَبَرَ الْعُدْرِ كَامِلًا.

٤٧٢- فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «نُصِرْتَ يَا عَمْرُو بْنُ سَالِمٍ»، ثُمَّ قَدِمَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفَدَّ مِنْ خُرَاعَةَ، وَأَخْبَرُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْخَبَرَ.

٤٧٣- خَافَتْ قُرَيْشٌ مِنْ هَذَا الْعُدْرِ، وَأَرْسَلَتْ أَبَا سُفْيَانَ لِيُجَدِّدَ الصُّلْحَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمْ يَخْرُجْ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِثَمَنِ، وَرَجَعَ أَبُو سُفْيَانَ إِلَى مَكَّةَ خَائِبًا.

474- The Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ prepared for the great conquest and asked his Lord to conceal the news of it from the Quraysh, saying: “O Allāh! Take away the eyes and the news from the Quraysh.”

475- The Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ordered his Companions to go out, and he sent for all the Muslim tribes to prepare to go out with him.

476- Ten thousand gathered for the Prophet, and it was the greatest army that was gathered for the Muslims since he was sent as a Prophet. He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left al-Madīnah on the 10th day of Ramaḍān in the 8th year of hijrah.

477- On his way to Makkah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, his paternal cousin Abū Sufyān ibn al-Ḥārith met him along with another paternal cousin of his – ‘Abdullāh ibn Abī Umayyah ibn al-Mughīrah – as Muslims.

478- The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ continued his way to Makkah while he was fasting, and those with him were fasting. The Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ poured water on his head and face due to extreme thirst.

٤٧٤- تَهَيَّأَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِلْفَتْحِ الْعَظِيمِ، وَسَأَلَ رَبَّهُ أَنْ يُعْيِي عَنِ قُرَيْشِ خَبْرَهُ، فَقَالَ: «اللَّهُمَّ خُذِ الْعُيُونَ وَالْأَخْبَارَ عَنِ قُرَيْشٍ».

٤٧٥- وَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَصْحَابَهُ لِلْخُرُوجِ، وَأَرْسَلَ إِلَى كُلِّ الْقَبَائِلِ الْمُسْلِمَةِ أَنْ يَتَجَهَّزُوا لِلْخُرُوجِ مَعَهُ.

٤٧٦- تَجَمَّعَ لِلنَّبِيِّ عَشْرَةُ آلَافٍ، وَهُوَ أَكْبَرُ جَيْشٍ يَتَجَمَّعُ لِلْمُسْلِمِينَ مِنْ بَعْتِهِ، وَكَانَ خُرُوجُهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمَدِينَةِ فِي الْيَوْمِ الْعَاشِرِ مِنْ رَمَضَانَ مِنَ السَّنَةِ الثَّامِنَةِ لِلْهِجْرَةِ.

٤٧٧- فِي طَرِيقِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى مَكَّةَ لَقِيَهُ ابْنُ عَمِّهِ أَبُو سُفْيَانَ بْنِ الْحَارِثِ، وَابْنُ عَمَّتِهِ عَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ بْنِ الْمُغِيرَةَ مُسْلِمِينَ.

٤٧٨- وَاصَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ طَرِيقَهُ إِلَى مَكَّةَ وَهُوَ صَائِمٌ، وَالثَّاسُ مَعَهُ صِيَامٌ، وَقَدْ صَبَّ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْمَاءَ عَلَى رَأْسِهِ وَوَجْهِهِ مِنْ شِدَّةِ الْعَطَشِ.

479- When Allāh’s Messenger ﷺ reached al-Kadīd which is a body of water between ‘Uṣfān and Qudayd, he said to his Companions, “You are close to your enemy and breaking fast will make you stronger.” [Reported by Muslim].

٤٧٩- فَلَمَّا بَلَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْكَدِيدَ وَهُوَ مَاءٌ بَيْنَ عُسْفَانَ وَقُدَيْدٍ، قَالَ لِأَصْحَابِهِ: «إِنَّكُمْ قَدْ دَنَوْتُمْ مِنْ عَدُوِّكُمْ وَالْفِطْرُ أَقْوَى لَكُمْ». [رَوَاهُ مُسْلِمٌ].

480- So Allāh’s Messenger ﷺ broke fast and so did the people as it was a concession. Then Allāh’s Messenger ﷺ called for a vessel and drank from it openly to show the people.

٤٨٠- فَأَفْطَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَفْطَرَ النَّاسُ، فَكَانَتْ رُخْصَةً، ثُمَّ دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِإِنَاءٍ، فَشَرِبَ نَهَارًا لِيَرَاهُ النَّاسُ.

هجرة العباس بن عبد المطلب رضي الله عنه

The Migration of al-‘Abbās ibn ‘Abdul-Muṭṭalib رضي الله عنه

481- When Allāh’s Messenger ﷺ reached al-Juḥfah his paternal uncle ‘Abbās ibn ‘Abdul-Muṭṭalib رضي الله عنه met him as he was migrating with his family to al-Madīnah. So the Prophet ﷺ was happy.

٤٨١- وَلَمَّا بَلَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجُحْفَةَ لَقِيَهُ عَمُّهُ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ مُهَاجِرًا بِأَهْلِهِ وَعِيَالِهِ إِلَى الْمَدِينَةِ، فَفَرِحَ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

482- Al-‘Abbās did not know of the coming of the Muslim army. He was the last to migrate to al-Madīnah because after him Makkah was conquered and hijrah was ended with the conquest of Makkah.

٤٨٢- وَمَا كَانَ الْعَبَّاسُ يَعْلَمُ بِقُدُومِ جَيْشِ الْمُسْلِمِينَ، وَهُوَ آخِرَ مَنْ هَاجَرَ إِلَى الْمَدِينَةِ؛ لِأَنَّ بَعْدَهُ فُتِحَتْ مَكَّةُ، وَانْقَطَعَتِ الْهَجْرَةُ بِفَتْحِ مَكَّةَ.

483- Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "There is no migration after the conquest." [Agreed upon].

What is intended by migration in this ḥadīth is the specific migration from Makkah to al-Madīnah.

٤٨٣- قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَا هِجْرَةَ بَعْدَ الْفَتْحِ». [مُتَّفَقٌ عَلَيْهِ].

وَالْمَقْصُودُ بِالْهِجْرَةِ فِي الْحَدِيثِ الْهِجْرَةُ الْخَاصَّةُ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ.

حَدِيثٌ ضَعِيفٌ

A Weak Ḥadīth

484- The ḥadīth: "O Uncle! Rest assured for you are the last of the migrants regarding hijrah just as I am the last of the Prophets regarding prophethood." [Reported by al-Imām Aḥmad in *al-Faḍā'il* with a very weak chain].

485- Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ continued his way to Makkah until he reached the area of adh-Dhahrān in the evening time. He commanded his Companions to light fires and they did so.

486- Allāh, Glorified is He, took the eyesight of Quraysh so the news of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was completely hidden from them. They did not know what the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was going to do about their treachery.

٤٨٤- حَدِيثٌ: «يَا عَمُّ اطْمَئِنَّ فَإِنَّكَ خَاتَمُ الْمُهَاجِرِينَ فِي الْهِجْرَةِ كَمَا أَنَا خَاتَمُ النَّبِيِّينَ فِي النَّبُوءَةِ». [رَوَاهُ الْإِمَامُ أَحْمَدُ فِي الْفَضَائِلِ بِإِسْنَادٍ ضَعِيفٍ جِدًّا].

٤٨٥- أَكْمَلَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ طَرِيقَهُ إِلَى مَكَّةَ فَلَمَّا وَصَلَ إِلَى مِنْطَقَةِ الظَّهْرَانِ عِشَاءً، أَمَرَ أَصْحَابَهُ بِإِيقَادِ النَّيْرَانِ، فَأَوْقَدُوا النَّارَ.

٤٨٦- وَكَانَ اللَّهُ سُبْحَانَهُ قَدْ أَخَذَ الْعُيُونَ عَنْ قُرَيْشٍ، فَانْقَطَعَتْ أَخْبَارُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْهُمْ تَمَامًا، وَلَا يَدْرُونَ مَا سَيَفْعَلُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِعَدُوِّهِمْ.

487- Abū Sufyān, Ḥakīm ibn Ḥizām and Budayl ibn Warqā – and all of them accepted Islām after the conquest – came out searching for information.

٤٨٧- فَخَرَجَ أَبُو سُفْيَانَ، وَحَكِيمُ بْنُ حِزَامٍ، وَبُدَيْلُ بْنُ وَرْقَاءَ - وَكُلُّهُمْ أَسْلَمَ بَعْدَ الْفَتْحِ - يَبْحَثُونَ عَنِ الْأَخْبَارِ.

488- They left Makkah until they came to the passage of adh-Dhahrān and saw the numerous fires of the ten thousand soldiers, so they were extremely terrified of them.

٤٨٨- فَخَرَجُوا مِنْ مَكَّةَ، حَتَّى أَتَوْا مَرَّةَ الظَّهْرَانِ، وَإِذَا بِهِمْ يَرُونَ نِيرَانًا كَثِيرَةً - عَشْرَةَ آلَافِ مُقَاتِلٍ - فَفَزِعُوا مِنْهَا فَرَعًا شَدِيدًا.

489- During this period, al-'Abbās ibn 'Abdul-Muṭṭalib رَضِيَ اللَّهُ عَنْهُ was looking for someone to inform the Quraysh of the Prophet's affair صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ so that the Quraysh would surrender and not fight.

٤٨٩- فِي هَذِهِ الْفِتْرَةِ كَانَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ يَبْحَثُ عَنْ أَحَدٍ يُخْبِرُ قُرَيْشًا بِأَمْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حَتَّى تَسْتَسْلِمَ قُرَيْشٌ وَلَا تُقَاتِلَ.

490- Al-'Abbās saw Abū Sufyān, the leader of Makkah, along with Ḥakīm ibn Ḥizām and Budayl ibn Warqā. Al-'Abbās convinced Abū Sufyān to surrender and for the Quraysh not to fight.

٤٩٠- رَأَى الْعَبَّاسُ أَبَا سُفْيَانَ سَيِّدَ مَكَّةَ وَمَعَهُ حَكِيمُ بْنُ حِزَامٍ وَبُدَيْلُ بْنُ وَرْقَاءَ، فَأَقْنَعَ الْعَبَّاسُ أَبَا سُفْيَانَ بِالْإِسْتِسْلَامِ وَأَنْ لَا تُقَاتِلَ قُرَيْشٌ.

إِسْتِسْلَامُ أَهْلِ مَكَّةَ

The Surrender by the People of Makkah

491- When Abū Sufyān saw the size of the Prophet's army صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was ten thousand fighters, he knew that he had no power to fight the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and agreed to surrender.

٤٩١- فَلَمَّا رَأَى أَبُو سُفْيَانَ حَجْمَ جَيْشِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَةَ آلَافِ مُقَاتِلٍ، عَلِمَ أَنَّهُ لَا طَاقَةَ لَهُ بِقِتَالِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَوَافَقَ عَلَى الْإِسْتِسْلَامِ.

492- Al-'Abbās went with Abū Sufyān to the Prophet ﷺ to surrender Makkah to him. When Abū Sufyān entered upon the Prophet ﷺ the Prophet ﷺ invited him to accept Islam and he did.

493- Then the Prophet ﷺ said to Abū Sufyān, “Whoever enters the house of Abū Sufyān will be safe, whoever enters the masjid will be safe and whoever locks his door will be safe.” [Reported by Abū Dāwūd and its chain in authentic].

494- Then Abu Sufyān went and gathered the people of Makkah and informed them of the news of the Prophet ﷺ and that no one has the power to fight him and that there will be no success for anyone who leaves his house.

495- The Prophet ﷺ ordered (the people) to move in order to enter Makkah and he said to his Companions, “Do not fight except those who fight you,” and he prohibited them from killing women and children.

٤٩٢- فَذَهَبَ الْعَبَّاسُ بِأَبِي سُفْيَانَ إِلَى النَّبِيِّ ﷺ لِيُسَلِّمَ لَهُ مَكَّةَ، فَلَمَّا دَخَلَ أَبُو سُفْيَانَ عَلَى النَّبِيِّ ﷺ دَعَاهُ النَّبِيُّ ﷺ إِلَى الْإِسْلَامِ فَأَسْلَمَ.

٤٩٣- ثُمَّ قَالَ النَّبِيُّ ﷺ لِأَبِي سُفْيَانَ: «مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ، وَمَنْ دَخَلَ الْمَسْجِدَ فَهُوَ آمِنٌ، وَمَنْ أَغْلَقَ عَلَيْهِ بَابَهُ فَهُوَ آمِنٌ». [رَوَاهُ أَبُو دَاوُدَ وَإِسْنَادُهُ صَحِيحٌ].

٤٩٤- ثُمَّ انْطَلَقَ أَبُو سُفْيَانَ وَاجْتَمَعَ بِأَهْلِ مَكَّةَ، وَأَخْبَرَهُمْ خَبَرَ النَّبِيِّ ﷺ، وَأَنَّهُ لَا طَاقَةَ لِأَحَدٍ بِهِ، وَأَنَّهُ لَا نَجَاةَ لِأَحَدٍ يَخْرُجُ مِنْ بَيْتِهِ.

٤٩٥- أَمَرَ النَّبِيُّ ﷺ بِالتَّحْرُكِ لِدُخُولِ مَكَّةَ، وَقَالَ لِأَصْحَابِهِ: «لَا تُقَاتِلُوا إِلَّا مَنْ قَاتَلَكُمْ» وَنَهَاهُمْ عَنِ قَتْلِ النِّسَاءِ وَالصِّبْيَانِ.

دُخُولُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ وَفَتْحُهَا

The Entering of the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ into Makkah and Its Conquest

496- Then the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered Makkah from its highest place called Kadā' with his battalion covered in metal armor. That was on the day of Jumu'ah, the 19th of Ramaḍān in the 8th year of hijrah. And that was a memorable day.

٤٩٦- ثُمَّ دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ مِنْ أَعْلَاهَا مِنْ كَدَاءَ فِي كَتِيبَتِهِ الْحُضْرَاءِ وَذَلِكَ يَوْمَ الْجُمُعَةِ التَّاسِعِ عَشَرَ مِنْ رَمَضَانَ مِنَ السَّنَةِ الثَّامِنَةِ لِلْهِجْرَةِ، وَكَانَ يَوْمًا مَشْهُودًا.

497- Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was on his she-camel, al-Qaṣwā', when he entered Makkah. And he was extremely humble to his Lord – Glorified is He – Who honored him with this tremendous victory.

٤٩٧- وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى نَاقَتِهِ الْقَصَوَاءِ لَمَّا دَخَلَ مَكَّةَ، وَكَانَ فِي شِدَّةِ التَّوَاضُّعِ لِرَبِّهِ سُبْحَانَهُ الَّذِي أَكْرَمَهُ بِهَذَا الْفَتْحِ الْعَظِيمِ.

498- Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was reciting Sūrah al-Faḥ on his she-camel, raising his voice while the people of Makkah were in their houses looking at this tremendous scene.

٤٩٨- وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ سُورَةَ الْفَتْحِ وَهُوَ عَلَى نَاقَتِهِ، يَرْفَعُ بِهَا صَوْتَهُ، وَأَهْلُ مَكَّةَ مِنْ بُيُوتِهِمْ يَنْظُرُونَ إِلَى هَذَا الْمَشْهَدِ الْعَظِيمِ.

499- Then a tent was set up for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the area of al-Khayf, per his request and he settled in it. Then Umm Hāniy bint Abī Tālib رَضِيَ اللَّهُ عَنْهَا sought permission to enter upon him and he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Welcome O Umm Hāniy."

٤٩٩- ثُمَّ صُزِبَتْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مِنتَقَةِ الْخَيْفِ خَيْمَةٌ كَمَا أَمَرَ وَنَزَلَ بِهَا، فَجَاءَتْهُ أُمُّ هَانِيَةَ بِنْتُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهَا تَسْتَأْذِنُ عَلَيْهِ، فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَرْحَبًا يَا أُمَّ هَانِيَةَ».

500- So Umm Hāniy said to the Prophet ﷺ, “O Allāh’s Messenger! I have given sanctuary to so-and-so and so-and-so, two relatives of mine.” So Allāh’s Messenger ﷺ said, “Surely, we give sanctuary to whom you have given sanctuary to, O Umm Hāniy.” [Agreed upon].

501- Next, the Messenger of Allāh ﷺ stood and went to al-Masjid al-Ḥarām and the Muhājirūn and the Anṣār were in front him, behind him and all around him, saying: Lā ilāha illa Allāh and Allāh is the Greatest.

502- Allāh’s Messenger ﷺ faced the black stone and touched it with a staff he had in his hand. Then he circumambulated the House seven times on his riding animal while there were three hundred and sixty idols around the House.

503- So every time the Messenger of Allāh ﷺ got close to an idol he began to poke them with his staff and say: “**And say: The Truth has come and falsehood has vanished. Surely, falsehood is ever bound to vanish,**” [al-Isrā: 81] and “**Say: The Truth has come and falsehood can neither create anything nor resurrect it.**” [Sabā: 49]

٥٠٠- فَقَالَتْ أُمُّ هَانِيٍّ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللَّهِ أَجَرْتُ فَلَانًا وَفَلَانًا، قَرِيبَيْنِ لَهَا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «قَدْ أَجَرْنَا مَنْ أَجَرْتَ يَا أُمَّ هَانِيٍّ». [مُتَّفَقٌ عَلَيْهِ].

٥٠١- ثُمَّ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَتَى الْمَسْجِدَ الْحَرَامَ، وَالْمُهَاجِرُونَ وَالْأَنْصَارُ بَيْنَ يَدَيْهِ، وَخَلْفَهُ، وَحَوْلَهُ، يُهَلِّلُونَ، وَيُكَبِّرُونَ.

٥٠٢- فَأَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْحَجَرِ الْأَسْوَدِ فَاسْتَلَمَهُ بِمِخْجَنِ كَانَتْ فِي يَدِهِ، ثُمَّ طَافَ بِالْبَيْتِ سَبْعًا عَلَى رَاحِلَتِهِ، وَحَوْلَ الْبَيْتِ ثَلَاثِمِائَةٍ وَسِتُّونَ صَنَمًا.

٥٠٣- فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلَّمَا دَنَا مِنْ صَنَمٍ يَطْعُنُهَا بِمِخْجَنِهِ، وَيَقُولُ: ﴿وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾ [الْإِسْرَاءُ: ٨١]، ﴿قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِي الْبَاطِلُ وَمَا يُعِيدُهُ﴾ [سَبَأٌ: ٤٩]

Allāh's Messenger ﷺ did not point with his staff at an idol's face except it fell on its back. When the idol fell on its back the Companions would break it into pieces until all three hundred and sixty of the idols that were around the Ka'bah were smashed.

504- Then Allāh's Messenger ﷺ called Ḥājib al-Ka'bah 'Uthmān ibn Ṭalḥah رَضِيَ اللَّهُ عَنْهُ – and he is the one who had the key of the Ka'bah.

505- Allāh's Messenger ﷺ ordered him to open the Ka'bah for him. When he opened it, the Messenger of Allāh ﷺ ordered 'Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ to remove the pictures that were inside of it, and he did so.

506- Then the Prophet ﷺ entered the Ka'bah and Bilāl ibn Rabāh and Usāmah ibn Zayd رَضِيَ اللَّهُ عَنْهُمَا entered with him. He locked the door on them and remained in there a long time.

507- The Messenger of Allāh ﷺ stood with one pillar to his left and two to his right with three pillars behind him; the House had six pillars at that time. He prayed two rak'ah.

فَمَا يُشِيرُ رَسُولُ اللَّهِ ﷺ بِمُحَجِّهِ إِلَى صَنْمٍ فِي وَجْهِهِ إِلَّا وَقَعَ لِقْفَاهُ، فَإِذَا وَقَعَ الصَّنَمُ قَامَ الصَّحَابَةُ بِتَكْسِيرِهِ، حَتَّى كُسِّرَتْ كُلُّ الْأَصْنَامِ الثَّلَاثِمِائَةِ وَالسِّتِينَ الَّتِي كَانَتْ حَوْلَ الْكَعْبَةِ.

٥٠٤- ثُمَّ نَادَى رَسُولُ اللَّهِ ﷺ حَاجِبَ الْكَعْبَةِ عُثْمَانَ بْنَ طَلْحَةَ رَضِيَ اللَّهُ عَنْهُ - وَهُوَ الَّذِي عِنْدَهُ مِفْتَاحُ الْكَعْبَةِ -

٥٠٥- فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يَفْتَحَ لَهُ الْكَعْبَةَ، فَلَمَّا فَتَحَهَا، أَمَرَ رَسُولُ اللَّهِ ﷺ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنْ يُزِيلَ الصُّورَ الَّتِي فِيهَا، فَأَزَالَهَا.

٥٠٦- ثُمَّ دَخَلَ النَّبِيُّ ﷺ الْكَعْبَةَ، وَأَدْخَلَ مَعَهُ بِلَالُ بْنُ رَبَاحٍ وَأُسَامَةُ بْنُ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا، وَأَغْلَقَ عَلَيْهِمُ الْبَابَ فَمَكَثَ فِيهَا طَوِيلًا.

٥٠٧- جَعَلَ رَسُولُ اللَّهِ ﷺ عَمُودًا عَنْ يَسَارِهِ، وَعَمُودَيْنِ عَنْ يَمِينِهِ وَثَلَاثَةَ أَعْمِدَةٍ وَرَاءَهُ، وَكَانَ النَّبِيُّ ﷺ يَوْمَئِذٍ عَلَى سِتَّةِ أَعْمِدَةٍ وَصَلَّى فِيهِ رَكَعَتَيْنِ.

508- Then Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ exited the Ka'bah and the people of Makkah had gathered for him. He delivered a tremendous speech to them. He praised his lord in it and lauded Him, then he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "O gathering of Quraysh! What do you think I am going to do with you?"

They said, "Good, O noble brother, son of a noble brother."

509- He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "I say to you just as Yūsof said to his brothers: There is no revenge on you today. Go, for you are free."

510- Then Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sat in the Masjid and the key to the Ka'bah was in his hand. 'Alī ibn Abī Ṭalib رَضِيَ اللَّهُ عَنْهُ said to him, "O Messenger of Allāh! Give us the position of holding the key and providing water to the pilgrims."

511- He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Where is 'Uṭhmān ibn Ṭalḥah?"

He was called and he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Take it, O Banī Ṭalḥah, inherited and forever. No one will take it from you except an oppressor."

٥٠٨- ثُمَّ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْكَعْبَةِ، وَقَدْ تَجَمَّعَ أَهْلُ مَكَّةَ لَهُ، فَخَطَبَ فِيهِمْ خُطْبَةً عَظِيمَةً، حَمِدَ فِيهَا رَبَّهُ، وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا مَعْشَرَ قُرَيْشٍ مَا تَرَوْنَ أُنِي فَاعِلٌ بِكُمْ؟»

قَالُوا: خَيْرًا، أَخٌ كَرِيمٌ، وَابْنُ أَخٍ كَرِيمٍ.

٥٠٩- فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَقُولُ لَكُمْ كَمَا قَالَ يُوسُفُ لِأَخَوْتِهِ: لَا تَتْرِبَ عَلَيْكُمُ الْيَوْمَ، إِذْهَبُوا فَأَنْتُمْ الطَّلَقَاءُ.»

٥١٠- ثُمَّ جَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ وَفِي يَدِهِ مِفْتَاحُ الْكَعْبَةِ، فَقَالَ لَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ اجْمَعْ لَنَا الْحِجَابَةَ مَعَ السَّقَايَةِ.

٥١١- فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَيْنَ عُثْمَانُ بْنُ طَلْحَةَ؟»

فَدَعِيَ لَهُ، فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «خُذُوهَا يَا بَنِي طَلْحَةَ تَالِدَةً خَالِدَةً لَا يَنْزِعُهَا مِنْكُمْ إِلَّا ظَالِمٌ.»

512- When the affair was established for the Messenger of Allāh ﷺ, the people of Makkah came pledging allegiance to him. Abū Bakr aṣ-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ came to him with his father Abū Quḥāfah رَضِيَ اللَّهُ عَنْهُ and he accepted Islam in front of him.

٥١٢- فَلَمَّا اسْتَقَرَّ الْأَمْرُ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَهُ أَهْلُ مَكَّةَ يُبَايِعُونَهُ، فَجَاءَ أَبُو بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ بِوَالِدِهِ أَبِي قُحَافَةَ رَضِيَ اللَّهُ عَنْهُ، فَأَسْلَمَ بَيْنَ يَدَيْهِ.

513- Next the women of Quraysh pledged allegiance to Allāh's Messenger ﷺ and Allāh's Messenger gave a number of verdicts, including:

٥١٣- ثُمَّ بَايَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِسَاءَ قُرَيْشٍ، وَأَفْتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعِدَّةٍ فَتَاوَى، مِنْهَا:

He prohibited: alcohol, the flesh of dead animals, pork and selling idols.

حَرَّمَ: الْحَمْرَ، وَالْمَيْتَةَ، وَالْخِنْزِيرَ، وَيَبِّعَ الْأَصْنَامَ.

514- The conquest of Makkah had a great effect on the souls of the Arabs since they were waiting on the outcome of the struggle between the Muslims and the Quraysh. So when the Messenger of Allāh ﷺ triumphed over the Quraysh and Makkah was conquered, the people entered into the Religion of Allāh in waves.

٥١٤- كَانَ لِفَتْحِ مَكَّةَ أَثْرٌ عَظِيمٌ فِي نُفُوسِ الْعَرَبِ، وَذَلِكَ أَنَّهُمْ كَانُوا يَنْتَظِرُونَ نَتِيجَةَ الصَّرَاحِ بَيْنَ الْمُسْلِمِينَ وَقُرَيْشٍ، فَلَمَّا انْتَصَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى قُرَيْشٍ، وَفُتِحَتْ مَكَّةَ دَخَلَ النَّاسُ فِي دِينِ اللَّهِ أَفْوَاجًا.

غَزْوَةُ حُنَيْنٍ

The Battle of Hunayn

515- The Prophet ﷺ remained in Makkah after its conquest for nineteen days. On Saturday, the 6th of Shawwāl in the 8th year of hijrah, he left for Hunayn, which is a valley close to at-Ṭā'if.

516- The reason for him ﷺ heading to Hunayn is what reached him regarding Hawāzan, the people of at-Ṭā'if, that they had gathered a great number to fight him while he was in Makkah. So he headed towards them before they could come to him.

517- Hawāzan gathered twenty thousand fighters. They left out with their women, their children, their wealth, their camels and their sheep. Their leader was Mālik ibn 'Awf رَضِيَ اللَّهُ عَنْهُ who was still a polytheist.

518- The Prophet ﷺ left Makkah with twelve thousand fighters; ten thousand that had come with him from al-Madīnah to conquer Makkah and two thousand from the people of Makkah who were recently freed (from shirk).

٥١٥- أَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَكَّةَ بَعْدَ فَتْحِهَا تِسْعَةَ عَشَرَ يَوْمًا، وَفِي يَوْمِ السَّبْتِ السَّادِسِ مِنْ شَوَّالٍ مِنَ السَّنَةِ الثَّامِنَةِ لِلْهِجْرَةِ خَرَجَ إِلَى حُنَيْنٍ، وَهُوَ وَادٍ قَرِيبٌ مِنَ الطَّائِفِ.

٥١٦- كَانَ سَبَبُ تَوَجُّهِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى حُنَيْنٍ مَا بَلَغَهُ عَنْ هَوَازِنَ أَهْلِ الطَّائِفِ يَجْمَعُ الْجُمُوعَ الْكَثِيرَةَ لِقِتَالِهِ وَهُوَ فِي مَكَّةَ، فَتَوَجَّهَ إِلَيْهِمْ قَبْلَ أَنْ يَأْتُوهُ.

٥١٧- اجْتَمَعَ لَهُوَازِنَ عِشْرُونَ أَلْفَ مُقَاتِلٍ، وَخَرَجُوا بِنِسَائِهِمْ وَأَطْفَالِهِمْ وَأَمْوَالِهِمْ مِنَ الْإِبِلِ وَالْغَنَمِ، وَكَانَ قَائِدُهُمْ مَالِكُ بْنُ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ وَكَانَ مَا زَالَ مُشْرِكًا.

٥١٨- خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ مَكَّةَ وَمَعَهُ اثْنَا عَشَرَ أَلْفَ مُقَاتِلٍ، عَشْرَةُ آلَافٍ الَّذِينَ جَاءُوا مَعَهُ مِنَ الْمَدِينَةِ لِفَتْحِ مَكَّةَ، وَالْفَائِنِ مِنْ أَهْلِ مَكَّةَ وَهُمْ الطَّلَقَاءُ.

519- The Prophet ﷺ appointed those to govern Makkah after he left it, including: ‘Attāb ibn Asīd رَضِيَ اللَّهُ عَنْهُ who was the first leader of Makkah in Islām.

٥١٩- اسْتَعْمَلَ النَّبِيُّ ﷺ عَلَى مَكَّةَ يَحْكُمُهَا بَعْدَ خُرُوجِهِ مِنْهَا: عَتَّابُ بْنُ أَسِيدٍ رَضِيَ اللَّهُ عَنْهُ، وَهُوَ أَوَّلُ أَمِيرٍ عَلَى مَكَّةَ فِي الْإِسْلَامِ.

520- On the way to Ḥunayn, the Prophet ﷺ passed by a huge tree called Dhāt Anwāṭ which the Arabs used to rub on, seeking blessings from it and worshiping it.

٥٢٠- فِي طَرِيقِ النَّبِيِّ ﷺ إِلَى حُنَيْنٍ مَرَّ عَلَى شَجَرَةٍ عَظِيمَةٍ يُقَالُ لَهَا «ذَاتُ أَنْوَاطٍ» كَانَ الْعَرَبُ يَتَمَسَّحُونَ بِهَا وَيَتَبَرَّكُونَ بِهَا وَيَعْبُدُونَهَا.

521- Those recently freed (from shirk) from the people of Makkah said, and their Islām was still weak: ‘O Messenger of Allāh! Make for us a Dhāt Anwāṭ like they have a Dhāt Anwāṭ.’”

٥٢١- فَقَالَ الطُّلَقَاءُ مِنْ أَهْلِ مَكَّةَ - وَكَانَ فِي إِسْلَامِهِمْ ضَعْفٌ -: يَا رَسُولَ اللَّهِ اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا لَهُمْ ذَاتُ أَنْوَاطٍ.

522- Allāh’s Messenger ﷺ became angry and said, “Allāh is the Greatest! I swear by the One Whom my soul is in His Hand! You said just like the people of Mūsā said, ‘Make for us a god like they have gods.’” [Reported by al-Imām Aḥmad with an authentic chain].

٥٢٢- فَغَضِبَ رَسُولُ اللَّهِ ﷺ، وَقَالَ: «اللَّهُ أَكْبَرُ قُلْتُمْ وَالَّذِي نَفْسِي بِيَدِهِ كَمَا قَالَ قَوْمُ مُوسَى لِمُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ». [رَوَاهُ الْإِمَامُ أَحْمَدُ بِإِسْنَادٍ صَحِيحٍ].

523- The Prophet ﷺ reached the valley of Ḥunayn and in the early hours of the morning the Messenger of Allāh ﷺ organized his army, raised banners and flags, and arranged his soldiers in organized rows.

٥٢٣- وَصَلَ النَّبِيُّ ﷺ إِلَى وَادِي حُنَيْنٍ، وَفِي السَّحْرِ عَبَّأَ رَسُولُ اللَّهِ ﷺ جَيْشَهُ، وَعَقَدَ الْأَلْوِيَةَ وَالرَّايَاتِ، وَرَتَّبَ جُنْدَهُ فِي هَيْئَةٍ صُفُوفٍ مُنْتَظِمَةٍ.

524- The Prophet ﷺ appointed Khālīd ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ over the horsemen and gave good news to his Companions of victory and help if they were patient and steadfast.

525- Some of the Muslims who were recently freed (from shirk) were amazed at their multitude. They said, “I swear by Allāh! We will not be overcome today due to being few.” They were reliant upon their numbers.

526- The Muslims began the descent into the valley of Hunayn – and it was extremely steep – but they were not aware of the presence of the Hawāzin laying in ambush at the bottom of the valley.

527- When they descended on the valley, the battalions of the Hawāzin surprised them and attacked them as if they were one force. They began hitting Khālīd ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ until he fell.

528- The horsemen of Banū Sulaym were seen fleeing and the people of Makkah followed them – those recently freed (from shirk) – and the Muslims began to flee from every direction.

٥٢٤- اسْتَعْمَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْفُرْسَانِ خَالِدَ بْنَ الْوَلِيدِ رَضِيَ اللَّهُ عَنْهُ وَبَشَّرَ أَصْحَابَهُ بِالْفَتْحِ وَالنَّصْرِ إِنْ صَبَرُوا وَثَبَّتُوا.

٥٢٥- كَانَ بَعْضُ الْمُسْلِمِينَ مِنَ الطُّلَقَاءِ قَدْ أُعْجِبَ بِكَثْرَتِهِمْ، وَقَالُوا: وَاللَّهِ لَا نُغَلَبُ الْيَوْمَ مِنْ قِلَّةٍ، فَكَانَ اتِّكَاؤُهُمْ عَلَى عَدَدِهِمْ.

٥٢٦- بَدَأَ الْمُسْلِمُونَ بِالنُّزُولِ إِلَى وَادِي حُنَيْنٍ - وَكَانَ مُنْحَدًّا شَدِيدًا - وَكَانُوا لَا يَدْرُونَ بِوُجُودِ كَمَائِنٍ لَهُوَازِنَ فِي أَسْفَلِ الْوَادِي.

٥٢٧- فَلَمَّا نَزَلُوا الْوَادِي، مَا فَاجَأَهُمْ إِلَّا كَتَائِبُ هَوَازِنَ قَدْ شَدَّتْ عَلَيْهِمْ شَدَّةَ رَجُلٍ وَاحِدٍ، وَبَدَأَ الصَّرْبُ بِخَالِدِ بْنِ الْوَلِيدِ رَضِيَ اللَّهُ عَنْهُ حَتَّى سَقَطَ.

٥٢٨- وَأَنْكَشَفَتْ خَيْلُ بَنِي سُلَيْمٍ مُؤَلِّيَةً، وَتَبِعَهُمْ أَهْلُ مَكَّةَ - وَهُمْ الطُّلَقَاءُ - وَبَدَأَ فِرَارُ الْمُسْلِمِينَ مِنْ كُلِّ مَكَانٍ.

529- Al-Barā' ibn 'Āzib رَضِيَ اللَّهُ عَنْهُ said, "So they – i.e., the Muslims – met archers whose arrows hardly missed, and they bombarded them, and almost never missed."

٥٢٩- قَالَ الْبَرَاءُ بْنُ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ: قَلَّتُوا - أَيُّ: الْمُسْلِمُونَ - قَوْمًا رُمَاءً لَا يَكَادُ يَسْقُطُ لَهُمْ سَهْمٌ، فَرَشَقُوهُمْ رَشَقًا، مَا يَكَادُونَ يُخْطِئُونَ.

530- The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ withdrew to the right side of the battlefield and a group of the Muhājirūn, the Anṣār and his family stood firm with him. Among them were: Abū Bakr, 'Umar and 'Alī رَضِيَ اللَّهُ عَنْهُمْ.

٥٣٠- انْحَارَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ الْيَمِينِ، وَثَبَّتَ مَعَهُ نَفَرٌ قَلِيلٌ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ، وَأَهْلِ بَيْتِهِ، فِيهِمْ: أَبُو بَكْرٍ، وَعُمَرُ، وَعَلِيٌّ رَضِيَ اللَّهُ عَنْهُمْ.

531- Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ began to call those Muslims who fled, "Come to me O worshipers of Allāh, come to me. I am the Messenger of Allāh. I am Muḥammad." [Reported by al-Imām Aḥmad with a good chain].

٥٣١- فَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُنَادِي الَّذِينَ فَرَوْا مِنَ الْمُسْلِمِينَ: «إِلَى عِبَادِ اللَّهِ هَلُمُّوا إِلَيَّ، أَنَا رَسُولُ اللَّهِ، أَنَا مُحَمَّدٌ». [رَوَاهُ الْإِمَامُ أَحْمَدُ بِإِسْنَادٍ حَسَنٍ].

532- None of them turned towards him. So the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ rushed on his mule towards the polytheists saying, "I am the Prophet, no lie. I am the son of 'Abdul-Muṭṭalib." [Agreed upon].

٥٣٢- فَلَمْ يَلْتَفِتْ مِنْهُمْ أَحَدٌ إِلَيْهِ، ثُمَّ أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْكُضُ بِبَعْلَتِهِ قِبَلَ الْمُشْرِكِينَ، وَيَقُولُ: «أَنَا النَّبِيُّ لَا كَذِبٌ، أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ». [مُتَّفَقٌ عَلَيْهِ].

533- Al-'Abbās رَضِيَ اللَّهُ عَنْهُ grabbed the reigns of his mule and his paternal cousin Abū Sufyān ibn al-Hārith رَضِيَ اللَّهُ عَنْهُ took its stirrups to stop it from racing towards the enemy.

٥٣٣- وَكَانَ الْعَبَّاسُ رَضِيَ اللَّهُ عَنْهُ أَخِذًا بِلِجَامِ بَعْلَتِهِ، وَابْنُ عَمِّهِ أَبُو سُفْيَانَ بْنُ الْحَارِثِ رَضِيَ اللَّهُ عَنْهُ أَخِذًا بِرِكَابِهَا يَكْفَأْنَهَا عَنِ الْإِسْرَاعِ نَحْوَ الْعَدُوِّ.

534- Then the Messenger of Allāh ﷺ got down from his mule and sought help from his Lord and supplicated to Him saying, “O Allāh! Send down Your help. O Allāh! If You will, You will not be worshiped after today.” [Reported by al-Imām Muslim and Aḥmad].

535- The Messenger of Allāh ﷺ began to fight, and the Companions who stood firm with him fought with him. They sought safety with him due to his bravery and great perseverance in the likes of these situations ﷺ.

536- ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ said, “When the battle raged, and the people confronted one another, we sought safety in the Messenger of Allāh ﷺ.”

537- Then the Messenger of Allāh ﷺ said to his paternal uncle al-‘Abbās رَضِيَ اللَّهُ عَنْهُ who was a man with a loud voice, “O ‘Abbās! Call the Companions of as-Samurah,” which is a tree, meaning: those who pledged allegiance to the Messenger of Allāh ﷺ under it.

٥٣٤- ثُمَّ نَزَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بُعْلِيِّهِ، فَاسْتَنْصَرَ رَبَّهُ وَدَعَاَهُ قَائِلًا: «اللَّهُمَّ نَزِّلْ نَصْرَكَ، اللَّهُمَّ إِنْ تَشَاءُ لَا تُعْبَدُ بَعْدَ الْيَوْمِ». [رَوَاهُ الْإِمَامُ مُسْلِمٌ وَأَحْمَدُ].

٥٣٥- وَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَاتِلُ، وَالصَّحَابَةُ الَّذِينَ تَبَتُّوا يُقَاتِلُونَ مَعَهُ، وَيَتَّقُونَ بِهِ لِشَجَاعَتِهِ وَعَظِيمِ ثَبَاتِهِ فِي مِثْلِ هَذِهِ الْمَوَاقِفِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

٥٣٦- قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ: كُنَّا إِذَا احْمَرَ الْبَأْسُ، وَلَقِيَ الْقَوْمُ الْقَوْمَ، اتَّقَيْنَا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

٥٣٧- ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَمِّهِ الْعَبَّاسِ رَضِيَ اللَّهُ عَنْهُ، وَكَانَ رَجُلًا صَيِّتًا: «يَا عَبَّاسُ نَادِ أَصْحَابَ السَّمْرَةِ» - وَهِيَ الشَّجَرَةُ - الَّذِينَ بَايَعُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحْتِهَا.

538- So al-'Abbās called the Companions who pledged allegiance to the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the Pledge of ar-Riḍwān – under the tree – so when the Muslims heard his voice they came back.

٥٣٨- فَتَادَى الْعَبَّاسُ الصَّحَابَةَ الَّذِينَ بَايعُوا رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَيْعَةَ الرِّضْوَانِ - تَحْتَ الشَّجَرَةِ - فَلَمَّا سَمِعَ الْمُسْلِمُونَ صَوْتَهُ أَقْبَلُوا.

539- They were saying, “Here we are, here we are,” until a man would try and divert his camel but he was unable to do so he would jump off of his camel and leave it in its way and turn towards al-'Abbās.

٥٣٩- وَهُمْ يَقُولُونَ: لَبَيْكَ لَبَيْكَ، حَتَّى إِذَا الرَّجُلُ لَيْثِنِي بَعِيرُهُ، فَلَا يَقْدِرُ عَلَى ذَلِكَ، وَيَقْتَحِمُ بَعِيرُهُ، وَيُخْلِ سَبِيلَهُ، وَيَقْصِدُ الْعَبَّاسَ.

540- Al-'Abbās said, “I swear by Allāh! Their turning when they heard my voice was like the turning of cows towards their calves out of faithfulness to the Pledge of ar-Riḍwān.”

٥٤٠- قَالَ الْعَبَّاسُ: وَاللَّهِ لَكَأَنَّ عَطَفَتَهُمْ حِينَ سَمِعُوا صَوْتِي، عَطَفَةَ الْبَقْرِ عَلَى أَوْلَادِهَا، وَفَاءً بِبَيْعَةِ الرِّضْوَانِ.

541- The men engaged in intense sword-fighting and the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ observed from on top of his mule. Then he said, “**Now, the battle is on.**” [Reported by Muslim].

٥٤١- وَتَجَالَدَ النَّاسُ مُجَالِدَةً شَدِيدَةً، وَأَشْرَفَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ عَلَى بَعْلَتِهِ، ثُمَّ قَالَ: «الآن حَيِّ الْوَطِيسُ». [رَوَاهُ مُسْلِمٌ].

542- Next the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ took some small stones and cast them at the faces of the disbelievers. He said, “**May the faces be distorted.**” Not one of them remained except his eyes and mouth were filled with dirt. [Reported by Muslim].

٥٤٢- ثُمَّ أَخَذَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَصِيَّاتٍ فَرَمَى بِهِنَّ وُجُوهَ الْكُفَّارِ، وَقَالَ: «شَاهَتِ الْوُجُوهُ»، فَلَمْ يَبْقَ مِنْهُمْ أَحَدٌ إِلَّا وَامْتَلَأَتْ عَيْنَاهُ وَقَمَهُ بِالتُّرَابِ. [رَوَاهُ مُسْلِمٌ].

543- Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said, "They were defeated by the Lord of the Ka'bah. They were defeated by the Lord of the Ka'bah." [Reported by Muslim].

Then Allāh aided His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Believers by sending down Angels.

544- Allāh the Most High said, what means, "Truly Allāh has given you victory on many battelfields, and on the Day of Ḥunayn when you rejoiced at your great number but it availed you naught and the earth, vast as it was, was straitened for you, then you turned back in flight. Then Allāh did send down His tranquility on the Messenger, and on the believers, and sent down forces which you saw not, and punished the disbelievers. Such is the recompense of the disbelievers." [at-Tawbah: 25-26].

545- The Angles did not fight in the Battle of Ḥunayn, they only came down to scare the disbelievers and cast fear in their hearts.

546- The Angels did not fight in any battle except the Great Battle of Badr.

٥٤٣- ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنْهَزْمُوا وَرَبِّ الْكَعْبَةِ، إِنْهَزْمُوا وَرَبِّ الْكَعْبَةِ»
[رَوَاهُ مُسْلِمٌ].

ثُمَّ أَيْدَى اللَّهُ رَسُولَهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَالْمُؤْمِنِينَ بِنُزُولِ الْمَلَائِكَةِ.

٥٤٤- قَالَ اللَّهُ تَعَالَى: ﴿لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَدَدًا أَلَدِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٦﴾﴾ [التَّوْبَةُ: ٢٥، ٢٦].

٥٤٥- لَمْ تُقَاتِلِ الْمَلَائِكَةُ فِي غَزْوَةِ حُنَيْنٍ، وَإِنَّمَا نَزَلَتْ لِتُخَوِّفَ الْكُفَّارَ، وَالْقَاءِ الرُّغْبِ فِي قُلُوبِهِمْ.

٥٤٦- مَا قَاتَلَتِ الْمَلَائِكَةُ فِي غَزْوَةٍ قَطُّ إِلَّا فِي غَزْوَةِ بَدْرِ الْكُبْرَى.

547- When the Angels came down the disbelievers fled in every direction. Allāh's Messenger ﷺ asked about Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ and he found him injured on his riding animal, unable to move.

٥٤٧- لَمَّا نَزَلَتِ الْمَلَائِكَةُ هَرَبَ الْكُفَّارُ مِنْ كُلِّ مَكَانٍ، وَسَأَلَ رَسُولُ اللَّهِ ﷺ عَنِ خَالِدِ بْنِ الْوَلِيدِ رَضِيَ اللهُ عَنْهُ، فَوَجَدَهُ جَرِيحًا مُسْتِنِدًّا عَلَى رَاحِلَتِهِ لَا يَسْتَطِيعُ الْحَرَكَةَ.

548- The Prophet ﷺ came to him and began lightly spitting on his injury and wiping it with his noble hand until Khālid رَضِيَ اللهُ عَنْهُ was completely cured of his injury. This is one of his miracles ﷺ.

٥٤٨- فَأَتَاهُ النَّبِيُّ ﷺ، وَأَخَذَ يَنْفُثُ عَلَى جِرَاحِهِ وَيَمْسَحُهَا بِيَدِهِ الشَّرِيفَةِ، حَتَّى شَفِيَ خَالِدٌ رَضِيَ اللهُ عَنْهُ تَمَامًا مِنْ جِرَاحِهِ، فَهَذِهِ مِنْ مُعْجَزَاتِهِ ﷺ.

549- The Muslims took off following the disbelievers, fighting them and taking them captives until the disbelievers abandoned the battle grounds and abandoned their women, their children and their cattle.

٥٤٩- اِنْطَلَقَ الْمُسْلِمُونَ يَتَّبِعُونَ الْكُفَّارَ يَفْتُلُونَ فِيهِمْ وَيَأْسِرُونَ، حَتَّى تَرَكَ الْكُفَّارُ أَرْضَ الْمَعْرَكَةِ، وَتَرَكُوا نِسَاءَهُمْ وَذُرَارِيَهُمْ وَأَنْعَامَهُمْ.

550- All of the spoils of the disbelievers fell into the hands of the Muslims and the spoils were massive:

Forty thousand camels, forty thousand sheep, four thousand ounces of silver, besides the women and children. The Prophet ﷺ ordered that the spoils should be gathered in the area of al-Jirānah. They were gathered and he appointed guards over them.

٥٥٠- وَقَعَتْ كُلُّ غَنَائِمِ الْكُفَّارِ بِيَدِ الْمُسْلِمِينَ، وَكَانَتْ غَنَائِمَ عَظِيمَةً:

أَرْبَعٌ وَعِشْرُونَ أَلْفًا مِنَ الْإِبِلِ، وَأَرْبَعُونَ أَلْفَ شَاةٍ، وَأَرْبَعَةُ آلَافٍ أَوْقِيَّةٍ مِنَ الْفِضَّةِ، غَيْرَ النِّسَاءِ وَالْأَطْفَالِ، فَأَمَرَ النَّبِيُّ ﷺ أَنْ تُجْمَعَ هَذِهِ الْغَنَائِمُ فِي مَنطِقَةِ الْجِعْرَانَةِ فَجُمِعَتْ، وَجَعَلَ عَلَيْهَا حِرَاسَةً.

551- The Prophet ﷺ did not divide the spoils. He ordered the disbelievers who headed towards at-Ṭā'if and sought refuge in it to be followed.

٥٥١- وَلَمْ يَقْسِمِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَنَائِمَ، وَأَمَرَ بِمُتَابَعَةِ الْكُفَّارِ الَّذِينَ تَوَجَّهُوا إِلَى الطَّائِفِ وَتَحَصَّنُوا بِهَا.

عَزْوَةُ الطَّائِفِ

The Battle of at-Ṭā'if

552- The Battle of at-Ṭā'if is an extension of the Battle of Ḥunayn. That is because most of the vanquished fighters of Hawāzan fled from Ḥunayn and sought refuge in at-Ṭā'if.

٥٥٢- عَزْوَةُ الطَّائِفِ هِيَ امْتِدَادٌ لِعَزْوَةِ حُنَيْنٍ، وَذَلِكَ أَنَّ مُعْظَمَ قُلُوبِ هَوَازَنَ فَرُّوا مِنْ حُنَيْنٍ وَتَحَصَّنُوا بِالطَّائِفِ.

553- The Prophet ﷺ reached at-Ṭā'if and besieged it. The siege intensified but without progress due to the strength of its fortresses.

٥٥٣- وَصَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الطَّائِفِ وَحَاصَرَهَا، وَاشْتَدَّ الْحِصَارُ، لَكِنْ مِنْ دُونَ جَدْوَى لِقُوَّةِ حُصُونِهَا.

554- Then Allāh's Messenger ﷺ saw a dream in his sleep that he was not allowed to conquer at-Ṭā'if and he informed the people of his dream.

٥٥٤- ثُمَّ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رُؤْيَا فِي مَنَامِهِ أَنَّهُ لَمْ يُؤْذَنْ لَهُ بِفَتْحِ الطَّائِفِ، ثُمَّ أَخْبَرَ النَّاسَ بِرُؤْيَاةٍ.

555- The announcer of the Messenger of Allāh ﷺ announced departure and they left at-Ṭā'if. The Muslims said, "Supplicate to Allāh against them." So he ﷺ said, "O Allāh! Guide **Ṭhaqīf** and have them come to me."

٥٥٥- نَادَى مُنَادِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالرَّحِيلِ، وَتَرَكَ الطَّائِفِ، فَقَالَ الْمُسْلِمُونَ: أَدْعُ اللَّهَ عَلَيْهِمْ، فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اللَّهُمَّ اهْدِ ثَقِيفًا وَآتِنَا بِهِمْ».

[مُتَّفَقٌ عَلَيْهِ].

[Agreed upon].

556- Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left at-Ṭā'if heading towards al-Ji'rānah. On the way, he met Surāqah ibn Mālik رَضِيَ اللهُ عَنْهُ who announced his Islām in front of him.

٥٥٦- غَادَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الطَّائِفَ مُتَوَجِّهًا إِلَى الْجِعْرَانَةِ، وَفِي الطَّرِيقِ لَفِيَهُ سَرَاقَةُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، وَأَعْلَنَ إِسْلَامَهُ بَيْنَ يَدَيْهِ.

تَوَزِيعُ غَنَائِمِ عَزْرَةَ حُنَيْنٍ

Distributing the Spoils from the Battle of Ḥunayn

557- The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reached al-Ji'rānah and began to distribute the spoils of Ḥunayn. He gave the leaders of the Arabs:

٥٥٧- وَصَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْجِعْرَانَةِ، وَبَدَأَ بِتَوَزِيعِ غَنَائِمِ حُنَيْنٍ، فَأَعْطَى سَادَةَ الْعَرَبِ:

Such as Abū Sufyān and 'Uyaynah ibn Ḥiṣn one hundred camels.

كَأَبِي سُفْيَانَ، وَعُيَيْنَةَ بْنَ حِصْنٍ مِئَةً مِنَ الْإِبِلِ.

558- The Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave the leaders of the Arabs this great amount in order to unite their hearts and so that Islām would become firm in their hearts since there was still some weakness in their Islām.

٥٥٨- أَعْطَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَادَةَ الْعَرَبِ هَذَا الْعَطَاءَ الْكَبِيرَ، لِيُوَلَّفَ بِهِ قُلُوبَهُمْ، كَيْ يَتَمَكَّنَ الْإِسْلَامُ مِنْ قُلُوبِهِمْ، فَمَا زَالَ فِي إِسْلَامِهِمْ ضَعْفٌ.

559- The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave everyone except the Anṣār رَضِيَ اللهُ عَنْهُمْ; he did not give them anything from the spoils. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ preferred to give the Arabs over the Anṣār.

٥٥٩- وَأَعْطَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلَّ النَّاسِ إِلَّا الْأَنْصَارَ رَضِيَ اللَّهُ عَنْهُمْ لَمْ يُعْطِهِمْ شَيْئًا مِنَ الْغَنَائِمِ، فَاتَّرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْعَطَاءِ الْعَرَبَ عَلَى الْأَنْصَارِ.

مَوْقِفُ الْأَنْصَارِ مِنْ قِسْمَةِ الْغَنَائِمِ

The Stance of the Anṣār regarding the Division of the Spoils

560- The Anṣār رَضِيَ اللَّهُ عَنْهُمْ began to complain amongst themselves and the leader of the Anṣār, Sa'd ibn 'Ubādah رَضِيَ اللَّهُ عَنْهُ went to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said to him, "O Allāh's Messenger! Indeed the Anṣār have a grudge with you."

561- So the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to Sa'd, "Gather the Anṣār for me." So Sa'd رَضِيَ اللَّهُ عَنْهُ went and gathered the Anṣār then informed the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ of that and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went to them.

562- He said to them, "O gathering of Anṣār! What is the statement that reached me concerning you, A grudge that you have in yourselves. Did I not come to you (and you were) misguided and Allāh guided you? Divided and Allāh united you through me? Poor and Allāh enriched you through me?" They said, "Of course, Allāh and His Messenger are more gracious and more virtuous."

563- So Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Will you not answer me, O gathering of Anṣār?"

٥٦٠- فَبَدَأَ الْأَنْصَارُ رَضِيَ اللَّهُ عَنْهُمْ يَشْكُو بَعْضُهُمْ بَعْضًا، وَذَهَبَ سَيِّدُ الْأَنْصَارِ سَعْدُ بْنُ عُبَادَةَ رَضِيَ اللَّهُ عَنْهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَالَ لَهُ: يَا رَسُولَ اللَّهِ إِنَّ الْأَنْصَارَ وَجَدُوا عَلَيْكَ.

٥٦١- فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِسَعْدٍ: «اجْمَعْ لِي الْأَنْصَارَ»، فَذَهَبَ سَعْدُ رَضِيَ اللَّهُ عَنْهُ وَجَمَعَ الْأَنْصَارَ، ثُمَّ أَخْبَرَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذَلِكَ، فَجَاءَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

٥٦٢- وَقَالَ لَهُمْ: «يَا مَعْشَرَ الْأَنْصَارِ، مَا مَقَالَةٌ بَلَغْتَنِي عَنْكُمْ، وَجِدَّةٌ وَجَدْتُمُوهَا فِي أَنْفُسِكُمْ، أَلَمْ آتِكُمْ ضَلَالًا فَهَدَاكُمُ اللَّهُ؟ وَمُتَفَرِّقِينَ فَأَلْفَكُمُ اللَّهُ بِي؟ وَعَالَةً فَأَغْنَاكُمُ اللَّهُ بِي؟» قَالُوا: بَلِ اللَّهُ وَرَسُولُهُ أَمُنُّ وَأَفْضَلُ.

٥٦٣- فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَلَا تُجِيبُونَنِي يَا مَعْشَرَ الْأَنْصَارِ؟»

They said, “With what should we answer, O Messenger of Allāh? Bounty and virtue are for Allāh and His Messenger.”

So the Messenger of Allāh **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** said, “I swear by Allāh! If you wanted you could have said: ‘You came to us belied and we believed in you, betrayed and we helped you, outcast and we gave you protection, poor and we enriched you,’ and you would have told the truth and that would be acknowledged.”

564- Then the Messenger of Allāh **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** said, “Are you saddened, O gathering of Anṣār, by something minute from this worldly life. I gave it to a people so they would submit and I entrusted you to your Islām?

“Does it not please you, O gathering of Anṣār, that the people go with sheep and camels and you return with the Messenger of Allāh in your saddlebags?

565- “I swear by the One Whom the soul of Muḥammad is in His Hand! If it weren’t for hijrah I would be a man from the Anṣār. If the people had traveled a path I would travel the path of the Anṣār. O Allāh! Have mercy on the Anṣār and the children of the Anṣār and the children of the children of the Anṣār.”

قَالُوا: وَيَمَاذَا نُجِيبُكَ يَا رَسُولَ اللَّهِ؟ وَاللَّهِ
وَلِرَسُولِهِ الْمَنُّ وَالْفَضْلُ.

فَقَالَ رَسُولُ اللَّهِ **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**: «أَمَا وَاللَّهِ
لَوْ شِئْتُمْ لَقُلْتُمْ فَلْصَدَقْتُمْ وَصَدَّقْتُمْ، أَتَيْتَنَا
مُكَذِّبًا فَصَدَّقْنَاكَ، وَتَخَذُولًا فَنَصَرْنَاكَ،
وَظَرِيدًا فَأَوْيْنَاكَ، وَعَائِلًا فَأَعْتَيْنَاكَ.»

٥٦٤- ثُمَّ قَالَ رَسُولُ اللَّهِ **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**:
«أَوَجَدْتُمْ فِي أَنْفُسِكُمْ يَا مَعْشَرَ الْأَنْصَارِ فِي
لُعَاعَةٍ مِنَ الدُّنْيَا، تَأَلَّفْتُ بِهَا قَوْمًا لِيُسَلِّمُوا،
وَوَكَّلْتُمْ إِلَى إِسْلَامِكُمْ؟
أَفَلَا تَرْضَوْنَ يَا مَعْشَرَ الْأَنْصَارِ أَنْ يَذْهَبَ
النَّاسُ بِالشَّاةِ وَالْبَعِيرِ، وَتَرْجِعُونَ بِرَسُولِ اللَّهِ
فِي رِحَالِكُمْ؟»

٥٦٥- فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْلَا الْهِجْرَةُ
لَكُنْتُ امْرَأًا مِنَ الْأَنْصَارِ، وَلَوْ سَلَكَ النَّاسُ
شِعْبًا، وَسَلَكَتِ الْأَنْصَارُ شِعْبًا لَسَلَكَتُ
شِعْبَ الْأَنْصَارِ، اللَّهُمَّ ارْحَمْ الْأَنْصَارَ، وَأَبْنَاءَ
الْأَنْصَارِ، وَأَبْنَاءَ أَبْنَاءِ الْأَنْصَارِ.»

So the Anṣār رَضِيَ اللَّهُ عَنْهُمْ cried until their beards became wet and they said, “We are pleased with the Messenger of Allāh in his division and apportioning.”

فَبَكَى الْأَنْصَارُ رَضِيَ اللَّهُ عَنْهُمْ حَتَّى أُخْضِلَتْ لِحَاهُمْ، وَقَالُوا: رَضِينَا بِرَسُولِ اللَّهِ قَسَمًا وَحَقًّا.

566- The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ clarified to his Companions the wisdom in giving the leaders of the Arabs tremendous wealth and the withholding from some of the Companions, and that was fear of their (the former’s) apostasy.

٥٦٦- فَبَيَّنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَصْحَابِهِ الْحِكْمَةَ فِي إِعْطَاءِ سَادَاتِ الْعَرَبِ الْأَمْوَالِ الْعَظِيمَةَ، وَجِزْمَانِ بَعْضِ الصَّحَابَةِ، وَهُوَ خَوْفُهُ مِنْ ارْتِدَادِهِمْ.

567- The Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “I give to a people fearing their deviation and their concern and I entrust others to what Allāh placed in their hearts of good and richness.” [Reported by al-Bukhārī].

٥٦٧- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنِّي أُعْطِي قَوْمًا أَخَافُ ظَلَعَهُمْ وَجَزَعَهُمْ، وَأَكِلُ أَقْوَامًا إِلَى مَا جَعَلَ اللَّهُ فِي قُلُوبِهِمْ مِنَ الْخَيْرِ وَالْغِنَى». [رَوَاهُ الْبُخَارِيُّ].

عُمْرَةُ الْجِعْرَانَةِ

The ‘Umrah of al-Ji’ranah

568- After the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ finished distributing the spoils from the Battle of Ḥunayn at al-Ji’rānah, he set out for ‘Umrah at night. This ‘Umrah is called ‘Umrat-ul-Ji’rānah.

٥٦٨- بَعْدَمَا فَرَغَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ تَوْزِيعِ عَنَائِمِ غَزْوَةِ حُنَيْنٍ بِالْجِعْرَانَةِ، أَهَّلَ بِالْعُمْرَةِ لَيْلًا، وَهَذِهِ الْعُمْرَةُ تُسَمَّى عُمْرَةَ الْجِعْرَانَةِ.

569- Then the Prophet ﷺ returned to al-Madīnah victorious and helped by Allāh ﷻ in the month of Dhul-Qa'dah in the 8th year of hijrah.

٥٦٩- ثُمَّ رَجَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَدِينَةِ مَنْصُورًا وَمُؤَيَّدًا مِنَ اللَّهِ ﷻ سُبْحَانَهُ وَتَعَالَى، فَقَدِمَهَا فِي ذِي الْقَعْدَةِ مِنَ السَّنَةِ الثَّامِنَةِ لِلْهِجْرَةِ.

وِلَادَةُ إِبْرَاهِيمَ بْنِ النَّبِيِّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

The Birth of Ibrāhīm, the Son of the Prophet ﷺ

570- In Dhul-Qa'dah of the eighth year of migration Ibrāhīm, the son of the Prophet ﷺ, was born in the area of al-'Āliyah where the Prophet ﷺ set up quarters for his (Ibrāhīm's) mother Māriyah al-Qibṭiyah.

٥٧٠- فِي ذِي الْقَعْدَةِ مِنَ السَّنَةِ الثَّامِنَةِ لِلْهِجْرَةِ وُلِدَ إِبْرَاهِيمُ بْنُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَنطِقَةِ الْعَالِيَةِ حَيْثُ أَنْزَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمَّهُ مَارِيَةَ الْقِبْطِيَّةَ.

571- Māriyah al-Qibṭiyah was a slave of the Prophet ﷺ given to him as a gift by al-Muqawqis the ruler of al-Qibṭ. The Prophet ﷺ used to sleep with her as a right-hand possession; she was not his wife.

٥٧١- وَكَانَتْ مَارِيَةَ الْقِبْطِيَّةَ أُمَّةً عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهْدَاهَا لَهُ الْمُقَوَّقِسُ عَظِيمُ الْقِبْطِ، فَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَطُوقُهَا بِمِلْكِ الْيَمِينِ، وَلَمْ تَكُنْ زَوْجَةً.

572- Al-Imām Muslim narrated in his *Ṣaḥīḥ* from Anas رضي الله عنه that the Prophet ﷺ said, "A son was born to me tonight and I named him with name of my father Ibrāhīm."

٥٧٢- رَوَى الْإِمَامُ مُسْلِمٌ فِي صَحِيحِهِ عَنْ أَنَسِ رضي الله عنه قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وُلِدَ لِي اللَّيْلَةَ غُلامٌ، فَسَمَّيْتُهُ بِاسْمِ أَبِي إِبْرَاهِيمِ».

573- The women of the Anṣār competed with one another, which of them would nurse him because his mother Māriyah al-Qibṭīyah had little milk. The Prophet ﷺ presented him to Umm Sayf al-Anṣāriyah رَضِيَ اللَّهُ عَنْهَا.

٥٧٣- وَتَنَافَسَتْ نِسَاءُ الْأَنْصَارِ فِي إِبْرَاهِيمَ أَيَّتُهُنَّ تُرْضِعُهُ؛ لِأَنَّ أُمَّهُ مَارِيَةَ الْقِبْطِيَّةَ كَانَتْ قَلِيلَةَ اللَّبَنِ، فَدَفَعَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أُمِّ سَيْفِ الْأَنْصَارِيَّةِ رَضِيَ اللَّهُ عَنْهَا.

574- Anas رَضِيَ اللَّهُ عَنْهُ said, “I have never seen anyone more merciful with children than the Prophet ﷺ. He used to enter on his son Ibrāhīm, take him and kiss him.” [Reported by Muslim].

٥٧٤- قَالَ أَنَسٌ رَضِيَ اللَّهُ عَنْهُ: مَا رَأَيْتُ أَحَدًا كَانَ أَرْحَمَ بِالْعِيَالِ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَ يَدْخُلُ عَلَى ابْنِهِ إِبْرَاهِيمَ، فَيَأْخُذُهُ وَيُقَبِّلُهُ. [رَوَاهُ مُسْلِمٌ].

عَامُ الْوُفُودِ

The Year of Delegations

575- The ninth year after migration came, which the Scholars of Sīrah call the Year of Delegations. The Prophet ﷺ spent the entire ninth year of migration in al-Madīnah receiving delegations. He did not leave except for the Battle of Tabūk.

٥٧٥- دَخَلَ الْعَامُ التَّاسِعُ الْهَجْرِيُّ، وَالَّذِي يُسَمِّيهِ أَهْلُ السَّيْرِ وَالْمَعَارِزِي عَامَ الْوُفُودِ، فَأَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَيْلَةَ الْعَامِ التَّاسِعِ الْهَجْرِيِّ بِالْمَدِينَةِ يَسْتَقْبِلُ الْوُفُودَ، مَا خَرَجَ إِلَّا لِعَزْوَةِ تَبُوكِ.

576- A number of delegations - and they are the leaders of the tribes who came to al-Madīnah to announce their Islām - reached more than sixty. The ninth year of migration was replete with delegations.

٥٧٦- بَلَغَ عَدَدُ الْوُفُودِ - وَهِيَ رُؤُوسُ الْقَبَائِلِ - الَّتِي قَدِمَتِ الْمَدِينَةَ لِتُعْلِنَ إِسْلَامَهَا أَكْثَرَ مِنْ سِتِّينَ وَفَدًّا، فَكَانَ الْعَامُ التَّاسِعُ الْهَجْرِيُّ حَافِلًا بِالْوُفُودِ.

577- Among the delegations that came to al-Madīnah during the ninth year after migration were:

- 1- The delegation of Bāhilah.
- 2- The delegation of Banū Tamīm.
- 3- The delegation of Banū Asad.
- 4- The delegation of Bajīlah, Aḥmas and others.

٥٧٧- مِنَ الْوُفُودِ الَّتِي قَدِمَتْ الْمَدِينَةَ فِي السَّنَةِ التَّاسِعَةِ لِلْهِجْرَةِ:

- ١- وَفْدُ بَاهِلَةَ.
- ٢- وَفْدُ بَنِي تَمِيمٍ.
- ٣- وَفْدُ بَنِي أَسَدٍ.
- ٤- وَفْدُ بَجِيلَةَ وَأَحْمَسَ وَغَيْرِهَا.

وَفَاةُ النَّجَاشِيِّ رَضِيَ اللَّهُ عَنْهُ

The Passing of an-Najāshī رَضِيَ اللَّهُ عَنْهُ

578- In Rajab of the ninth of after migration an-Najāshī Aṣḥamah - the king of Abyssinia - رَضِيَ اللَّهُ عَنْهُ passed away in Abyssinia. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ prayed over him in absentia.

579- Jābir ibn ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا said, “Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘A righteous man died today so stand and pray over your brother Aṣḥamah.’” [Agreed upon].

580- Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ said, “Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ announced the death of an-Najāshī, the ruler of Abyssinia, the day he died. He said, ‘Seek forgiveness for your brother.’” [Agreed upon].

٥٧٨- فِي رَجَبٍ مِنَ السَّنَةِ التَّاسِعَةِ لِلْهِجْرَةِ تُوفِّي النَّجَاشِيُّ أَصْحَمَةَ رَضِيَ اللَّهُ عَنْهُ - مَلِكُ الْحَبَشَةِ - بِالْحَبَشَةِ، وَصَلَّى عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْغَائِبِ.

٥٧٩- قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَاتَ الْيَوْمَ رَجُلٌ صَالِحٌ، فَقومُوا فَصَلُّوا عَلَيَّ أَخِيكُمْ أَصْحَمَةَ». [مُتَّفَقٌ عَلَيْهِ].

٥٨٠- وَقَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَى لَهُمُ النَّجَاشِيَّ صَاحِبَ الْحَبَشَةِ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ، وَقَالَ: «اسْتَغْفِرُوا لِأَخِيكُمْ». [مُتَّفَقٌ عَلَيْهِ].

581- Jābir ibn ‘Abdullāh رَضِيَ اللهُ عَنْهُمَا said, “Indeed, the Prophet of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ prayed over an-Najāshī and we lined up in rows behind him and I was in the second row or the third.” [Agreed upon].

٥٨١- وَقَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: إِنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَيَّ النَّجَاشِيِّ، فَصَفَّنَا وَرَاءَهُ، فَكُنْتُ فِي الصَّفِّ الثَّانِي، أَوِ الثَّلَاثِ. [مُتَّفَقٌ عَلَيْهِ].

عَزْوَةُ تَبُوكِ

The Battle of Tabūk

582- In Rajab of the ninth year of hijrah, the last expedition of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ took place, that is the Battle of Tabūk. Tabūk is approximately seven hundred kilometers from al-Madīnah.

٥٨٢- وَفِي رَجَبٍ مِنَ السَّنَةِ الثَّاسِعَةِ لِلْهِجْرَةِ وَقَعَتْ آخِرُ عَزْوَةٍ مِنْ عَزَوَاتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهِيَ عَزْوَةُ تَبُوكِ، وَتَبُوكُ تَبْعُدُ عَنِ الْمَدِينَةِ سَبْعِمِائَةٍ كِيلُو تَقْرِيْبًا.

583- This battle was with the largest state in the world at that time, which was Rome. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ordered his Companions to prepare to attack Rome.

٥٨٣- وَكَانَتْ هَذِهِ الْعَزْوَةُ مَعَ أَعْظَمِ دَوْلَةٍ فِي الْعَالَمِ فِي ذَلِكَ الْوَقْتِ، وَهِيَ الرُّومُ، وَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْحَابَهُ بِالتَّهَيُّؤِ لِعَزْوِ الرُّومِ.

584- The time for the Battle of Tabūk came at hard times - severe heat and the distance was extremely far - due to that it is also called the Battle of Hardships.

٥٨٤- جَاءَ وَقْتُ عَزْوَةِ تَبُوكِ فِي ظُرُوفٍ قَاسِيَةٍ - الْحَرُّ شَدِيدٌ، وَالْمَسَافَةُ بَعِيدَةٌ جِدًّا - وَلِذَلِكَ تُسَمَّى أَيْضًا عَزْوَةَ الْعُسْرَةِ.

585- Going out the Battle of Tabūk was not voluntary but was mandatory. It was mandatory on every Muslim to go out except for the one who had a (legitimate) excuse such as sickness and the likes.

٥٨٥- وَلَمْ يَكُنِ الْخُرُوجُ لِعَزْوَةِ تَبُوكِ عَلَى التَّخْيِيرِ، وَإِنَّمَا كَانَ عَلَى الْوُجُوبِ، يَجِبُ عَلَى كُلِّ مُسْلِمٍ الْخُرُوجُ، إِلَّا لِمَنْ لَهُ عُذْرٌ كَمَرَضٍ وَنَحْوِهِ.

586- Then the Prophet ﷺ encouraged his Companions to spend to prepare the Army of Hardships. So the Companions were trying to outdo one another competing to spend.

٥٨٦- ثُمَّ حَثَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّحَابَةَ عَلَى الْإِنْفَاقِ لِتَجْهِيزِ جَيْشِ الْعُسْرَةِ، فَتَسَابَقَ الصَّحَابَةُ إِلَى التَّنَافُسِ فِي الْإِنْفَاقِ.

587- Abū Bakr aṣ-Ṣiddīq رضي الله عنه came with all of his wealth and spent it on the Army of Hardships. And ‘Umar ibn al-Khaṭṭāb رضي الله عنه came with half of his wealth and spent it on the Army of Hardships.

٥٨٧- فَجَاءَ أَبُو بَكْرٍ الصَّدِيقُ رضي الله عنه بِكُلِّ مَالِهِ، فَأَنْفَقَهُ عَلَى جَيْشِ الْعُسْرَةِ، وَجَاءَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه بِنِصْفِ مَالِهِ، وَأَنْفَقَهُ عَلَى جَيْشِ الْعُسْرَةِ.

إِنْفَاقُ عُثْمَانَ رضي الله عنه عَلَى جَيْشِ الْعُسْرَةِ

The Spending of ‘Uthmān رضي الله عنه on the Army of Hardships

588- ‘Uthmān ibn ‘Affān رضي الله عنه spent a tremendous amount on the Army of Hardships. The likes of it was unheard of.

٥٨٨- وَأَنْفَقَ عُثْمَانُ بْنُ عَفَّانٍ رضي الله عنه نَفَقَةً عَظِيمَةً عَلَى جَيْشِ الْعُسْرَةِ، مَا سَمِعَ بِمِثْلِهَا.

Al-Imām adh-Dhahabī said, “No one spent more than what ‘Uthmān رضي الله عنه spent.”

قَالَ الْإِمَامُ الدَّهَبِيُّ: لَمْ يُنْفِقْ أَحَدٌ أَعْظَمَ مِنْ نَفَقَةِ عُثْمَانَ رضي الله عنه.

589- When the Prophet ﷺ saw this tremendous spending from ‘Uthmān he became extremely happy and he said, “Nothing ‘Uthmān does after today will harm him.” [Reported by al-Imām Aḥmad in his *Musnad* and its chain is good].

٥٨٩- فَلَمَّا رَأَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذِهِ النَّفَقَةَ الْعَظِيمَةَ مِنْ عُثْمَانَ سُرَّ سُرُورًا عَظِيمًا، وَقَالَ: «مَا صَرَّ عُثْمَانُ مَا عَمِلَ بَعْدَ الْيَوْمِ». [رَوَاهُ الْإِمَامُ أَحْمَدُ فِي مُسْنَدِهِ وَإِسْنَادُهُ حَسَنٌ].

590- ‘Abdur-Rahmān ibn ‘Awf رَضِيَ اللَّهُ عَنْهُ came with eight thousand dirhams and the Companions رَضِيَ اللَّهُ عَنْهُمْ followed in spending in order to prepare the Army of Hardships.

٥٩٠- وَجَاءَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ بِثَمَانِيَةِ آلَافٍ دِرْهَمٍ، وَتَتَابَعَ الصَّحَابَةُ رَضِيَ اللَّهُ عَنْهُمْ فِي الْإِنْفَاقِ لِتَجْهِيْزِ جَيْشِ الْعُسْرَةِ.

591- When the hypocrites saw this spending from the Companions رَضِيَ اللَّهُ عَنْهُمْ they began making fun of them. If a rich person spent they would say, “He is showing off.”

٥٩١- فَلَمَّا رَأَى الْمُنَافِقُونَ هَذَا الْإِنْفَاقَ مِنَ الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ أَخَذُوا يَسْتَهْزِئُونَ بِهِمْ، فَإِذَا أَنْفَقَ الْعَنِيُّ، قَالُوا عَنْهُ: مُرَاءٍ.

592- If the Companions spent a little money, even a ṣā’, the hypocrites would say, “Allāh is not in need of this ṣā’.” This was the position of the weak hypocrites.

٥٩٢- وَإِذَا أَنْفَقَ صَاحِبُ الْمَالِ الْقَلِيلِ، وَلَوْ بِصَاعٍ، قَالَ الْمُنَافِقُونَ: إِنَّ اللَّهَ عَنِيٌّ عَنْ صَاعِ هَذَا، فَهَكَذَا كَانَ مَوْقِفُ الْمُنَافِقِينَ الْمُتَخَاذِلِ.

593- Allāh sent down regarding the hypocrites, **“Those who defame the believers who give voluntarily, and could not find to give except what is available to them, so they mock them - Allāh will throw back their mockery on them and they shall have a painful torment.”** [At-Tawbah: 79].

٥٩٣- فَأَنْزَلَ اللَّهُ فِي الْمُنَافِقِينَ: ﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾ [التَّوْبَةِ : ٧٩].

594- A number of truthful Companions stayed back from the Battle of Tabūk without an excuse - and they were truthful men, their Islām is not under suspicion.

٥٩٤- تَخَلَّفَ عَدَدٌ مِنَ الصَّحَابَةِ الصَّادِقِينَ عَنْ غَزْوَةِ تَبُوكَ بِغَيْرِ عُدْرٍ، وَكَانُوا نَفَرًا صِدْقٍ، لَا يُتَّهَمُونَ فِي إِسْلَامِهِمْ.

595- Those who stayed behind without an excuse include:

- 1- Ka'b ibn Mālik رَضِيَ اللَّهُ عَنْهُ.
- 2- Hilāl ibn Umayyah رَضِيَ اللَّهُ عَنْهُ.
- 3- Murārah ibn ar-Rab' رَضِيَ اللَّهُ عَنْهُ.
- 4- Abū Lubābah ibn 'Abdul-Mundhir رَضِيَ اللَّهُ عَنْهُ and others.

٥٩٥- مِنَ الَّذِينَ تَخَلَّفُوا بِغَيْرِ عُدْرٍ:

- ١- كَعْبُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ.
- ٢- هِلَالُ بْنُ أُمَيَّةَ رَضِيَ اللَّهُ عَنْهُ.
- ٣- مُرَارَةُ بْنُ الرَّبِيعِ رَضِيَ اللَّهُ عَنْهُ.
- ٤- أَبُو لُبَابَةَ بْنُ عَبْدِ الْمُنْذِرِ رَضِيَ اللَّهُ عَنْهُ،
وَعَيْرُهُمْ.

خُرُوجِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى تَبُوكِ

The Leaving of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for Tabūk

596- The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went out with his mighty army of thirty thousand soldiers. This was the greatest army of Muslims assembled since he was sent صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

٥٩٦- خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَيْشِهِ الْعَظِيمِ ثَلَاثُونَ أَلْفَ مُقَاتِلٍ، وَهُوَ أَعْظَمُ جَيْشٍ يَتَجَمَّعُ لِلْمُسْلِمِينَ مُنْذُ بَعَثْتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

597- The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ appointed 'Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ to stay back and watch over his family and ordered him to remain with them. So 'Alī said, "Do you appoint me to stay with the children and the women?!"

٥٩٧- وَخَلَّفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ عَلَى أَهْلِهِ وَأَمَرَهُ بِالْإِقَامَةِ فِيهِمْ، فَقَالَ عَلِيٌّ: أَتُخَلِّفُنِي فِي الصِّبْيَانِ وَالنِّسَاءِ؟!

598- So the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to him, "Are you not pleased to be in a rank with me like Hārūn was to Mūsā, except there is no Prophet after me." [Agreed upon].

٥٩٨- فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَمَّا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى، إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي». [مُتَّفَقٌ عَلَيْهِ].

599- The Prophet ﷺ went with his huge army and camped in Thaniyyat-ul-Wadā'. There, he organized brigades and banners. There was a large number of hypocrites in his army.

٥٩٩- مَضَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَيْشِهِ الْكَبِيرِ، وَعَسَكَرَ فِي ثَنِيَّةِ الْوَدَاعِ، وَهُنَاكَ عَقَدَ الْأَلْوِيَّةَ وَالرَّايَاتِ، وَكَانَ فِي جَيْشِهِ عَدَدٌ كَبِيرٌ مِنَ الْمُنَافِقِينَ.

600- On his way to Tabūk the Prophet ﷺ passed by the rocks of the houses of Thamūd, the people of Şālih عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ, so the Prophet ﷺ rushed his riding animal.

٦٠٠- مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي طَرِيقِهِ إِلَى تَبُوكَ بِالْحِجْرِ دِيَارِ ثَمُودَ وَهُمْ قَوْمٌ صَالِحٌ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، فَاسْتَعْجَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَاحِلَتَهُ.

601- The Prophet ﷺ dismounted close to the houses of Thamūd but did not enter them and the people drew water from a well in the rocks and soaked their dough in it.

٦٠١- وَنَزَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرِيبًا مِنْ دِيَارِ ثَمُودَ، وَلَمْ يَدْخُلْهَا، فَاسْتَقَى النَّاسُ مِنْ بُئْرِ كَانَ بِالْحِجْرِ، وَاعْتَجَنُوا بِهِ عَجِينَهُمْ.

602- When the Prophet ﷺ knew about them doing so, he said, **“Do not enter on these people who were punished for verily I fear you will be afflicted by what afflicted them.”** [Reported by Muslim].

٦٠٢- فَلَمَّا عَلِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهِمْ، قَالَ: «لَا تَدْخُلُوا عَلَى هَؤُلَاءِ الْقَوْمِ الَّذِينَ عَذَّبُوا، فَإِنِّي أَخَافُ أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ». [رَوَاهُ مُسْلِمٌ].

603- Then the Prophet ﷺ ordered them not to drink from their well and to not draw water. They said, “We already soaked our dough and drew water.” So the Prophet ﷺ ordered them to discard that dough and water.

٦٠٣- ثُمَّ أَمَرَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لَا يَشْرَبُوا مِنْ بُئْرِهَا وَلَا يَسْتَقُوا، فَقَالُوا: عَجَنَّا مِنْهَا وَاسْتَقَيْنَا، فَأَمَرَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُلْقُوا ذَلِكَ الْعَجِينَ وَالْمَاءَ.

604- Then the Prophet ﷺ addressed them with an important address warning them in it from entering the places where the disbelievers were punished, out of fear that they will be afflicted by what afflicted them.

٦٠٤- ثُمَّ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ فِي أَصْحَابِهِ خُطْبَةً عَظِيمَةً حَذَّرَهُمْ فِيهَا مِنَ الدُّخُولِ عَلَى أَمَاكِنَ عُدَّ بِفِيهَا الْكُفَّارُ، خَشِيَةَ أَنْ يُصِيبَهُمْ مَا أَصَابَهُمْ.

605- The Prophet ﷺ continued on his way to Tabūk and was combining two prayers. He would combine adh-Dhuhr with al-'Aṣr and al-Maghrib with al-'Ishā.

٦٠٥- أَكْمَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَرِيقَهُ إِلَى تَبُوكِ، وَكَانَ يَجْمَعُ بَيْنَ الصَّلَوَاتِ، فَكَانَ يَجْمَعُ الظُّهْرَ وَالْعَصْرَ جَمِيعًا، وَالْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا.

606- The people suffered from thirst and their need for water grew so the people complained about that to the Prophet ﷺ.

٦٠٦- وَقَدْ أَصَابَ النَّاسَ الْعَطَشُ، وَاشْتَدَّتْ حَاجَتُهُمْ إِلَى الْمَاءِ، فَشَكَا النَّاسُ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

607- So the Prophet ﷺ supplicated to his Lord to send down rain upon them so the clouds gathered and rain came down upon them. They drank and filled up what was with them.

٦٠٧- فَدَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَبَّهُ أَنْ يُنْزَلَ عَلَيْهِمُ الْمَطْرَ، فَتَجَمَعَ السَّحَابُ، وَنَزَلَ عَلَيْهِمُ الْمَطْرُ، فَشَرِبُوا، وَمَلَأُوا مَا مَعَهُمْ.

608- On the way to Tabūk the army dismounted at night and shortly before al-Fajr the Prophet ﷺ went to relieve himself and al-Mughīrah ibn Shu'bah was with him رَضِيَ اللَّهُ عَنْهُ.

٦٠٨- فِي الطَّرِيقِ إِلَى تَبُوكِ نَزَلَ الْجَيْشُ فِي اللَّيْلِ، وَقُبِيلَ صَلَاةِ الْفَجْرِ ذَهَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِقَضَاءِ حَاجَتِهِ وَمَعَهُ الْمُغِيرَةُ بْنُ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ.

609- The Prophet ﷺ kept the Companions رَضِيَ اللَّهُ عَنْهُمْ waiting for Ṣalāt-ul-Fajr so the Companions put forth ‘Abdur-Raḥmān ibn ‘Awf رَضِيَ اللَّهُ عَنْهُ to pray as the imām with them in Ṣalāt-ul-Fajr.

610- ‘Abdur-Raḥmān ibn ‘Awf رَضِيَ اللَّهُ عَنْهُ prayed with the people and when they reached the second rak’ah the Prophet ﷺ came and caught the rukū and completed the rak’ah.

611- When ‘Abdur-Raḥmān ibn ‘Awf رَضِيَ اللَّهُ عَنْهُ gave taslīm, the Prophet ﷺ completed the rak’ah which he missed so that affected the hearts of the Companions.

612- When the Prophet ﷺ made taslīm he said to them, “You did well,” or “You were correct.” [Reported by Muslim].

So the Prophet ﷺ agreed with them for not waiting for him in order to establish the prayer in its time.

613- The ḥadīth, “A Prophet is not taken until he prays behind a righteous man from his nation.”

٦٠٩- تَأَخَّرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ فِي صَلَاةِ الْفَجْرِ، فَقَدَّمَ الصَّحَابَةُ عَبْدَ الرَّحْمَنِ بْنِ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ لِيُصَلِّيَ بِهِمْ إِمَامًا فِي صَلَاةِ الْفَجْرِ.

٦١٠- صَلَّى عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ بِالنَّاسِ، وَلَمَّا بَلَغَ الرَّكْعَةَ الثَّانِيَةَ جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَدْرَكَ رُكْعَةً، وَأَتَمَّ رُكْعَةً.

٦١١- فَلَمَّا سَلَّمَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ إِذَا بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُتِمُّ الرَّكْعَةَ الَّتِي فَاتَتْهُ فَوَقَعَ ذَلِكَ فِي قُلُوبِ الصَّحَابَةِ.

٦١٢- فَلَمَّا سَلَّمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُمْ: «أَحْسَنْتُمْ» أَوْ «أَصَبْتُمْ». [رَوَاهُ مُسْلِمٌ].

فَأَقْرَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى عَدَمِ انْتِظَارِهِ فِي سَبِيلِ إِقَامَةِ الصَّلَاةِ عَلَى وَقْتِهَا.

٦١٣- حَدِيثٌ: «مَا قُبِضَ نَبِيٌّ حَتَّى يُصَلِّيَ خَلْفَ رَجُلٍ صَالِحٍ مِنْ أُمَّتِهِ».

Reported by al-Imām Aḥmad and Ibn Sa'd in his *Ṭabaqāt* and it is a weak ḥadīth.

رَوَاهُ الْإِمَامُ أَحْمَدُ، وَابْنُ سَعْدٍ فِي طَبَقَاتِهِ وَهُوَ حَدِيثٌ ضَعِيفٌ.

614- The Prophet ﷺ continued on his way to Tabūk and he said to his Companions, **“You will come tomorrow - in sha Allāh - to the fountain of Tabūk, so whoever comes to it do not touch its water until I come.”** [Reported by Muslim].

٦١٤- أَكْمَلَ رَسُولُ اللَّهِ ﷺ طَرِيقَهُ إِلَى تَبُوكِ، وَقَالَ لِأَصْحَابِهِ: «إِنَّكُمْ سَتَأْتُونَ غَدًا إِنْ شَاءَ اللَّهُ عَيْنَ تَبُوكِ، فَمَنْ جَاءَهَا فَلَا يَمَسْ مِنْ مَائِهَا حَتَّى آتِي». [رَوَاهُ مُسْلِمٌ].

615- So when the Muslims reached Tabūk they found its fountain had little water and two men from the hypocrites took its water while the Prophet ﷺ had prohibited them from that.

٦١٥- فَلَمَّا وَصَلَ الْمُسْلِمُونَ إِلَى تَبُوكِ، وَجَدُوا عَيْنَهَا قَلِيلَةَ الْمَاءِ، وَإِذَا رَجُلَانِ مِنَ الْمُنَافِقِينَ أَخَذُوا مَاءَهَا، وَكَانَ النَّبِيُّ ﷺ نَهَاهُمْ عَنْ ذَلِكَ.

616- When the Prophet ﷺ saw that two men had beat him to the fountain of Tabūk and took its water he cursed them. Then Allāh’s Messenger ﷺ washed his face and hands from the water of Tabūk.

٦١٦- فَلَمَّا رَأَى النَّبِيُّ ﷺ أَنَّ رَجُلَيْنِ سَبَقَاهُ إِلَى عَيْنِ تَبُوكِ، وَأَخَذَا مِنْ مَائِهَا لَعْنَهُمَا، ثُمَّ غَسَلَ رَسُولُ اللَّهِ ﷺ وَجْهَهُ وَيَدَيْهِ مِنْ مَاءِ تَبُوكِ.

617- Then the Prophet ﷺ said to Mu’adh ibn Jabal رَضِيَ اللَّهُ عَنْهُ, **“O Mu’adh! It is likely that if you live long you will see what is here filled with gardens.”** [Reported by Muslim].

٦١٧- ثُمَّ قَالَ النَّبِيُّ ﷺ لِمُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ: «يُوشِكُ يَا مُعَاذُ أَنْ تَطَالَتْ بِكَ حَيَاتُكَ، أَنْ تَرَى مَا هَا هُنَا قَدْ مُلِئَ جَنَّاتًا». [رَوَاهُ مُسْلِمٌ].

618- Then the Prophet ﷺ set up a qubbah - i.e., a tent - and the Prophet ﷺ settled in Tabūk twenty days. He did not meet any plot nor face any enemy.

619- The Prophet ﷺ began sending squadrons to the tribes on the outskirts of ash-Shām. The Prophet ﷺ made a treaty with the people of Aylah and the Jews of Jarbā' and Adhruḥ. He sent Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ along with four hundred and twenty soldiers to Ukaydir of Dumat-ul-Jandal.

620- Ukaydir of Dumat-ul-Jandal made a treaty with the Prophet ﷺ to pay jizyah and Ukaydir gave a female mule and a cloak of silk brocade weaved with gold as gifts to the Prophet ﷺ.

621- The Companions رَضِيَ اللهُ عَنْهُمْ were amazed at the beauty of the cloak so the Prophet ﷺ said, "Are you amazed at the softness of this? The handkerchiefs of Sa'd ibn Mu'adh in Paradise are better than it and softer." [Agreed upon].

٦١٨- ثُمَّ صُرِبَتْ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قُبَّةٌ - أَي: خَيْمَةٌ - وَأَقَامَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي تَبُوكِ عِشْرِينَ يَوْمًا، وَلَمْ يَلْقَ كَيْدًا، وَلَمْ يُوَاجِهْ عَدُوًّا.

٦١٩- أَخَذَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُرْسِلُ السَّرَايَا إِلَى الْقَبَائِلِ عَلَى أَطْرَافِ الشَّامِ، فَصَالَحَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَهْلَ أَيْلَةَ، وَيَهُودَ جَرْبَاءَ وَأَذْرَحَ، وَبَعَثَ خَالِدَ بْنَ الْوَلِيدِ رَضِيَ اللهُ عَنْهُ وَمَعَهُ أَرْبَعُمِائَةٍ وَعِشْرُونَ مُقَاتِلًا إِلَى أَكَيْدِرِ دُومَةَ الْجَنْدَلِ.

٦٢٠- فَصَالَحَ أَكَيْدِرُ دُومَةَ الْجَنْدَلِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى الْجِزْيَةِ، وَأَهْدَى أَكَيْدِرُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعْلَةً، وَجَبَّةً مِنْ سُنْدُسٍ مَنَسُوجٍ فِيهَا الذَّهَبُ.

٦٢١- فَعَجِبَ الصَّحَابَةُ رَضِيَ اللهُ عَنْهُمْ مِنْ جَمَالِ الْجُبَّةِ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَتَعْجَبُونَ مِنْ لَيْنِ هَذِهِ؟ لَمَنَادِيلُ سَعْدِ بْنِ مُعَاذٍ فِي الْجَنَّةِ خَيْرٌ مِنْهَا وَاللَّيْنُ». [مُتَّفَقٌ عَلَيْهِ].

622- The the Prophet ﷺ sent Dihyah al-Kalbī with a letter to Qayṣar the ruler of Rome offering him three choices: **“Either Islām, jizyah or fighting.”**

٦٢٢- ثُمَّ بَعَثَ النَّبِيُّ ﷺ دِحْيَةَ الْكَلْبِيِّ بِرِسَالَةٍ إِلَى قَيْصَرَ عَظِيمِ الرُّومِ يَدْعُوهُ فِيهَا إِلَى ثَلَاثِ خِصَالٍ: «إِمَّا الْإِسْلَامُ أَوْ الْجِزْيَةُ أَوْ الْقِتَالُ».

623- So Qaysar gathered his generals and read the letter of the Prophet ﷺ to them. They said, “We swear by Allāh! We will not enter his religion and we will not pay jizyah nor will we fight him.”

٦٢٣- فَجَمَعَ قَيْصَرُ بَطَارِقَتَهُ وَقَرَأَ عَلَيْهِمْ رِسَالَةَ النَّبِيِّ ﷺ، فَقَالُوا: وَاللَّهِ مَا نَدْخُلُ فِي دِينِهِ، وَلَا نَدْفَعُ لَهُ الْجِزْيَةَ، وَلَا نُقَاتِلُهُ.

624- Then Qaysar sent a letter to the Prophet ﷺ regarding this matter. So the Prophet ﷺ was content with that and the Arabs heard that Rome was afraid to fight the Prophet ﷺ.

٦٢٤- ثُمَّ أَرْسَلَ قَيْصَرُ رِسَالَةً إِلَى النَّبِيِّ ﷺ بِهَذَا الْأَمْرِ، فَكَتَفَى النَّبِيُّ ﷺ بِذَلِكَ وَسَمِعَتِ الْعَرَبُ أَنَّ الرُّومَ خَافَتْ مِنْ قِتَالِ النَّبِيِّ ﷺ.

625- The Prophet ﷺ returned to al-Madīnah after staying in Tabūk twenty days and not meeting any plot nor any enemy.

٦٢٥- رَجَعَ النَّبِيُّ ﷺ إِلَى الْمَدِينَةِ، بَعْدَ أَنْ أَقَامَ فِي تَبُوكَ عِشْرِينَ يَوْمًا، وَلَمْ يَلْقَ كَيْدًا مِنْ أَيِّ عَدُوٍّ.

626- When the Prophet ﷺ reached the valley of Qurā he said to his Companions, **“I am going to speed ahead to al-Madīnah so whoever among you wants to speed ahead with me then let him do so.”** [Agreed upon].

٦٢٦- فَلَمَّا وَصَلَ النَّبِيُّ ﷺ إِلَى وَادِي الْقُرَى قَالَ لِأَصْحَابِهِ: «إِنِّي مُتَعَجِّلٌ إِلَى الْمَدِينَةِ، فَمَنْ أَرَادَ مِنْكُمْ أَنْ يَتَعَجَّلَ مَعِي فَلْيَتَعَجَّلْ». [مُتَّفَقٌ عَلَيْهِ].

627- When the Prophet ﷺ reached Dhū Awān revelation descended upon him and informed him of the hypocrites building Masjid ad-Ḍirār so the Prophet ﷺ ordered it to be burnt with fire and destroyed.

628- Then the Prophet ﷺ said to his Companions, “There are some people in al-Madīnah, you did not travel any portion of the journey nor crossed any valley, but they were with you. They were stopped by a genuine excuse.” [Agreed upon].

629- When the Prophet ﷺ looked over al-Madīnah he said, “This is Ṭibah or Ṭābah.” When he saw the mountain Uḥud he said, “This is a mountain, we love it and it loves us.” [Agreed upon].

630- The people heard of the coming of the Prophet ﷺ so they went out Ṭhaniyyat-ul-Wadā' to receive him with salutations, happiness and extreme joy.

631- As-Sā'ib ibn Yazīd رَضِيَ اللَّهُ عَنْهُ said, “I remember I went out to Ṭhaniyyat-ul-Wadā' with the children to meet the Prophet ﷺ when he returned from the Battle of Tabūk. [Reported by al-Bukhārī].

٦٢٧- فَلَمَّا وَصَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذِي أَوَانٍ نَزَلَ عَلَيْهِ الْوَحْيُ، وَأَخْبَرَهُ بِنِجَاءِ الْمُتَافِقِينَ مَسْجِدَ الضَّرَارِ، فَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحَرْقِهِ بِالنَّارِ وَهَدْمِهِ.

٦٢٨- ثُمَّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَصْحَابِهِ: «إِنَّ بِالْمَدِينَةِ أَقْوَامًا مَا سِرْتُمْ مَسِيرًا، وَلَا قَطَعْتُمْ وَاوِيًا إِلَّا كَانُوا مَعَكُمْ فِيهِ، حَبَسَهُمُ الْعُدْرُ». [مُتَّفَقٌ عَلَيْهِ].

٦٢٩- فَلَمَّا أَشْرَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمَدِينَةِ، قَالَ «هَذِهِ طَيْبَةٌ أَوْ طَابَةٌ»، فَلَمَّا رَأَى جَبَلَ أُحُدٍ، قَالَ «هَذَا جَبَلٌ نُحِبُّهُ وَيُحِبُّنَا». [مُتَّفَقٌ عَلَيْهِ].

٦٣٠- وَتَسَامَعَ النَّاسُ بِمَقْدَمِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَرَجُوا إِلَى ثَنِيَّةِ الْوَدَاعِ يَتَلَقَّوْنَهُ، بِحَفَاوَةٍ وَفَرَجٍ وَسُرُورٍ بِالْبَيْحِ.

٦٣١- قَالَ السَّائِبُ بْنُ يَزِيدٍ رَضِيَ اللَّهُ عَنْهُ: أَذْكَرُ أَيَّ حَرَجْتُ مَعَ الصَّبِيَّانِ نَتَلَقَّى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى ثَنِيَّةِ الْوَدَاعِ مَقْدَمَهُ مِنْ عَزْرَةَ تَبُوكَ. [رَوَاهُ الْبُخَارِيُّ].

أَمْرُ الْمُخَلْفِينَ

The Affair of Those Who Stayed Behind

632- The people of the Battle of Tabūk (who stayed behind) are divided into four categories:

1- Those who were ordered to stay behind and were rewarded like ‘Alī ibn Abī Ṭālib, Muḥammad ibn Maslamah and Ibn Umm Maktūm رَضِيَ اللَّهُ عَنْهُمْ.

2- Those who were excused: and they are the weak and the sick.

3- Those who were rebellious and sinful: like the three who stayed behind.

4- Those who were blameworthy and censured: those were the hypocrites.

633- The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ordered everyone who stayed behind without an excuse from the Battle of Tabūk to be cut off. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the believers shunned them.

634- The bedouins came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ making feeble excuses for their staying behind from the Battle of Tabūk so the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ accepted their excuses and entrusted their inner secrets to Allāh.

٦٣٢- اِنْقَسَمَ النَّاسُ فِي عَزْوَةِ تَبُوكٍ إِلَى اَرْبَعَةٍ اَفْسَامٍ:

١- مَأْمُورِينَ مَأْجُورِينَ: كَعَلِيِّ بْنِ أَبِي طَالِبٍ، وَمُحَمَّدِ بْنِ مَسْلَمَةَ، وَابْنِ أُمِّ مَكْتُومٍ رَضِيَ اللَّهُ عَنْهُمْ.

٢- مَعْدُورِينَ: وَهُمْ الضُّعَفَاءُ وَالْمَرْضَى.

٣- عُصَاةٍ مُذْنِبِينَ: كَالثَّلَاثَةِ الَّذِينَ خُلْفُوا.

٤- مَلُومِينَ مَذْمُومِينَ: وَهُمْ الْمُنَافِقُونَ.

٦٣٣- فَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَقَاطَعَةِ كُلِّ مَنْ تَخَلَّفَ عَنِ عَزْوَةِ تَبُوكٍ مِمَّنْ لَا عُدْرَ لَهُ، فَأَعْرَضَ عَنْهُمْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْمُؤْمِنُونَ.

٦٣٤- جَاءَ الْأَعْرَابُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْتَذِرُونَ بِأَعْدَارٍ وَاهِيَةٍ عَنْ تَخَلْفِهِمْ عَنِ عَزْوَةِ تَبُوكٍ، فَعَدَّرَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَوَكَّلَ سَرَائِرَهُمْ إِلَى اللَّهِ.

635- The Prophet ﷺ deferred the affair of the three truthful Companions. They were:

- 1- Ka'b ibn Mālik رَضِيَ اللَّهُ عَنْهُ .
- 2- Hilāl ibn Umayyah رَضِيَ اللَّهُ عَنْهُ .
- 3- Murārah ibn ar-Rab' رَضِيَ اللَّهُ عَنْهُ .

636- These three Companions admitted to the Prophet ﷺ that they did not have an excuse for staying behind from the Battle of Tabūk.

637- Allāh said about the three who stayed behind from Tabūk, **“And others are made to wait for Allāh’s decree, whether He will punish them or forgive them. And Allāh is All-Knowing, All-Wise.”** [At-Tawbah: 106].

٦٣٥- وَأَرْجَأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْرَ ثَلَاثَةٍ مِنَ الصَّحَابَةِ الصَّادِقِينَ، وَهُمْ:

- ١- كَعْبُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ.
- ٢- هِلَالُ بْنُ أُمَيَّةَ رَضِيَ اللَّهُ عَنْهُ.
- ٣- مُرَارَةُ بْنُ الرَّبِيعِ رَضِيَ اللَّهُ عَنْهُ.

٦٣٦- هَؤُلَاءِ الصَّحَابَةُ الثَّلَاثَةُ اعْتَرَفُوا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ لَيْسَ لَهُمْ عُدْرٌ بِتَخَلُّفِهِمْ عَنْ عَزْرَةِ تَبُوكِ.

٦٣٧- قَالَ اللَّهُ عَنِ الثَّلَاثَةِ الَّذِينَ تَخَلَّفُوا عَنْ تَبُوكِ: ﴿وَعَاخِرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾ [التَّوْبَةِ: ١٠٦].

تَوْبَةُ اللَّهِ عَلَى الثَّلَاثَةِ الَّذِينَ خَلَّفُوا

Allāh Accepting the Repentance of the Three Who Stayed Behind

638- Then Allāh accepted the repentance of these three due to their truthfulness. So He revealed regarding His accepting their repentance,

٦٣٨- ثُمَّ إِنَّ اللَّهَ تَابَ عَلَى هَؤُلَاءِ الثَّلَاثَةِ لِصِدْقِهِمْ، فَأَنْزَلَ فِي تَوْبَتِهِ عَلَيْهِمْ:

“Allāh has forgiven the Prophet, the Muhājirūn and the Anṣār who followed him in the time of distress, after the hearts of a party of them had nearly deviated, but He accepted their repentance. Certainly, He is unto them Full of Kindness, Most Merciful. And He also forgave the three who stayed behind till for them the earth, vast as it is, was straightened and their own selves were straightened to them, and they perceived there is no fleeing from Allāh, and no refuge but with Him. Then He forgave them that they might beg for His pardon. Verily, Allāh is the One Who forgives and accepts repentance, Most Merciful.” [At-Tawbah: 117-118].

639- When the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ settled in al-Madīnah after his return from the last battle he fought - and that is Tabūk - the tribes rushed to him in al-Madīnah in order to announce their Islām.

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾ وَعَلَى الْقَائِلَةِ الَّذِينَ خَلِفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾﴾

[التَّوْبَةُ: ١١٧، ١١٨].

٦٣٩- لَمَّا اسْتَقَرَّ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الْمَدِينَةِ بَعْدَ عَوْدَتِهِ مِنْ آخِرِ عَزْوَةِ عَزَاهَا - وَهِيَ تَبُوكُ - سَارَعَتِ الْقَبَائِلُ إِلَيْهِ فِي الْمَدِينَةِ لِشُعْلَنِ إِسْلَامِهَا.

وَفَاةُ أُمِّ كُثُومٍ رَضِيَ اللَّهُ عَنْهَا بِنْتُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
The Death of Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا,
the Daughter of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

640- At the end of the ninth year of hijrah Umm Kulthūm, the daughter of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, passed away. The head of the hypocrites 'Abdullāh ibn Ubayy ibn Salūl also passed away, may Allāh disfigure him.

٦٤٠- فِي أَوَاخِرِ الْعَامِ التَّاسِعِ الْهَجْرِيِّ
 تُوُفِّيَتْ أُمُّ كُثُومٍ بِنْتُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
 وَتُوُفِّيَ رَأْسُ الْمُنَافِقِينَ عَبْدُ اللَّهِ بْنِ أَبِي بِنِ
 سَلُولٍ قَبَّحَهُ اللَّهُ.

بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ اللَّهُ عَنْهُ أَمِيرًا عَلَى الْحَجِّ
The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Sending Abū Bakr aṣ-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ as the
Leader of Hajj

641- At the end of the month of Dhul-Hijjah in the ninth year of hijrah, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent Abū Bakr aṣ-Ṣiddīq as the leader of Hajj to establish the pilgrimage for the Muslims.

٦٤١- فِي أَوَاخِرِ شَهْرِ ذِي الْقَعْدَةِ مِنَ السَّنَةِ
 التَّاسِعَةِ لِلْهِجْرَةِ، بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 أَبَا بَكْرٍ الصِّدِّيقَ أَمِيرًا عَلَى الْحَجِّ، لِيُقِيمَ
 لِلْمُسْلِمِينَ حَجَّهُمْ.

642- And the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ordered Abū Bakr to announce certain affairs at Hajj. They were:

٦٤٢- وَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَا بَكْرٍ
 بِأُمُورٍ يُعْلِنُهَا بِالْحَجِّ، وَهِيَ:

- 1- No polytheist will make pilgrimage after this year.
- 2- No one will circumambulate the House naked.
- 3- No one will enter Paradise except a believer.

- ١- لَا يَحْجُّنَ بَعْدَ هَذَا الْعَامِ مُشْرِكٌ.
- ٢- وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ.
- ٣- وَلَا يَدْخُلُ الْجَنَّةَ إِلَّا مُؤْمِنٌ.

وَقَاةُ إِبْرَاهِيمَ بْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Passing of Ibrāhīm, the Son of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

643- In Rabī' al-Awwal in the tenth year of hijrah, Ibrāhīm, the son of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, passed away. He was a year and four months old. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered upon him and his eyes were tearing.

٦٤٣- فِي رَبِيعِ الْأَوَّلِ مِنَ السَّنَةِ الْعَاشِرَةِ
لِلْهِجْرَةِ نُوفِيَ إِبْرَاهِيمَ بْنَ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعُمُرُهُ سَنَةٌ
وَأَرْبَعَةُ أَشْهُرٍ، وَدَخَلَ عَلَيْهِ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَعَيْنَاهُ
تَدْمَعَانِ.

644- The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Indeed, Ibrāhīm is my son, and he died on the breast - in the age of nursing - and certainly he has two wet nurses that will complete his suckling in Paradise." [Reported by Muslim].

٦٤٤- قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ
إِبْرَاهِيمَ ابْنِي، وَإِنَّهُ مَاتَ فِي الْقَدِي - أَيَّ فِي
فَتْرَةِ الرَّضَاعِ - وَإِنَّ لَهُ لَطِئْرَيْنِ تُكْمِلَانِ
رَضَاعَهُ فِي الْجَنَّةِ». [رَوَاهُ مُسْلِمٌ].

645- Ibrāhīm was buried in the cemetery of al-Baqī'. The sun eclipsed the day Ibrāhīm, the son of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, died so the people said, "Surely, it eclipsed due to the death of Ibrāhīm."

٦٤٥- وَدُفِنَ إِبْرَاهِيمُ فِي مَقْبَرَةِ الْبُقَيْعِ،
وَأَنْكَسَفَتِ الشَّمْسُ يَوْمَ مَاتَ إِبْرَاهِيمُ بْنُ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ النَّاسُ: إِنَّمَا
أَنْكَسَفَتْ لِمَوْتِ إِبْرَاهِيمَ.

646- So the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Truly, the sun and the moon are two signs from the signs of Allāh. They do not eclipse due to the death of anyone nor for their life. Therefore, if you see that (the eclipse) supplicate and pray until it passes." [Agreed upon].

٦٤٦- فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ
الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ، لَا
يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا
رَأَيْتُمُوهَا فَادْعُوا وَصَلُّوا حَتَّى تَنْجَلَ». [مُتَّفَقٌ
عَلَيْهِ].

حَجَّةُ الْوَدَاعِ

The Farewell Pilgrimage

647- In the Dhul-Qa'dah of the 10th year of migration it was announced to the people that the Prophet ﷺ wanted to make Hajj this year.

٦٤٧- فِي ذِي الْقَعْدَةِ مِنَ السَّنَةِ الْعَاشِرَةِ لِلْهِجْرَةِ أُذِّنَ فِي النَّاسِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرِيدُ الْحَجَّ هَذِهِ السَّنَةَ.

648- Many people came to al-Madīnah, all of them seeking to perform it with the Prophet ﷺ.

٦٤٨- فَقَدِمَ الْمَدِينَةَ بَشْرٌ كَثِيرٌ، كُلُّهُمْ يَلْتَمِسُ أَنْ يَأْتِيَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Jābir ibn ‘Abdillāh رَضِيَ اللَّهُ عَنْهُمَا said, “No one remained behind who was able to come.”

قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: فَلَمْ يَبْقَ أَحَدٌ يَقْدِرُ عَلَى أَنْ يَأْتِيَ إِلَّا قَدِمَ.

649- This pilgrimage was called the Farewell Pilgrimage because the Prophet ﷺ bade farewell to the people during it and he didn't perform pilgrimage after it.

٦٤٩- سُمِّيَتْ هَذِهِ الْحَجَّةُ بِاسْمِ حَجَّةِ الْوَدَاعِ لِأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَدَعَ النَّاسَ فِيهَا، وَلَمْ يَحْجَّ بَعْدَهَا.

650- More than one hundred thousand pilgrims left with the Prophet ﷺ to perform this blessed pilgrimage and he ﷺ took all nine of his wives رَضِيَ اللَّهُ عَنْهُنَّ.

٦٥٠- خَرَجَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذِهِ الْحَجَّةِ الْمُبَارَكَةِ أَكْثَرُ مِنْ مِئَةِ أَلْفٍ حَاجٍّ، وَخَرَجَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكُلِّ نِسَائِهِ التَّسْعِ رَضِيَ اللَّهُ عَنْهُنَّ أَجْمَعِينَ.

651- The Prophet ﷺ set out to the mīqāt of Dhul-Hulayfah and bathed for ihṛām then ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا perfumed him and donned his ihṛām - may my father and mother be ransomed for him.

٦٥١- انْطَلَقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى مِيقَاتِ ذِي الْحُلَيْفَةِ فَاعْتَسَلَ لِإِحْرَامِهِ، ثُمَّ طَيَّبَتْهُ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا، ثُمَّ لَبَسَ إِحْرَامَهُ بِأَبِي هُوَ وَأُمِّي.

652- At the mīqāt of Dhul-Hulayfah, Asmā bint Umays رَضِيَ اللهُ عَنْهَا the wife of Abū Bakr aṣ-Ṣiddīq رَضِيَ اللهُ عَنْهُ gave birth to her son Muḥammad. So the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ordered her to bathe and wrap her private parts with a cloth and enter ih̄rām.

٦٥٢- فِي مِيقَاتِ ذِي الْحُلَيْفَةِ وَلَدَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ رَضِيَ اللهُ عَنْهَا زَوْجَةَ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ وَلَدَهَا مُحَمَّدًا، فَأَمَرَهَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ تَغْتَسِلَ وَتَسْتَنْفِرَ بِثَوْبٍ وَتُحْرِمَ.

653- Then the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made talbiyah and the people made talbiyah with him. Jibrīl came to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and ordered him to order the Companions to raise their voices with talbiyah.

٦٥٣- ثُمَّ لَبَّى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَالنَّاسُ مَعَهُ يُلَبُّونَ، وَجَاءَ جِبْرِيلُ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَأَمَرَهُ أَنْ يَأْمُرَ أَصْحَابَهُ بِرَفْعِ أَصْوَاتِهِمْ بِالتَّلْبِيَةِ.

654- The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made pilgrimage combining between 'Umrah and Ḥajj with one intention and ih̄rām for both so when he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reached the area of Sarif, 'Ā'ishah رَضِيَ اللهُ عَنْهَا began menstruating so the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ordered her to do everything a pilgrim does except ṭawāf.

٦٥٤- حَجَّ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَارِنًا، فَلَمَّا وَصَلَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى مِنْطَقَةِ سَرِفٍ حَاضَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا فَأَمَرَهَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ تَعْمَلَ كُلَّ مَا يَعْمَلُ الْحَاجُّ إِلَّا الطَّوْفَ.

655- The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reached Makkah on Sunday after four nights had passed from the month of Dhul-Hijjah in the 10th year of hijrah. He entered the Sacred Masjid at mid-morning on Sunday.

٦٥٥- وَصَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِمَكَّةَ يَوْمَ الْأَحَدِ لِأَرْبَعِ لَيَالٍ خَلَوْنَ مِنْ شَهْرِ ذِي الْحِجَّةِ مِنَ السَّنَةِ الْعَاشِرَةِ لِلْهِجْرَةِ، وَدَخَلَ الْمَسْجِدَ الْحَرَامَ يَوْمَ الْأَحَدِ صُبْحِي.

656- He entered it from the door of ‘Abd Manāf which was the door of Banī Shaybah which is well-known today as Bab-us-Salām. Then he performed ‘Umrah.

٦٥٦- وَدَخَلَهُ مِنْ بَابِ عَبْدِ مَنَافٍ وَهُوَ بَابُ بَنِي شَيْبَةَ، وَالْمَعْرُوفُ الْيَوْمَ بِبَابِ السَّلَامِ، ثُمَّ أَدَّى الْعُمْرَةَ.

657- When the Prophet ﷺ finished his ‘Umrah he camped at al-Abṭaḥ in the east of Makkah. When it was the 8th of Dhul-Hijjah - that is the Day of Tarwiyah - the Prophet ﷺ left to Minā.

٦٥٧- فَلَمَّا انْتَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ عُمْرَتِهِ نَزَلَ الْأَبْطَحَ شَرْقِيَّ مَكَّةَ، فَلَمَّا كَانَ يَوْمُ الثَّامِنِ مِنْ ذِي الْحِجَّةِ، وَهُوَ يَوْمُ التَّرْوِيَةِ خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى مِئَةِ.

658- In Minā, the Prophet ﷺ prayed adh-Dhuhr, al-‘Aṣr, al-Maghrib and al-‘Ishā on Thursday, the 8th of Dhul-Hijjah and al-Fajr on Friday, the 9th of Dhul-Hijjah.

٦٥٨- صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِئَةِ الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ مِنْ يَوْمِ الْحَمِيسِ الثَّامِنِ مِنْ ذِي الْحِجَّةِ، وَالْفَجْرَ مِنْ يَوْمِ الْجُمُعَةِ التَّاسِعِ مِنْ ذِي الْحِجَّةِ.

659- When the sun rose on Friday, the 9th of Dhul-Hijjah the Prophet ﷺ headed to ‘Arafah until the sun passed its zenith and he reached the bottom of the valley at the land of ‘Uranah.

٦٥٩- فَلَمَّا طَلَعَتِ الشَّمْسُ مِنْ يَوْمِ الْجُمُعَةِ التَّاسِعِ مِنْ ذِي الْحِجَّةِ نَهَضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى عَرَفَةَ، حَتَّى إِذَا زَالَتِ الشَّمْسُ سَارَ حَتَّى آتَى بَطْنَ الْوَادِي مِنْ أَرْضِ عَرَنَةَ.

660- There, at the land of ‘Uranah, Allāh’s Messenger ﷺ delivered his famous address, the address of ‘Arafah while he was on his riding animal al-Qaṣwā’.

٦٦٠- هُنَاكَ بِأَرْضِ عَرَنَةَ خَطَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُطْبَتَهُ الشَّهِيرَةَ خُطْبَةَ عَرَفَةَ، وَهُوَ عَلَى رَاحِلَتِهِ الْقِصْوَاءِ.

661- Allāh's Messenger ﷺ gave a tremendous, comprehensive address at 'Arafah affirming the principles of Islām and demolishing the principles of polytheism and pre-Islāmic times.

٦٦١- خَطَبَ رَسُولُ اللَّهِ ﷺ بِعَرَفَةَ خُطْبَةً عَظِيمَةً جَامِعَةً قَرَّرَ فِيهَا قَوَاعِدَ الْإِسْلَامِ، وَهَدَمَ فِيهَا قَوَاعِدَ الشَّرِكِ وَالْجَاهِلِيَّةِ.

662- There is no room to mention the address of the Prophet ﷺ on the Day of 'Arafah so whoever wants the details then let him return to our book: *Al-Lu'lu' al-Maknūn fī Sīrat-in-Nabī-il-Ma'mūn*.

٦٦٢- لَا يَسَعُ الْمَقَامُ لِذِكْرِ خُطْبَةِ النَّبِيِّ ﷺ يَوْمَ عَرَفَةَ وَمَنْ أَرَادَهَا بِالتَّفْصِيلِ، فَلْيَرْجِعْ لِكِتَابِنَا «اللُّؤْلُؤُ الْمَكْنُونُ فِي سِيرَةِ النَّبِيِّ الْمَأْمُونِ».

663- When Allāh's Messenger ﷺ finished his address at 'Arafah he combined adh-Dhuhr and al-'Aṣr in shortened form and did not pray anything between them.

٦٦٣- فَلَمَّا فَرَغَ رَسُولُ اللَّهِ ﷺ مِنْ خُطْبَتِهِ بِعَرَفَةَ، صَلَّى الظُّهْرَ وَالْعَصْرَ جَمْعًا وَقَصْرًا وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا.

664- Then the Prophet ﷺ rode his she-camel - al-Qaṣwā' - until he came to a place and faced the direction of prayer and he did not cease to stand, busy with supplication and humility until the sun set.

٦٦٤- ثُمَّ رَكِبَ النَّبِيُّ ﷺ نَاقَتَهُ الْقِصْوَاءَ حَتَّى آتَى الْمَوْقِفَ وَاسْتَقْبَلَ الْقِبْلَةَ، فَلَمْ يَزَلْ وَاقِفًا مُسْتَعِلًّا بِالدُّعَاءِ وَالتَّضَرُّعِ حَتَّى غَرَبَتِ الشَّمْسُ.

665- The Prophet ﷺ informed the people that the best supplication is the supplication on the Day of 'Arafah. The statement of the Most High:

٦٦٥- وَأَخْبَرَ النَّبِيُّ ﷺ النَّاسَ أَنَّ أَفْضَلَ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ، وَنَزَلَ عَلَيْهِ وَهُوَ بِعَرَفَةَ، قَوْلُهُ تَعَالَى:

“Today, I have perfected your religion for you, completed My favor upon you and chosen Islām for you as a religion,” [Al-Mā'idah: 3] came down to him while he was at 'Arafah.

666- When the sun went down and was well settled, Allāh's Messenger ﷺ moved on from 'Arafah to Muzdalifah.

667- At Muzdalifah, the Prophet ﷺ prayed al-Maghrib and al-'Ishā in shortened form then laid down until al-Fajr entered then he rose and prayed al-Fajr. That was the Day of Slaughter, the Day of the Greater Pilgrimage.

668- Then Allāh's Messenger ﷺ rode his she-camel - al-Qaṣwā' - and faced the direction of prayer and supplicated to Allāh and glorified Him (saying: Allāhu Akbar), and testified to His Oneness (saying: Lā ilāha illa Allāh waḥdahu lā sharīka lah) and he did not stop doing that until the sun became very yellow.

669- Allāh's Messenger ﷺ ordered Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا on the morning of the Day of Slaughter to pick up pebbles for him to stone the Jamarāt; so he picked seven pebbles for him from the pebbles the size of date-stones or fingertips.

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ [المائدة: 3].

٦٦٦- فَلَمَّا غَرَبَتِ الشَّمْسُ وَاسْتَحْكَمَ غُرُوبُهَا، أَقَاصَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَفَةَ إِلَى مُزْدَلِفَةَ.

٦٦٧- صَلَّى النَّبِيُّ ﷺ بِالْمُزْدَلِفَةِ الْمَغْرِبَ وَالْعِشَاءَ قَصْرًا ثُمَّ اضْطَجَعَ حَتَّى طَلَعَ الْفَجْرُ، ثُمَّ قَامَ فَصَلَّى الْفَجْرَ، وَذَلِكَ يَوْمَ النَّحْرِ وَهُوَ يَوْمُ الْحَجِّ الْأَكْبَرِ.

٦٦٨- ثُمَّ رَكِبَ رَسُولُ اللَّهِ ﷺ نَاقَتَهُ الْقِصْوَاءَ، فَاسْتَقْبَلَ الْقِبْلَةَ، وَدَعَا اللَّهَ وَكَبَّرَهُ وَهَلَّلَهُ وَوَحَّدَهُ، وَلَمْ يَزَلْ كَذَلِكَ حَتَّى أَسْفَرَ جَدًّا.

٦٦٩- وَأَمَرَ رَسُولُ اللَّهِ ﷺ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا غَدَاةَ يَوْمِ النَّحْرِ أَنْ يَلْتَقِطَ لَهُ حَصَى الْجِمَارِ، فَالْتَقَطَ لَهُ سَبْعَ حَصِيَّاتٍ مِنْ حَصَى الْحَدَفِ.

670- So the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ departed from al-Mash'ar al-Harām (Muzdalifah) before the rising of the sun, opposing the polytheists who would not leave till the sun rose.

٦٧٠- ثُمَّ دَفَعَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمَشْعَرِ الْحَرَامِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ، مُخَالِفًا لِلْمُشْرِكِينَ الَّذِينَ كَانُوا لَا يُفِيضُونَ حَتَّى تَطْلُعَ الشَّمْسُ.

671- When the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came to the biggest of the pillars he stopped at the bottom of the valley and positioned himself with the House on his left and Minā on his right and faced the pillar while he was on his she-camel.

٦٧١- فَلَمَّا أَتَى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ جَمْرَةَ الْعَقَبَةِ الْكُبْرَى وَقَفَ فِي أَسْفَلِ الْوَادِي وَجَعَلَ الْبَيْتَ عَنْ يَسَارِهِ وَمِنَى عَنْ يَمِينِهِ وَاسْتَقْبَلَ الْجَمْرَةَ وَهُوَ عَلَى نَاقَتِهِ.

672- It was mid-morning, so Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stoned it with seven pebbles from the bottom of the valley, saying 'Allāhu Akbar' with every pebble and he was saying, "Take from me your pilgrimage rites."

٦٧٢- وَكَانَ الْوَقْتُ ضُحًى، فَرَمَاهَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ بَطْنِ الْوَادِي بِسَبْعِ حَصِيَّاتٍ، يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ مِنْهَا، وَهُوَ يَقُولُ: «خُذُوا عَنِّي مَنَاسِكَكُمْ».

673- Then the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ turned towards the place of slaughter in Minā. He slaughtered sixty-three she-camels with his own hand and the camels were hastening towards him to be the first one to be slaughtered.

٦٧٣- ثُمَّ انْصَرَفَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَنْحَرِ بِمِنَى، فَنَحَرَ بِيَدِهِ الشَّرِيفَةَ ثَلَاثَةً وَسِتِّينَ نَاقَةً، وَكَانَتِ الثُّوقُ يَتَدَافَعْنَ إِلَيْهِ بِأَيْتِهِنَّ يَبْدَأُ.

674- When Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ finished sacrificing his offerings he called for a barber and he shaved his noble head. Ma'mar ibn 'Abdillāh al-'Adawī رَضِيَ اللهُ عَنْهُ shaved his head.

٦٧٤- فَلَمَّا فَرَغَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ نَحْرِ هَدْيِهِ دَعَا الْحَلَّاقَ فَحَلَقَ رَأْسَهُ الشَّرِيفَ، حَلَقَهُ مَعْمَرُ بْنُ عَبْدِ اللَّهِ الْعَدَوِيُّ رَضِيَ اللهُ عَنْهُ.

675- Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ said, “I saw Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the barber was shaving while the Companions were walking around him. They did not want any hair to fall except into the hand of one of them.” [Reported by Muslim].

Al-Imām adh-Dhahabī said, “How unfortunate I was to not have kissed a hair from them.”

676- When the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ finished shaving his noble head, he wore a qamīṣ, and ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا applied some perfume on him.

677- Then Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mounted his animal and went towards the House before adh-Dhuhr and made Ṭawāf al-lfāḍah upon his mount as to be as to be higher up so the people can see him.

678- Then he went to Zamzam and drank from it then returned to Minā on the same day. And Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went to the pillars during the three days of Tashrīq after the sun passed its zenith.

٦٧٥- قَالَ أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْحَلَائِقُ يَحْلِقُهُ وَأَطَافَ بِهِ أَصْحَابُهُ، فَمَا يُرِيدُونَ أَنْ تَقَعَ شَعْرَةٌ إِلَّا فِي يَدِ رَجُلٍ. [رَوَاهُ مُسْلِمٌ].

قَالَ الْإِمَامُ الدَّهَبِيُّ: فَوَالْهَيْفَى عَلَى تَفْهِيْلِ شَعْرَةٍ مِنْهَا.

٦٧٦- فَلَمَّا فَرَغَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ حَلْقِ رَأْسِهِ الشَّرِيفِ لَبَسَ الْقَمِيصَ، وَأَصَابَ الطَّيِّبَ، طَبَّبْتُهُ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا.

٦٧٧- ثُمَّ رَكِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَفَاضَ بِالْبَيْتِ قَبْلَ الظُّهْرِ فَطَافَ طَوَافَ الْإِفَاضَةِ عَلَى رَاحِلَتِهِ لِيُشْرِفَ فَيَرَاهُ النَّاسُ.

٦٧٨- ثُمَّ أَتَى زَمْزَمَ وَشَرِبَ مِنْهَا، ثُمَّ رَجَعَ إِلَى مَنَى مِنْ يَوْمِهِ ذَلِكَ، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِي الْحِمَارَ فِي أَيَّامِ التَّشْرِيقِ الثَّلَاثَةِ بَعْدَ الزَّوَالِ.

679- Allāh's Messenger ﷺ ended his blessed pilgrimage with farewell ṭawāf and he said to the people, "No one should leave until the last thing he does is the House." [Agreed upon].

٦٧٩- وَخَتَمَ رَسُولُ اللَّهِ ﷺ حَجَّتَهُ الْمُبَارَكَةَ بِطَوَافِ الْوُدَاعِ، وَقَالَ لِلنَّاسِ: «لَا يَنْفِرَنَّ أَحَدٌ حَتَّى يَكُونَ آخِرَ عَهْدِهِ بِالْبَيْتِ». [مُتَّفَقٌ عَلَيْهِ].

680- Then the Prophet ﷺ returned to al-Madīnah and he took some Zamzam with him.

٦٨٠- ثُمَّ رَجَعَ النَّبِيُّ ﷺ إِلَى الْمَدِينَةِ وَقَدِ اسْتَصْحَبَ مَعَهُ شَيْئًا مِنْ مَاءِ زَمْزَمٍ.

This is the pilgrimage - which is known as the Farewell Pilgrimage - of the Prophet ﷺ in abridged form.

فَهَذِهِ حَجَّةُ النَّبِيِّ ﷺ مُحْتَصَرَةً جَدًّا، الَّتِي عُرِفَتْ بِحَجَّةِ الْوُدَاعِ.

تَأْمِيرُ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا

Appointing Usāmah ibn Zayd رَضِيَ اللَّهُ عَنْهُمَا as an Amīr

681- On Monday with four nights remaining in Ṣafar in the 11th year of hijrah the Prophet ﷺ ordered the Companions to prepare to attack Rome and appointed Usāmah ibn Zayd رَضِيَ اللَّهُ عَنْهُمَا as the Amīr over them.

٦٨١- فِي يَوْمِ الْاِثْنَيْنِ لِارْبَعِ لَيَالٍ بَقِيْنَ مِنْ صَفَرِ سَنَةِ اِحْدَى عَشْرَةَ لِلْهَجْرَةِ اَمَرَ النَّبِيُّ ﷺ الصَّحَابَةَ لِلتَّجْهْرِ لِعَزْوِ الرُّومِ، وَاَمَرَ عَلَيْهِمْ أُسَامَةَ بْنَ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا.

682- Usāmah's age رَضِيَ اللَّهُ عَنْهُ was 18 and in his army were major Companions like 'Umar ibn al-Khaṭṭāb, Sa'd ibn Abī Waqqāṣ, Abū 'Ubaydah ibn al-Jarrāh رَضِيَ اللَّهُ عَنْهُمْ and others.

٦٨٢- كَانَ عُمُرُ أُسَامَةَ رَضِيَ اللَّهُ عَنْهُ ثَمَانِي عَشْرَةَ سَنَةً وَفِي جَيْشِهِ كِبَارُ الصَّحَابَةِ كَعُمَرَ بْنِ الْخَطَّابِ، وَسَعْدِ بْنِ أَبِي وَقَّاصٍ، وَأَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ رَضِيَ اللَّهُ عَنْهُمْ، وَغَيْرِهِمْ.

683- The people spoke about the appointment of Usāmah رَضِيَ اللَّهُ عَنْهُ due to his age and when that reached the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ he stood among the people addressing them as will come.

٦٨٣- وَقَدْ تَكَلَّمَ النَّاسُ فِي إِمْرَةِ أُسَامَةَ رَضِيَ اللَّهُ عَنْهُ لِحَدَاثَةِ سِنِّهِ، فَلَمَّا بَلَغَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَلِكَ قَامَ فِي النَّاسِ خَطِيبًا كَمَا سَيَأْتِي.

عَلَامَاتُ دُنُوِّ أَجْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Signs of the Approach of the Appointed Time for the Prophet

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

684- When the da'wah was complete, Islām had control over the entire Arabian Peninsula and the people entered Allāh's religion in crowds, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sensed the approaching of his appointed time.

٦٨٤- وَلَمَّا تَكَامَلَتِ الدَّعْوَةُ، وَسَيَطَرَ الْإِسْلَامُ عَلَى كُلِّ الْجَزِيرَةِ الْعَرَبِيَّةِ، وَدَخَلَ النَّاسُ فِي دِينِ اللَّهِ أَفْوَاجًا، أَحَسَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِدُنُوِّ أَجْلِهِ.

685- The signs of the approach of the appointed time for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ include:

٦٨٥- مِنْ عَلَامَاتِ دُنُوِّ أَجْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

- 1- The revelation of Sūrah an-Naṣr to him صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
- 2- His صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ review of the Qur'ān twice with Jibrīl عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ.
- 3- His صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ increased efforts in worship.
- 4- His صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ doubling the time he spent in i'tikāf during Ramaḍān.

- ١- نُزُولُ سُورَةِ النَّصْرِ عَلَيْهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
- ٢- مُدَارَسَتُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقُرْآنَ مَرَّتَيْنِ مَعَ جِبْرِيلَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ.
- ٣- إِجْتِهَادُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْعِبَادَةِ.
- ٤- مُضَاعَفَتُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِعْتِكَافَ رَمَضَانَ.

مَرَضُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Prophet's Sickness صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

686- The sickness of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in which Allāh took him began in the last nights of Şafar. The length of his sickness was 13 days and the first thing his sickness began with was a headache.

687- The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was with 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا when his headache began then he wanted to make rounds to his wives.

688- When he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ reached the house of Maymūnah رَضِيَ اللَّهُ عَنْهَا his sickness worsened and he was not able to complete his rounds to them. So Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sought permission from his wives to be tended to in the house of 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا and they allowed him.

689- The gravity of the sickness worsened on Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while he was in the house of 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا and the fever began to be excruciating for him and the temperature of his body rose.

٦٨٦- بَدَأَ مَرَضُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي قَبِضَهُ اللَّهُ فِيهِ فِي أَوَاخِرِ لَيْالِي صَفَرٍ، وَكَانَتْ مُدَّةُ مَرَضِهِ ثَلَاثَةَ عَشَرَ يَوْمًا، وَأَوَّلُ مَا بُدِئَ بِهِ مِنْ مَرَضِهِ الصُّدَاعُ.

٦٨٧- وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا لَمَّا بَدَأَ مَعَهُ الصُّدَاعُ فِي رَأْسِهِ، ثُمَّ إِنَّهُ أَرَادَ أَنْ يَطُوفَ عَلَى أَزْوَاجِهِ.

٦٨٨- فَلَمَّا وَصَلَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى بَيْتِ مَيْمُونَةَ رَضِيَ اللَّهُ عَنْهَا اشْتَدَّ بِهِ الْمَرَضُ، وَلَمْ يَسْتَطِعْ أَنْ يُكْمِلَ طَوَافَهُ عَلَيْهِنَّ، فَاسْتَأْذَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَزْوَاجَهُ أَنْ يُمَرَّضَ فِي بَيْتِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَأَذِنَ لَهُ.

٦٨٩- اشْتَدَّتْ وَطْأَةُ الْمَرِضِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي بَيْتِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا وَبَدَأَتْ الْحُمَى تَشْتَدُّ عَلَيْهِ، وَارْتَفَعَتْ حَرَارَةُ جَسَمِهِ.

690- Abū Sa’īd al-Khudrī رَضِيَ اللَّهُ عَنْهُ said, “O Allāh’s Messenger! How intense it is on you - meaning: the fever” - so he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The trial is multiplied for us and the reward is multiplied for us.” [Reported by Ibn Mājah].

691- Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to pray with the people but when the sickness became unbearable he was not able to go out to the masjid so he ordered Abū Bakr aṣ-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ to pray with the people.

692- The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ felt rejuvenated so he went out to the masjid leaning on al-Faḍl ibn al-‘Abbās رَضِيَ اللَّهُ عَنْهُمَا and he ascended the pulpit and addressed the people and it was the last address he gave.

693- Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned in his address the virtue of Abū Bakr aṣ-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ, the virtue of the Anṣār رَضِيَ اللَّهُ عَنْهُمْ and advised the people to look after them, and the virtue of Usāmah ibn Zayd رَضِيَ اللَّهُ عَنْهُمَا and that he was from the people of authority.

٦٩٠- قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ مَا أَشَدَّهَا عَلَيْكَ - أَيُّ: الْحُمَّى - فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّا كَذَلِكَ - أَيُّ: الْأَنْبِيَاءَ - يُضَعْفُ لَنَا الْبَلَاءُ وَيُضَعَّفُ لَنَا الْأَجْرُ». [رَوَاهُ ابْنُ مَاجَةَ].

٦٩١- وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِالنَّاسِ، فَلَمَّا اشْتَدَّ عَلَيْهِ الْمَرَضُ لَمْ يَسْتَطِعِ الْخُرُوجَ إِلَى الْمَسْجِدِ، فَأَمَرَ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ اللَّهُ عَنْهُ أَنْ يُصَلِّيَ بِالنَّاسِ.

٦٩٢- أَحْسَسَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خِفَّةً، فَخَرَجَ إِلَى الْمَسْجِدِ مُتَوَكِّئًا عَلَى الْفَضْلِ بْنِ الْعَبَّاسِ رَضِيَ اللَّهُ عَنْهُمَا، وَصَعِدَ الْمِنْبَرَ، وَخَطَبَ النَّاسَ وَهِيَ آخِرُ خُطْبَةٍ خَطَبَهَا.

٦٩٣- ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي خُطْبَتِهِ فَضْلَ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ، وَفَضْلَ الْأَنْصَارِ رَضِيَ اللَّهُ عَنْهُمْ وَأَوْصَى بِهِمْ، وَفَضْلَ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا وَأَنَّهُ أَهْلٌ لِلْإِمَارَةِ.

قِصَّةٌ غَيْرُ ثَابِتَةٍ

A Story which is Not Established

694- It appears in *Dalā'il an-Nubuwwah* of al-Bayhaqī that Allāh's Messenger ﷺ offered himself for retaliation during his address. This narration is not established; its chain is extremely weak.

695- The Prophet ﷺ warned his nation against taking his grave as a masjid and informed them that the worst of people are those who took the graves of the Prophets as masājid.

696- Allāh's Messenger ﷺ said, "O Allāh! Do not make my grave an idol. May Allāh curse a people who take the graves of their Prophets as an 'Īd." [Reported by Ahmad and its chain is strong].

697- Al-Imām Ibn al-Qayyim said, "This is a prohibition from him ﷺ to his nation to make his grave a place of gathering like the 'Īds which the people purposefully gather at them for ṣalāh."

٦٩٤- وَقَعَ فِي دَلَائِلِ الثُّبُوتِ لِلْبَيْهَقِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَرَضَ نَفْسَهُ لِلْقِصَاصِ فِي خُطْبَتِهِ، وَهِيَ رِوَايَةٌ لَا تَثْبُتُ، إِسْنَادُهَا ضَعِيفٌ جِدًّا.

٦٩٥- وَحَدَّرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمَّتَهُ مِنْ أَنْ يَتَّخِذُوا قَبْرَهُ مَسْجِدًا، وَأَخْبَرَهُمْ أَنَّ شَرَّارَ النَّاسِ الَّذِينَ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ.

٦٩٦- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اللَّهُمَّ لَا تَجْعَلْ قَبْرِي وَتَنَّا، لَعَنَ اللَّهُ قَوْمًا اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ عِيدًا». [رَوَاهُ أَحْمَدُ وَإِسْنَادُهُ قَوِيٌّ].

٦٩٧- قَالَ الْإِمَامُ ابْنُ الْقَيِّمِ: هَذَا نَهْيٌ مِنْهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأُمَّتِهِ أَنْ يَجْعَلُوا قَبْرَهُ مُجْتَمَعًا كَالْأَعْيَادِ الَّتِي يَقْصِدُ النَّاسُ الْاجْتِمَاعَ إِلَيْهَا لِلصَّلَاةِ.

698- The Prophet ﷺ did not cease to be eager to pray with the people in the masjid even though he was in extreme pain until sickness overpowered him and he was unable to go out (to the ṣalāh).

٦٩٨- وَلَمْ يَزَلِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَرِيصًا عَلَى أَنْ يُصَلِّيَ بِالنَّاسِ فِي الْمَسْجِدِ مَعَ مَا بِهِ مِنْ شِدَّةِ الْوَجَعِ حَتَّى غَلَبَهُ الْمَرَضُ، وَأَعْجَزَهُ عَنِ الْخُرُوجِ.

صَلَاةُ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ بِالنَّاسِ

Abū Bakr aṣ-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ Leading the People in Ṣalāh

699- At that, the Prophet ﷺ ordered Abū Bakr aṣ-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ to lead the people in ṣalāh, just as is reported by the two Shaykhs in their *Ṣaḥīḥs*.

٦٩٩- فَعِنْدَهَا أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَا بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ أَنْ يُؤَمَّ النَّاسَ فِي الصَّلَاةِ، كَمَا رَوَى ذَلِكَ الشَّيْخَانِ فِي صَحِيحَيْهِمَا.

700- Three days before his passing ﷺ the Prophet ﷺ advised his Companions to have good thoughts about Allāh. He said, **“None of you should die except that he has good thoughts about Allāh.”** [Reported by Muslim].

٧٠٠- قَبْلَ وَفَاتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِثَلَاثَةِ أَيَّامٍ أَوْصَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْحَابَهُ بِحُسْنِ الظَّنِّ بِاللَّهِ، فَقَالَ: «لَا يَمُوتَنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللَّهِ». [رَوَاهُ مُسْلِمٌ].

701- Al-Imām an-Nawawī said, “In this ḥadīth there is a warning against despair. The meaning of having good thoughts about Allāh is that he thinks He will have mercy on him and pardon him.”

٧٠١- قَالَ الْإِمَامُ النَّوَوِيُّ: فِي هَذَا الْحَدِيثِ تَحذِيرٌ مِنَ الْقُنُوطِ، وَمَعْنَى حُسْنِ الظَّنِّ بِاللَّهِ تَعَالَى، أَنْ يَظُنَّ أَنَّهُ يَرْحَمُهُ، وَيَعْفُو عَنْهُ.

702- Two days before his passing **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** the Prophet **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** found high spirits in himself so he went out being led between two men and his feet left lines on the ground due to the severity of his sickness.

703- At that time, Abū Bakr aṣ-Ṣiddīq **رَضِيَ اللهُ عَنْهُ** was praying with the people. When Abū Bakr sensed him he wanted to retreat but the Prophet **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** signaled to him to stay in your place and he **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** sat on the left of Abū Bakr aṣ-Ṣiddīq **رَضِيَ اللهُ عَنْهُ**.

704- As for ‘Umar ibn al-Khaṭṭāb **رَضِيَ اللهُ عَنْهُ** leading the people in ṣalāh and the statement of the Prophet **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**, “Allāh and the Muslims refused anyone except Abū Bakr.”

It is a weak ḥadīth. [Reported by Aḥmad and others].

705- On the Sunday before the passing of the Prophet **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** his sickness became severe and the news reached the army of Usāmah so he returned to al-Madīnah.

٧٠٢- وَقَبْلَ وَفَاتِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمَيْنِ، وَجَدَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ نَفْسِهِ خَفَّةً، فَخَرَجَ يُهَادَى بَيْنَ رَجُلَيْنِ، وَرِجْلَاهُ تَخْطَانِ فِي الْأَرْضِ مِنْ شِدَّةِ الْمَرَضِ.

٧٠٣- وَإِذَا بِأَبِي بَكْرٍ الصَّدِيقِ رَضِيَ اللهُ عَنْهُ يُصَلِّي بِالنَّاسِ فَلَمَّا أَحَسَّ أَبُو بَكْرٍ بِهِ أَرَادَ الرَّجُوعَ فَأَشَارَ إِلَيْهِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ مَكَانَكَ، وَجَلَسَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ يَسَارِ أَبِي بَكْرٍ الصَّدِيقِ رَضِيَ اللهُ عَنْهُ.

٧٠٤- أَمَّا صَلَاةُ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ بِالنَّاسِ، وَقَوْلُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَأْتِي اللهُ وَالْمُسْلِمُونَ إِلَّا أَبَا بَكْرٍ».

فَهُوَ حَدِيثٌ ضَعِيفٌ. [رَوَاهُ أَحْمَدُ وَغَيْرُهُ].

٧٠٥- وَلَمَّا كَانَ يَوْمُ الْأَحَدِ قَبْلَ وَفَاةِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِيَوْمٍ اشْتَدَّ بِهِ الْمَرَضُ، فَوَصَلَتْ الْأَخْبَارُ إِلَى جَيْشِ أُسَامَةَ فَرَجَعَ إِلَى الْمَدِينَةِ.

706- The Prophet ﷺ spent the night of Monday seriously ill - meaning: his sickness became severe until he faced death - so when Fajr arrived he woke up rejuvenated.

٧٠٦- بَاتَ النَّبِيُّ ﷺ لَيْلَةَ الْاِثْنَيْنِ دَنِيًّا - يَعْني: اِشْتَدَّ مَرَضُهُ حَتَّى اَشْرَفَ عَلَى الْمَوْتِ - فَلَمَّا طَلَعَ الْفَجْرُ اَصْبَحَ مُفِيحًا.

707- So Allāh's Messenger ﷺ opened the curtain of his dwelling and looked at the people who were lined up in rows in salah behind Abū Bakr aṣ-Ṣiddīq رَضِيَ اللهُ عَنْهُ so he smiled when saw their gathering.

٧٠٧- فَكَشَفَ رَسُولُ اللَّهِ ﷺ سِتْرَ حُجْرَتِهِ، وَنَظَرَ إِلَى النَّاسِ وَهُمْ صُفُوفٌ فِي الصَّلَاةِ خَلْفَ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ، فَتَبَسَّمَ لِمَا رَأَى مِنْ اجْتِمَاعِهِمْ.

708- Anas ibn Mālik رَضِيَ اللهُ عَنْهُ said, "It was as if his face ﷺ was a page of the muṣḥaf so we understood that we were being tested with happiness at seeing Allāh's Messenger ﷺ."

٧٠٨- قَالَ أَنَسُ بْنُ مَالِكٍ رَضِيَ اللهُ عَنْهُ: كَأَنَّ وَجْهَهُ ﷺ وَرَقَّةٌ مِنْ مِصْحَفٍ فَهَمِمْنَا أَنْ نَقْتَتَنَ مِنَ الْفَرَحِ بِرُؤْيَا رَسُولِ اللَّهِ ﷺ.

Al-Imām an-Nawawī said, "His statement, 'like he was a page of the muṣḥaf' is an expression regarding outstanding beauty, good complexion and a cheerful face and its illumination.

قَالَ الْإِمَامُ النَّوَوِيُّ: قَوْلُهُ: (كَأَنَّهُ وَرَقَّةٌ مِنْ مِصْحَفٍ): أَي: عِبَارَةٌ عَنِ الْجَمَالِ الْبَارِعِ وَحُسْنِ الْبَشَرَةِ وَصَفَاءِ الْوَجْهِ وَاسْتِنَارَتِهِ.

709- Then Allāh's Messenger ﷺ informed them that nothing remained from the affair of Prophethood except glad tidings and that is good dreams a believer sees in his sleep. [Reported by Muslim].

٧٠٩- ثُمَّ أَخْبَرَهُمْ رَسُولُ اللَّهِ ﷺ بِأَنَّهُ لَمْ يَبْقَ مِنْ أَمْرِ النَّبُوَّةِ إِلَّا الْمُبَشِّرَاتُ، وَهِيَ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُؤْمِنُ فِي مَنَامِهِ. [رَوَاهُ مُسْلِمٌ].

710- When the people saw Allāh's Messenger ﷺ had woken up rejuvenated they thought that he had recovered from his sickness so they returned to their houses and their dwellings rejoicing.

٧١٠- فَلَمَّا رَأَى النَّاسُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَصْبَحَ مُفِيحًا ظَنُّوا أَنَّهُ قَدْ بَرِيَ مِنْ مَرَضِهِ، فَأَنْصَرَفُوا إِلَى مَنَازِلِهِمْ وَحَوَاجِحِهِمْ مُسْتَبْشِرِينَ.

711- Abū Bakr aṣ-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ sought Allāh's Messenger's ﷺ permission to go to his family in the area of as-Sunḥ in the high grounds of al-Madīnah, and the Prophet ﷺ allowed him.

٧١١- وَاسْتَأْذَنَ أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللَّهُ عَنْهُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْخُرُوجِ إِلَى أَهْلِهِ فِي مَنطِقَةِ السُّنْحِ فِي عَوَالِي الْمَدِينَةِ، فَأُذِنَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

وَفَاةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَبِي هُوَ وَأُمِّي

The Passing of the Prophet ﷺ - may my father and mother be ransomed for him

712- In the forenoon on Monday, the 12th of Rabī' al-Awwal in the 11th year of hijrah, the sickness of the Prophet ﷺ worsened and severe pain enveloped him - may my father and mother be ransomed for him.

٧١٢- فَلَمَّا كَانَ صُحَى يَوْمِ الْإِثْنَيْنِ الثَّانِي عَشَرَ مِنْ رَبِيعِ الْأَوَّلِ سَنَةِ إِحْدَى عَشْرَةَ لِلْهِجْرَةِ، اشْتَدَّ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَضُهُ، وَجَعَلَ يَتَغَشَّاهُ بِأَبِي هُوَ وَأُمِّي الْكَرْبُ الشَّدِيدُ.

713- So Fāṭimah رَضِيَ اللَّهُ عَنْهَا said, "O father! What severe pain." So he ﷺ said, "Your father will not suffer any pain after today. Indeed, your father has met the fate which no one is exempt from." [Reported by al-Bukhari].

٧١٣- فَقَالَتْ فَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا: وَكَرْبَ آبَائِهِ، فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا كَرْبَ عَلَيَّ مَا أَبْيَكِ بَعْدَ الْيَوْمِ، إِنَّهُ قَدْ حَصَرَ مِنْ أَبِيكَ مَا لَيْسَ بِتَارِكٍ مِنْهُ أَحَدًا». [رَوَاهُ الْبُخَارِيُّ].

714- While Allāh's Messenger ﷺ was dealing with agonies of death 'Ā'ishah رَضِيَ اللهُ عَنْهَا was supporting him on her chest and in front of him was a vessel with water in it.

٧١٤- وَبَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَالِجُ سَكَرَاتِ الْمَوْتِ، وَعَائِشَةُ رَضِيَ اللَّهُ عَنْهَا مُسْنِدَتُهُ صَدْرَهَا، وَبَيْنَ يَدَيْهِ إِنَاءٌ فِيهِ مَاءٌ.

715- The Prophet ﷺ would place his hand in the water, wipe his face with it and say, "There is none worthy of worship except Allāh. Indeed death has agonies."

٧١٥- فَجَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُدْخِلُ يَدَيْهِ فِي الْمَاءِ، فَيَمْسُحُ بِهِمَا وَجْهَهُ، وَيَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ إِنَّ لِلْمَوْتِ سَكَرَاتٍ».

716- Then he raised his hand and began to say, "With the Highest Companion." Allāh's Messenger ﷺ was taken and his hand dropped.

٧١٦- ثُمَّ نَصَبَ يَدَهُ، فَجَعَلَ يَقُولُ: «فِي الرَّفِيقِ الْأَعْلَى»، فَقَبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَالَتْ يَدُهُ.

717- In another narration 'Ā'ishah رَضِيَ اللهُ عَنْهَا said, "I was supporting him on my chest and he called for a basin and he became limp meaning he dropped in my lap and I didn't realize that he had died." [Agreed upon].

٧١٧- وَفِي رِوَايَةٍ قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: كُنْتُ مُسْنِدَتُهُ إِلَى صَدْرِي، فَدَعَا بِطَسْتٍ، فَلَقِدَ اخْتَنَتْ - أَي: مَالَ - فِي حِجْرِي، فَمَا شَعَرْتُ أَنَّهُ مَاتَ. [مُتَّفَقٌ عَلَيْهِ].

718- In the narration of al-Imām Aḥmad, 'Ā'ishah رَضِيَ اللهُ عَنْهَا said, "While his head was on my shoulder, his head drooped towards my head so I thought that he lost consciousness."

٧١٨- وَفِي رِوَايَةِ الْإِمَامِ أَحْمَدَ قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: فَبَيْنَمَا رَأْسُهُ عَلَى مَنْكِبِي إِذْ مَالَ رَأْسُهُ نَحْوَ رَأْسِي، فَظَنَنْتُ أَنَّهُ غَشِيَ عَلَيْهِ.

719- In another narration ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا said, “The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was taken and his head was between my chest and my throat and when his soul exited, I never found a scent better than that.” [Reported by al-Imām Aḥmad and its chain is authentic].

٧١٩- وَفِي رِوَايَةٍ أُخْرَى قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: فَبِضِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَأْسُهُ بَيْنَ سَحْرِي وَنَحْرِي، فَلَمَّا خَرَجَتْ نَفْسُهُ لَمْ أَجِدْ رِيحًا قَطُّ أَطْيَبَ مِنْهَا. [رَوَاهُ الْإِمَامُ أَحْمَدُ وَإِسْنَادُهُ صَحِيحٌ].

720- His passing - may my father and mother be ransomed for him - was in the forenoon on Monday, the 12th of Rab’ al-Awwal in the 11th year of hijrah. He was 63 years old.

٧٢٠- وَكَانَتْ وَفَاتُهُ بِأَيِّ هُوَ وَأُمِّي صُحَى يَوْمَ الْاِثْنَيْنِ الْقَانِي عَشَرَ مِنْ رَبِيعِ الْأَوَّلِ سَنَةِ إِحْدَى عَشْرَةَ لِلْهِجْرَةِ، وَعُمُرُهُ ثَلَاثٌ وَسِتُّونَ سَنَةً.

مَوْفُفُ الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ مِنْ مَوْتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Stance of the Companions رَضِيَ اللَّهُ عَنْهُمْ Regarding the Death of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

721- The news of the Prophet’s death صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ spread throughout al-Madīnah and the news of his passing fell on the Companions رَضِيَ اللَّهُ عَنْهُمْ like a lightning strike due to the intensity of their love for him.

٧٢١- وَشَاعَ خَبْرُ وَفَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَدِينَةِ، وَنَزَلَ خَبْرُ وَفَاتِهِ عَلَى الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ كَالصَّاعِقَةِ، لِشِدَّةِ حُبِّهِمْ لَهُ.

722- The Companions entered on the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the house of ‘Ā’ishah, looking at him. They said, “How can he die and he is a witness against us, and we are witnesses against the people?”

٧٢٢- وَدَخَلَ الصَّحَابَةُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِ عَائِشَةَ، يَنْظُرُونَ إِلَيْهِ، وَقَالُوا: كَيْفَ يَمُوتُ وَهُوَ شَهِيدٌ عَلَيْنَا، وَنَحْنُ شُهَدَاءُ عَلَى النَّاسِ.

723- ‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ came and entered upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. When he saw him he said, “Oh what a calamity, how severe is the unconsciousness of Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.”

724- Then ‘Umar رَضِيَ اللَّهُ عَنْهُ left the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ drawing his sword, threatening the people saying, “I swear by Allāh! I will not hear anyone saying, ‘Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ died,’ except I will strike him with the sword.”

725- He رَضِيَ اللَّهُ عَنْهُ also said, “Indeed Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not die, but he went to his Lord like Mūsā went. I swear by Allāh! Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will surely return just as Mūsā returned and he will surely cut the hands and feet of the men who claimed that he died.”

This was the attitude of ‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ. He could not control himself due to the shock of the calamity of the death of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

٧٢٣- وَجَاءَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، وَدَخَلَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا رَأَاهُ، قَالَ: وَاعْشِيَاهُ، مَا أَشَدَّ غَشْيَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

٧٢٤- ثُمَّ خَرَجَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ مِنْ عِنْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَالًا سَيْفَهُ يَتَوَعَّدُ النَّاسَ وَيَقُولُ: وَاللَّهِ لَا أَسْمَعُ أَحَدًا يَقُولُ: مَاتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا ضَرَبْتُهُ بِالسَّيْفِ.

٧٢٥- وَقَالَ أَيضًا رَضِيَ اللَّهُ عَنْهُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مَاتَ، وَلَكِنَّهُ ذَهَبَ إِلَى رَبِّهِ كَمَا ذَهَبَ مُوسَى، وَاللَّهِ لَيَرْجِعَنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا رَجَعَ مُوسَى، فَلَيَقْطَعَنَّ أَيْدِي رِجَالِ وَأَرْجُلَهُمْ زَعَمُوا أَنَّهُ مَاتَ.

هَكَذَا كَانَ مَوْقِفَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ لَمَّا يَتَمَالَكُ نَفْسَهُ مِنْ هَوْلِ مُصِيبَةِ مَوْتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

726- Abū Bakr aṣ-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ was absent when Allāh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ died. He had sought permission of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to go to his family in the area of as-Sunḥ.

٧٢٦- كَانَ أَبُو بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ غَائِبًا لَمَّا مَاتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَ قَدْ اسْتَأْذَنَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الدَّهَابِ إِلَى أَهْلِهِ فِي مَنطِقَةِ السُّنْحِ.

727- So one of the Companions set off to him and informed him of the death of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and that the people were in a state that only Allāh ﷻ knows.

٧٢٧- فَانْطَلَقَ أَحَدُ الصَّحَابَةِ إِلَيْهِ، وَأَخْبَرَهُ خَبَرَ مَوْتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَنَّ النَّاسَ فِي حَالٍ لَا يَعْلَمُهَا إِلَّا اللَّهُ سُبْحَانَهُ.

728- So Abū Bakr aṣ-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ set out quickly on his horse until he reached the Prophet's Masjid where the people were and 'Umar رَضِيَ اللَّهُ عَنْهُ has his sword drawn speaking to the people.

٧٢٨- فَانْطَلَقَ أَبُو بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ مُسْرِعًا عَلَى فَرَسِهِ حَتَّى دَخَلَ الْمَسْجِدَ النَّبَوِيَّ، وَإِذَا بِالنَّاسِ يَبْكُونَ، وَعُمَرُ رَضِيَ اللَّهُ عَنْهُ شَاهِرًا سَيْفَهُ يُكَلِّمُ النَّاسَ.

729- So Abū Bakr aṣ-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ did not pay attention to any of that. He entered upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who was covered upon his bed and he uncovered his noble face.

٧٢٩- فَلَمْ يَلْتَفِتْ أَبُو بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ إِلَى شَيْءٍ مِنْ ذَلِكَ، وَدَخَلَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُغَطَّى عَلَى سَرِيرِهِ، وَكَشَفَ عَنْ وَجْهِهِ الشَّرِيفِ.

730- He رَضِيَ اللَّهُ عَنْهُ said, “To Allāh we belong and to Him is our return.” Then he leaned down and kissed him while he was crying. He said, “You are good alive and dead O Allāh’s Messenger! I swear by Allāh! Allāh will not give you two deaths. As for the death that was written for you, then you have tasted it. Another death will not afflict you after it.” Then he covered the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

731- Then he رَضِيَ اللَّهُ عَنْهُ went out to the people and they were between denying his passing صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and confused at the shock of the calamity and ‘Umar رَضِيَ اللَّهُ عَنْهُ was intimidating and threatening whoever said that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ died.

732- Abū Bakr said to ‘Umar رَضِيَ اللَّهُ عَنْهُمَا, “Take it easy, meaning: slow down, O ‘Umar,” but ‘Umar رَضِيَ اللَّهُ عَنْهُ refused to be quiet. When he saw that was not listening, Abū Bakr رَضِيَ اللَّهُ عَنْهُ faced the people.

733- Abū Bakr رَضِيَ اللَّهُ عَنْهُ began addressing the people. When they heard his speech they turned toward him and left ‘Umar رَضِيَ اللَّهُ عَنْهُ.

٧٣٠- وَقَالَ رَضِيَ اللَّهُ عَنْهُ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، ثُمَّ أَكَبَ عَلَيْهِ فَقَبَّلَهُ وَهُوَ يَبْكِي، وَيَقُولُ: طُبْتُ حَيًّا وَمَيِّتًا يَا رَسُولَ اللَّهِ، وَاللَّهِ لَا يَجْمَعُ اللَّهُ عَلَيْكَ مَوْتَيْنِ، أَمَّا الْمَوْتَةُ الَّتِي كُتِبَتْ عَلَيْكَ فَقَدْ ذُقْتَهَا، ثُمَّ لَنْ يُصِيبَكَ بَعْدَهَا مَوْتَةٌ أَبَدًا، ثُمَّ غَطَّى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

٧٣١- ثُمَّ خَرَجَ رَضِيَ اللَّهُ عَنْهُ لِلنَّاسِ، وَهُمْ بَيْنَ مُنْكَرٍ لَوْفَانِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَحَائِرٍ مِنْ هَوْلِ الْمُصِيبَةِ، وَعَمَرَ رَضِيَ اللَّهُ عَنْهُ يُهَدِّدُ وَيَتَوَعَّدُ مَنْ يَقُولُ بِمَوْتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

٧٣٢- فَقَالَ أَبُو بَكْرٍ لِعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: عَلَي رِسْلِكَ - يَعْنِي: مَهْلَكَ - يَا عُمَرُ، فَأَبَى عُمَرُ رَضِيَ اللَّهُ عَنْهُ أَنْ يَسْكُتَ، فَلَمَّا رَأَهُ لَا يُنْصِتُ، أَقْبَلَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ عَلَى النَّاسِ.

٧٣٣- بَدَأَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يَخْطُبُ فِي النَّاسِ، فَلَمَّا سَمِعُوا كَلَامَهُ أَقْبَلُوا عَلَيْهِ، وَتَرَكُوا عُمَرَ رَضِيَ اللَّهُ عَنْهُ.

734- Abū Bakr رَضِيَ اللَّهُ عَنْهُ said, “O people! Whoever worshipped Muḥammad then indeed Muḥammad has died. And whoever worshipped Allāh then indeed Allāh is Ever-Living and will never die. **“And Muhammad was only a Messenger and Messengers before him passed away before him. If he dies or is killed will you turn back on your heels?”** [Āl ‘Imrān: 144].

٧٣٤- فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: أَيُّهَا النَّاسُ مَنْ كَانَ يَعْبُدُ مُحَمَّدًا، فَإِنَّ مُحَمَّدًا قَدْ مَاتَ، وَمَنْ كَانَ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لَا يَمُوتُ، ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنَّ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ﴾ [آلِ عِمْرَانَ: ١٤٤].

735- Ibn al-‘Abbās رَضِيَ اللَّهُ عَنْهُمَا said, “I swear by Allāh! It was as if the people has not known that Allāh sent down this Āyah until Abū Bakr رَضِيَ اللَّهُ عَنْهُ recited it.

٧٣٥- قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: وَاللَّهِ لَكَأَنَّ النَّاسَ لَمْ يَعْلَمُوا أَنَّ اللَّهَ أَنْزَلَ هَذِهِ الْآيَةَ حَتَّى تَلَاهَا أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ.

736- The people began to cry and sob at the death of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and the Ummah never faced a greater calamity than the death of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

٧٣٦- وَأَخَذَ النَّاسُ بِالْبَكَاءِ وَالنَّشِيجِ عَلَى مَوْتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَمْ تَمُرَّ بِالْأُمَّةِ مُصِيبَةٌ أَعْظَمُ مِنْ مَوْتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

عَسَلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Washing of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

737- When allegiance was given to Abū Bakr aṣ-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ to be the Khalīfah, and that was on Tuesday, the household of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wanted him washed and they differed regarding that.

٧٣٧- فَلَمَّا بُويعَ أَبُو بَكْرٍ الصَّدِيقُ رَضِيَ اللَّهُ عَنْهُ بِالْخِلَافَةِ، وَذَلِكَ يَوْمَ الثَّلَاثَاءِ، أَرَادَ آلُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَسْلَهُ، وَاخْتَلَفُوا فِي ذَلِكَ.

738- They said: ‘We swear by Allāh! We don’t know what to do. Should we undress Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as we do our dead or do we wash him with his clothes on?’

739- All of them were afflicted with drowsiness and they all slept. They heard a voice saying to them: ‘Wash Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with his clothes on.’

740- When they awoke, some of them informed others of what they heard, so they went to him and they washed Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with his clothes on - may my father and mother be ransomed for him.

741- Those who were in charge of washing the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ were:

‘Alī, al-‘Abbās and his sons: al-Faḍl and Qutham, Usāmah ibn Zayd and Shuqrān the freed-slave of the Prophet رَضِيَ اللَّهُ عَنْهُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

742- Al-‘Abbās, al-Faḍl and Qutham were turning the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while Usāmah and Shuqrān poured water and ‘Alī ibn Abī Ṭālib washed the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

٧٣٨- فَقَالُوا: وَاللَّهِ مَا نَدْرِي كَيْفَ نَصْنَعُ، أَتُجَرِّدُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا نُجَرِّدُ مَوْتَانَا أَمْ نَعْسَلُهُ وَعَلَيْهِ ثِيَابُهُ.

٧٣٩- فَأَصَابَهُمْ كُلُّهُمْ التُّعَاسُ فَتَنَامُوا جَمِيعًا، وَسَمِعَ صَوْتٌ يَقُولُ لَهُمْ: اِغْسِلُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ ثِيَابُهُ.

٧٤٠- فَلَمَّا اسْتَيْقَظُوا، أَخْبَرَ بَعْضُهُمْ بَعْضًا بِالَّذِي سَمِعُوا، فَتَنَامُوا إِلَيْهِ، فَغَسَلُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ مَلَابِسُهُ بِأَبِي هُوَ وَأُمِّي.

٧٤١- وَكَانَ الَّذِينَ وَلَّوْا غَسَلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

عَلِيُّ بْنُ أَبِي طَالِبٍ وَالْعَبَّاسُ، وَأَبْنَاؤُهُ: الْفَضْلُ، وَقُتَيْمٌ، وَأُسَامَةُ بْنُ زَيْدٍ، وَشُقْرَانُ مَوْلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَضِيَ اللَّهُ عَنْهُمْ.

٧٤٢- فَكَانَ الْعَبَّاسُ وَالْفَضْلُ وَقُتَيْمٌ يُقَلِّبُونَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأُسَامَةُ وَشُقْرَانُ يَصْبَبَانِ الْمَاءَ، وَعَلِيُّ بْنُ أَبِي طَالِبٍ يَغْسِلُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

743- When they finished washing Allāh’s Messenger ﷺ he was shrouded in three white cloths - may my father and mother be ransomed for him – then the Prophet ﷺ was placed upon his bed in the house of ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا.

٧٤٣- فَلَمَّا فَرَعُوا مِنْ غَسْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُفِّنَ بِأَبِي هُوَ وَأُمِّي فِي ثَلَاثَةِ أَثْوَابٍ بَيْضٍ، ثُمَّ وُضِعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى سَرِيرِهِ فِي بَيْتِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا.

الصلاة على رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Prayer over Allāh’s Messenger ﷺ

744- Then people were permitted to enter on Allāh’s Messenger ﷺ in order to pray over him and no one led them in prayer. This matter is agreed upon and there is no difference of opinion regarding it.

٧٤٤- ثُمَّ أُذِنَ لِلنَّاسِ بِالذُّخُولِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيُصَلُّوا عَلَيْهِ، وَلَا يُؤْمَهُمْ أَحَدٌ، وَهَذَا أَمْرٌ مُجْمَعٌ عَلَيْهِ وَلَا خِلَافَ فِيهِ.

Al-Hāfidh Ibn Kathīr said, “This action, which is their prayer over him ﷺ individually and no one leading them, is a matter which is agreed upon and there is no difference of opinion regarding it.”

قَالَ الْحَافِظُ ابْنُ كَثِيرٍ: وَهَذَا الصَّنِيعُ وَهُوَ صَلَاتُهُمْ عَلَيْهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فُرَادَى لَمْ يُؤْمَهُمْ أَحَدٌ عَلَيْهِ، أَمْرٌ مُجْمَعٌ عَلَيْهِ لَا خِلَافَ فِيهِ.

دَفْنُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Burial of the Prophet ﷺ

745- When they finished praying over the Prophet ﷺ the Companions began seeking advice as to where to bury him? And they differed regarding that.

٧٤٥- فَلَمَّا فَرَعُوا مِنَ الصَّلَاةِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ الصَّحَابَةُ يَتَشَاوَرُونَ أَيْنَ يَدْفِنُونَهُ؟ فَاخْتَلَفُوا فِي ذَلِكَ.

746- So they sent a messenger to Abū Bakr aṣ-Ṣiddīq رَضِيَ اللهُ عَنْهُ so he said, "I heard the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying: 'Allāh never took a Prophet except in a place which he loved to be buried in it.'" [Reported by at-Tirmidhī and it is ḥasan with its witnessing narrations].

747- The grave of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was dug in the place that he died, which is the house of 'Ā'ishah رَضِيَ اللهُ عَنْهَا and al-'Abbās, 'Alī and al-Faḍl رَضِيَ اللهُ عَنْهُمْ entered the grave of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

748- Shuqrān رَضِيَ اللهُ عَنْهُ the freed-slave of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ placed red velvet in the grave of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then they lowered Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in his grave - may my father and mother be ransomed for him. [Reported by Muslim].

٧٤٦- فَأَرْسَلُوا إِلَى أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ فَقَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَا قَبَضَ اللهُ نَبِيًّا إِلَّا فِي الْمَوْضِعِ الَّذِي يُحِبُّ أَنْ يُدْفَنَ فِيهِ». [رَوَاهُ التِّرْمِذِيُّ وَهُوَ صَحِيحٌ بِشَوَاهِدِهَا].

٧٤٧- وَحُفِرَ قَبْرُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الْمَوْضِعِ الَّذِي مَاتَ فِيهِ، وَهُوَ فِي بَيْتِ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، وَدَخَلَ قَبْرَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْعَبَّاسُ وَعَلِيٌّ وَالْفَضْلُ رَضِيَ اللهُ عَنْهُمْ.

٧٤٨- وَوَضَعَ شُقْرَانَ رَضِيَ اللهُ عَنْهُ مَوْتَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي قَبْرِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَطِيفَةً حُمْرَاءَ، ثُمَّ أَنْزَلُوا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي قَبْرِهِ بِأَيْ هُوَ وَأُمِّي. [رَوَاهُ مُسْلِمٌ].

أَخِرُ النَّاسِ عَهْدًا بِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

The Last Person to Come in Contact with Allāh's Messenger

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

749- The last person to come in contact with Allāh's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was Qutham ibn al-'Abbās رَضِيَ اللهُ عَنْهُ. The burial of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was completed on the night of Wednesday صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

٧٤٩- وَكَانَ آخِرَ النَّاسِ عَهْدًا بِالنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ هُوَ: قُتَيْمُ بْنُ الْعَبَّاسِ رَضِيَ اللهُ عَنْهُ، وَتَمَّ دَفْنُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ الْأَرْبَعَاءِ صَلَوَاتُ رَبِّي وَسَلَامُهُ عَلَيْهِ.

حُزْنُ الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ عَلَى مَوْتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Sorrow of the Companions رَضِيَ اللَّهُ عَنْهُمْ Due to the Death of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

750- The Companions رَضِيَ اللَّهُ عَنْهُمْ were extremely sorrowful at the passing of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ said, “I never saw any day darker nor uglier than the day the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away.” [Reported by al-Imām Aḥmad with an authentic chain].

٧٥٠- وَحَزَنَ الصَّحَابَةُ رَضِيَ اللَّهُ عَنْهُمْ حُزْنًا شَدِيدًا عَلَى وِفَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

قَالَ أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: مَا رَأَيْتُ يَوْمًا قَطُّ أَظْلَمَ وَلَا أَفْبَحَ مِنَ الْيَوْمِ الَّذِي تُوِّفِيَ فِيهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. [رَوَاهُ الْإِمَامُ أَحْمَدُ بِسَنَدٍ صَحِيحٍ].

الْحَاتِمَةُ

Conclusion

I ask Allāh سُبْحَانَهُ وَتَعَالَى to make this work sincere for His Noble Face, to benefit the masses of the Muslims with it, and to make it a treasure stored for me on the Day I meet Him سُبْحَانَهُ وَتَعَالَى. Indeed, He is capable of that and most qualified to answer it. May the Ṣalāh and Salām be upon our Prophet Muḥammad and on his Family and all of his Companions.

أَسْأَلُ اللَّهَ سُبْحَانَهُ وَتَعَالَى أَنْ يَجْعَلَ هَذَا الْعَمَلَ خَالِصًا لَوَجْهِهِ الْكَرِيمِ، وَأَنْ يَنْفَعَ بِهِ عُمُومَ الْمُسْلِمِينَ، وَأَنْ يَجْعَلَهُ دُخْرًا لِي يَوْمَ أَنْ أَلْقَاهُ سُبْحَانَهُ وَتَعَالَى، إِنَّهُ عَلَى ذَلِكَ قَدِيرٌ، وَبِالْإِجَابَةِ جَدِيرٌ، وَصَلَّى اللَّهُ وَسَلَّم عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

Partner with Grand Masjid Library in Spreading Beneficial Knowledge

An Investment That Never Ends

O you who desires good—here is your opportunity!

The Messenger of Allāh ﷺ said, **“When a person dies, all his deeds come to an end except three: continuous charity, beneficial knowledge, or a righteous child who prays for him.”** [Muslim]

Imām Ibn Bāz رحمه الله explained, “Beneficial knowledge includes books a person authors, distributes, purchases, or endows—and people benefit from them.”

Shaykh Ṣāliḥ al-Fawzān حفظه الله said, “Beneficial knowledge is the best of the three, because it continues and does not cease.”

The Grand Masjid Library Book Project

We invite you to join us in a powerful, ongoing effort: Publishing and distributing authentic Islamic books authored by esteemed scholars—for free—to Muslims across the globe.

This is your chance to build a Ṣadaqah Jāriyah (continuous charity) through the spread of true knowledge.

Become a Partner in Reward

We’re looking for committed partners to support this noble cause.

Ideal Partners in the USA:

- 20 sponsors pledging \$1,000, twice a year.
- Each sponsor receives 1,000 books per cycle (10 titles x 100 copies).
- You may distribute these books yourself or allow us to distribute on your behalf.

Ideal Partners in the UK:

- 20 sponsors pledging £500, twice a year.
- Each sponsor receives 1,000 books per cycle.

Prefer a smaller commitment?

- Partner at \$500 / £250, twice a year, and receive 500 books per cycle (10 titles x 50 copies).

We aim to release a new title every 3–4 weeks, ensuring regular, impactful distribution of beneficial knowledge.

Why This Matters

- You'll be part of a sustainable da'wah initiative based on authentic Salafi works.
- Your reward continues as long as your books are read, studied, or even just sitting on a shelf waiting to benefit someone.
- You will be aiding in the preservation and dissemination of pure, reliable Islamic knowledge.

“Whoever guides to something good will have a reward like the one who does it.” [Muslim]

Need More Details?

For more information, watch a detailed video we made on YouTube called: **Q & A about Free Books** on the channel of Mustafaa Nicolas.

Next Step: Contact Us:

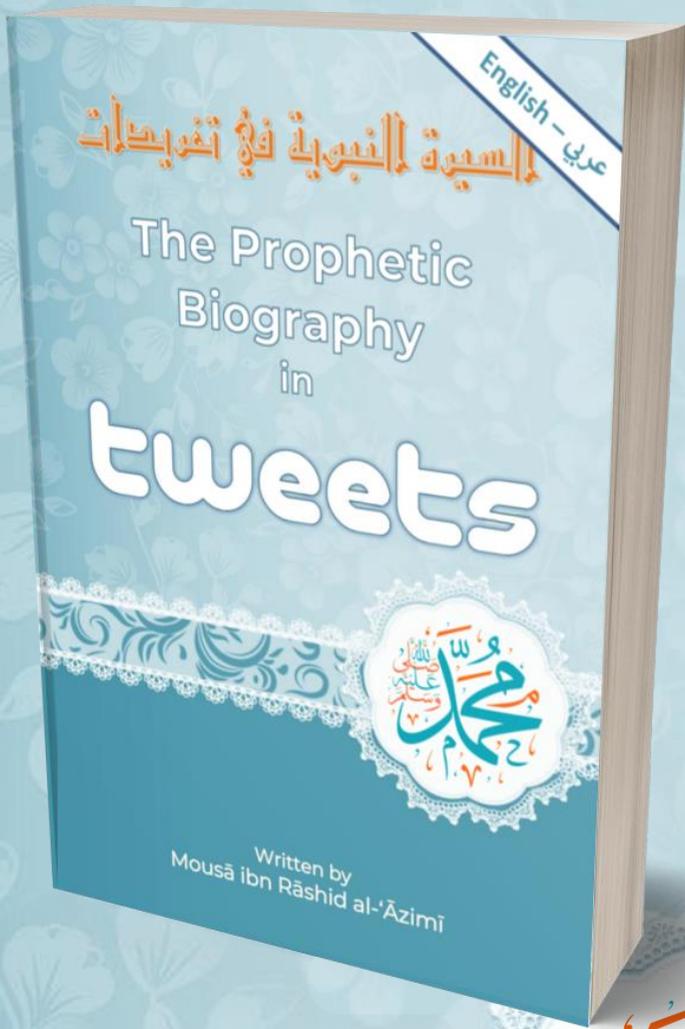
- Email: Admin@GrandMasjid.com
- In the USA, send WhatsApp message to +1-314-828-8060
- In the UK, send WhatsApp message to +44-7753-213903

Check out the PDFs of our previous publications here:

Telegram: <https://t.me/GrandMasjidLibrary>

Let this be your legacy—a project that keeps giving long after you're gone.

May Allāh accept from you and reward you immensely.



English - عربي

السيرة النبوية في تويتر

The Prophetic
Biography
in

tweets

Written by
Mousā ibn Rāshid al-Āzimī

محمد
صلى الله عليه وسلم



Grand Masjid Library

for Publishing and Distribution

مكتبة المسجد الكبير للنشر والتوزيع