

NASHRUT TEEB

*In Memory of
Allah Ta'ala's Habeeb
(Sallallahu Alaihi Wa Sallam)*

Part Three

*From events leading to Hijrat and the birth of the
Islamic State
To the Glorious Conquest of Makkaḥ and spread of
Islam all over Arabia*

*Hakeemul Ummat Mujaddidul Millat
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(Rahimahullah)*

SECTION THIRTEEN: MIGRATION TO ABYSSINIA.....4

**SECTION FOURTEEN: SOME SIGNIFICANT EPISODES
AT RANDOM AND IN BRIEF OF THE STAY IN MAKKAH
AFTER NUBUWWAT7**

Episode One: The First Muslims to Answer His Call.....7

Episode Two: Abu Lahab's Enmity and the Fate of His son, Utbah.....8

**Episode Three: Details of Hazrat Abu Bakr's Intended Hijrat and
Subsequent Return9**

Episode Four: Rasoolullah's Du'aa for Umar's Islam.....10

**Episode Five: Mut'im Bin Adi Gives Asylum to Nabi (Sallallahu Alaihi
Wa Sallam)11**

**SECTION FIFTEEN: MIGRATION TO MADINAH
TAYYIBAH12**

**SECTION SIXTEEN: SOME IMPORTANT AND DIVERSE
EPISODES AFTER COMING TO MADINAH TAYYIBAH 19**

Episode One: Abdullah Bin Salaam's Islam19

Episode Two: Hazrat Salmaan Faarsi's Islam and Freedom19

Episode Three: Beer-e-Roomah and its Purchase20

**SECTION SEVENTEEN: HIS MILITARY CAMPAIGNS
WITH SOME OTHER TALKED ABOUT EVENTS
CHRONOLOGICALLY22**

First Year Hijrat	23
Second Year Hijrat.....	24
Third Year Hijrat.....	26
Fourth Year Hijrat.....	31
Fifth Year Hijrat	31
Sixth Year Hijrat.....	36
Seventh Year Hijrat	42
Eighth Year Hijrat	42
Ninth Year Hijrat.....	46
Tenth Year Hijrat.....	49
 SECTION EIGHTEEN: THE DELEGATIONS	 52
 SECTION NINETEEN: APPOINTMENT OF GOVERNORS AND OFFICIALS	 56
 SECTION TWENTY: DISPATCH OF LETTERS TO KINGS AND RULERS	 58
 THE FORMS OF SALAAT (DUROOD SHAREEF).....	 61
 THE FORMS OF SALAAM	 63

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SECTION THIRTEEN: MIGRATION TO ABYSSINIA

The migration to Abyssinia took place in the 5th year [of Nubuwwat]. The reason for the migration was that the kuffaar would relentlessly persecute the Muslims. Taking the permission of Nabi (Sallallahu alaihi wa sallam) some Muslims set out for Abyssinia. The emperor of Abyssinia, Najaashi [Negus] was a Christian. He showed good hospitality to the Muslims.

The Quraish kuffaar were very much enraged over this. They sent several envoys to Najaashi with gifts and presents entreating him to refuse asylum to the Muslims. When the delegation of the kuffaar put forward their request Najaashi summoned the Muslims to his court and questioned them in front of the kuffaar delegation. Hazrat Ja'far (Radhiyallahu anhu) spoke: "We were astray. Allah Ta'ala sent His messenger and revealed His speech to him. We thus came onto the straight path. He [the Messenger] commands righteous deeds and prohibits bad deeds."

Najaashi said: "Recite a portion of the speech that has been revealed to him." Hazrat Ja'far (Radhiyallahu anhu) recited Soorah Maryam. The emperor was deeply touched. He reassured the Muslims and returned the Quraish delegation unsuccessful and as losers. (As in Tawaareekh-e-Habeeb -e-Ilaahi)

There is explicit documentation in the Ahadeeth that this emperor became a Muslim.

It appears in Zaadul Ma'aad that when news of the Hijrat of Nabi (Sallallahu alaihi wa sallam) to Madinah reached [the Muslims in Abyssinia] then 33 people returned¹ from Abyssinia. Seven were held back at Makkah and the rest reached Madinah.

In the year of the Khaibar Campaign the remaining Muslims in Abyssinia crossed the ocean and made Hijrat to Madinah. *As-haabul Hijratain* is the name given to those who performed the two Hjrats.

¹ i.e. to Makkah with the intention of proceeding to Madinah.

From Al-Qaseedah

وَلَنْ تَرَى مِنْ وَلِيِّ غَيْرٍ مُنْتَصِرٍ

You will never see a friend (of his) without aid,

بِهِ وَلَا مِنْ عَدُوٍّ غَيْرٍ مُنْقَصِمٍ

through his blessings and nor any enemy (of his will you ever see) undefeated.

أَحَلَّ أُمَّتَهُ فِي جُرْزٍ مَلَّتَهُ

He brought his followers into the impregnable fortress of his Deen. (No one can defeat and vanquish them.)

كَالْلَيْثِ حَلَّ مَعَ الْأَشْبَالِ فِي أَجَمٍ

Like a lion settles in the jungle with its cubs (so that no one can harm them there).

كَمْ جَدَلْتُ كَلِمَاتُ اللَّهِ مِنْ جَدَلٍ

How many an occasion did the Kalaam [Speech, i.e. the Qur'aan] of Allah put to shame a disputer,

فِيهِ وَكَمْ خَصَمَ الْبُرْهَانَ مِنْ خَصَمٍ

of his (Rasoolullah's Sallallahu Alaihi wa sallam) status (by disputing His prophethood) and how many an occasion did convincing proof (of conformation of him being a Rasool) silence a virulent arguer. (Accordingly, the Sahaabah were successful here and the Kalaamullah left its impression on Najaashi.)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb! Send salutations and peace for ever and ever, upon Your Beloved, the Noblest of all creation.

SECTION FOURTEEN:² SOME SIGNIFICANT EPISODES AT RANDOM AND IN BRIEF OF THE STAY IN MAKKAH AFTER NUBUWWAT

Episode One: The First Muslims to Answer His Call

When the initial Wahi came down to him and he disclosed it to Hazrat Khadeejah (Radhiyallahu anha) she took him to Waraqah.³ Waraqah confirmed that he was now a Bearer of Divine Revelation.

Hazrat Khadeejah (Radhiyallahu anha) was honoured with Imaan. She was the first woman to become a Believer. Among free men the first was Hazrat Abu Bakr Siddeeq (Radhiyallahu anhu), among children the first was Hazrat Ali (Radhiyallahu anhu), among slaves Hazrat Bilaal (Radhiyallahu anhu) and among emancipated slaves the first to bring faith was Hazrat Zaid Bin Haarithah (Radhiyallahu anhu). Thereafter Hazrat Uthmaan (Radhiyallahu anhu), Hazrat Talhah (Radhiyallahu anhu), Hazrat Zubair (Radhiyallahu anhu) and Hazrat Abdur Rahman Bin Owf (Radhiyallahu anhu) brought faith. And day by day people started to enter the fold of Islam.

² The contents of this entire section have been taken from Tawaareekh-e-Habeeb-e-Ilaah, although there may be changes in the wording and sequence.

³ He is the person mentioned in the second narration of the tenth section.

Episode Two: Abu Lahab's Enmity and the Fate of His son, Utbah

When the Aayat:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

[And warn your near kinsfolk. (Soorah Shu'ara, Aayat 214)]
was revealed to him he ascended Mount Safa and called everyone to gather. He warned them of a punishment if they remain on their shirk.

Abu Lahab uttered blasphemy to him. Upon that Soorah Tabbat was revealed in which he [Abu Lahab] and his wife was condemned. The wife also displayed much enmity towards Rasoolullah (Sallallahu alaihi wa sallam).

This Abu Lahab had two sons, Utbah and Utaibah. Rasoolullah's (Sallallahu alaihi wa sallam) two daughters, Hazrat Ruqayyah and Hazrat Umme Kulthoom were in marriage to them. (At that time marriages were valid regardless of the other partner's Deen). Abu Lahab told his sons: "If you do not divorce these girls I am going to disown you." They submitted to him and Utbah became as shameless as to go to Nabi (Sallallahu alaihi wa sallam) and utter his vile words. In response to his profanity Nabi (Sallallahu alaihi wa sallam) cursed him saying:

اَللّٰهُمَّ سَلِّطْ عَلَيْهِ كَلْبًا مِّنْ كِلَابِكَ

"O Allah! Set one of your dogs loose over him."

One day he was on his way to Shaam on business. On the way the caravan stopped at a place where lions dwelled. To protect his son Abu Lahab gathered the entire luggage and made a heap telling Utbah to sit on top and all others were told to sleep around the heap of luggage. In the middle on the night a lion came, killed Utbah and went away. In spite of this, Abu Lahab's wickedness inhibited him from bringing Imaan.

All the above incidents transpired shortly after Nubuwwat.

Episode Three: Details of Hazrat Abu Bakr's Intended Hijrat and Subsequent Return

When the migration to Abyssinia⁴ took place Hazrat Abu Bakr (Radhiyallahu anhu) also decided to migrate. Departing from Makkah he reached Barkul Ghimaad which was four days journey from Makkah. There he met Maalik Bin Daghinah the chieftain of the Qaarah Tribe. Maalik Bin Daghinah gave Hazrat Abu Bakr (Radhiyallahu anhu) asylum and brought him back to Makkah. Addressing all the disbelievers of the Quraish he announced the asylum of Hazrat Abu Bakr (Radhiyallahu anhu). The kuffaar said: "We accept on condition that he does not recite the Qur'aan outside his home nor loudly."

For a few days Hazrat Siddeeq (Radhiyallahu anhu) did just that. Then he couldn't contain himself anymore and he started to recite loudly. The women in the neighbourhood would gather and listen. The kuffaar informed the chief who had given asylum.

⁴ This has been mentioned in the thirteenth section.

The chief said to Hazrat Siddeeq: “If you violate the agreement my asylum will cease to exist.” Hazrat Abu Bakr Siddeeq (Radhiyallahu anhu) replied: “I am not interested in anyone’s asylum besides the asylum given by Allah.” Maalik Bin Daghinah retracted his asylum and went away. But Abu Bakr Siddeeq (Radhiyallahu anhu) remained under the shadow of Allah Ta’ala’s protection.

Episode Four: Rasoolullah’s Du’aa for Umar’s Islam

Rasoolullah (Sallallahu alaihi wa sallam) and the Muslims with him would remain mostly out of the public eye. The number of people affiliated to Islam reached thirty nine. Nabi (Sallallahu alaihi wa sallam) was lodging at the home of Arqam.

At that time Umar Bin Khattaab and Abu Jahl Bin Hishaam were two influential leaders. Nabi (Sallallahu alaihi wa sallam) made Du’aa: “O Allah! Grant honour to Islam through the medium of Umar Bin Khattaab or Abu Jahl Bin Hishaam.”

The Du’aa was accepted in favour of Hazrat Umar (Radhiyallahu anhu) and the next day Hazrat Umar (Radhiyallahu anhu) was honoured with Islam.⁵ This transpired in the sixth year of Nubuwwat. (As in Tawaareekh-e-Habeeb-e-Ilaah)

⁵ The story of his Islam is elaborately mentioned in Tawaareekh-e-Habeeb-e-Ilaah.

Episode Five: Mut'im Bin Adi Gives Asylum to Nabi (Sallallahu Alaihi Wa Sallam)

When Nabi (Sallallahu alaihi wa sallam) returned from Taaif he sent someone to Mut'im Bin Adi seeking asylum. Mut'im granted him asylum and took him to the Masjid. Nabi (Sallallahu alaihi wa sallam) would be very appreciative of this.⁶ (As in Shamaamah with reference to Usdul Ghaabah)

From Al-Qaseedah

لَا تَعْجَبَنَّ لِحَسُودٍ رَاحَ يُنْكِرُهَا
تَجَاهُلًا وَهُوَ عَيْنُ الْحَاقِيقِ الْفَهْمِ

If a jealous one casually rejects these signs (of Nubuwwat) even though he may be highly skilled in matters and very intelligent, don't be at all surprised.

قَدْ تُنْكِرُ الْعَيْنُ ضَوْءَ الشَّمْسِ مِنْ رَمَدٍ

وَيُنْكِرُ الْفَمُ طَعْمَ الْمَاءِ مِنْ سَقَمٍ

(For) sometimes the eye rejects the light of the sun when inflamed and sometimes the mouth rejects the taste of fresh water due to illness. (Itrul Wardah)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb! Send salutations and peace for ever and ever, upon Your Beloved, the Noblest of all creation.

⁶ There is a Hadeeth in Bukhari which states that when the kuffaar captives of Badr were brought before Nabi (Sallallahu alaihi wa sallam) he said: "Had Mut'im Bin Adi been alive now and had he spoken to me about the release of these chieftains, I would have released them unconditionally for his sake."

SECTION FIFTEEN: MIGRATION TO MADINAH TAYYIBAH

In the thirteenth year of Nubuwwat when the second pledge of Aqabah took place [as mentioned in the eleventh section] Nabi (Sallallahu alaihi wa sallam) granted permission to the Sahaabah to migrate to Madinah Tayyibah. The Sahaabah started to leave secretly.

One day the kuffaar chieftains of the Quraish like Abu Jahl and others met in Darun Nadwah, a home near to the Khaana-e-Ka'bah. After a lengthy discussion a unanimous verdict was passed that from each family of the Quraish one person should be selected and all should gather at night and go to Muhammad and kill him.

They reasoned that the Bani Haashim (who were the patrons of Rasoolullah Sallallahu alaihi wa sallam) could not face up to all the families of the Quraish and they would surely settle for blood money. "We will easily pay the blood money," they thought.

Allah Ta'ala made known this plot to Nabi (Sallallahu alaihi wa sallam) and instructed him to migrate to Madinah.

That night he was at his home when the kuffaar took up their positions at his home's blessed door. Nabi (Sallallahu alaihi wa sallam) entrusted all the items of trust he was safeguarding to Hazrat Ali (Radhiyallahu anhu) and emerged from his home. Through Divine Intervention no one saw him and he safely made his way to the home of Hazrat Abu Bakr Siddeeq (Radhiyallahu anhu).

Taking Hazrat Abu Bakr Siddeeq along with him they cautiously made their way to the Cave of Thowr and hid there.

Meanwhile, the kuffaar had entered his home and seeing that he was not there they set out in search of him. Their search brought them to the Cave of Thowr.

After Nabi (Sallallahu alaihi wa sallam) had entered the cave a spider had spun a web at the mouth of the cave and a pair of pigeons had laid eggs there and were sitting on them. When the kuffaar saw this they said: "If anyone had gone inside, this cobweb would have been broken, and pigeons are timid animals. They would not have remained here." Saying this, the kuffaar returned.

For his protection Allah Ta'ala utilized a cobweb and pigeon eggs with such effectiveness that hundreds of scale-armour, battle-ready warriors and a fortress would not have accomplished that task. The following lines of Qaseedah Burdah echo that moment:

وَمَا حَوَى الْغَارُ مِنْ خَيْرٍ وَ مِنْ كَرَمٍ
وَكُلُّ طَرْفٍ مِنَ الْكُفَّارِ عَنْهُ عَمِي

I take an oath in that goodness and grace which the Cave of Thowr had gathered, (reference is to Huzoor Sallallahu alaihi wa sallam and Hazrat Abu Bakr Siddeeq Radhiyallahu anhu,) whilst every eye of the kuffaar was blind to it.

فَالصِّدْقُ فِي الْغَارِ وَ الصِّدِّيقُ لَمْ يَرَمَا
وَهُمْ يَقُولُونَ مَا بِالْغَارِ مِنْ إِرَمٍ

Thus he who was an embodiment of Sidq [truth] and Hazrat Siddeeq never moved from the cave, whilst the kuffaar were muttering that there was no one in the cave.

ظَنُّوا الْحَمَامَ وَ ظَنُّوا الْعَنْكَبُوتَ عَلَى

خَيْرِ الْبَرِيَّةِ لَمْ تَنْسُجْ وَ لَمْ تَحْمِ

They thought that the pigeon did not fly around the Noblest of Creation (and lay eggs) and that the spider did not give him cover with its web.

وَقَايَهُ اللَّهُ أَغْنَتْ عَنْهُ مُضَاعَفَةُ

مِنَ الدَّرُوعِ وَ عَنْ عَالٍ مِّنَ الْأُطْمِ

The defence and security of Allah Ta'ala obviated the need for double-coated armour and taking refuge in an imposing fortress. (Itrul Wardah)

For three days he remained in the cave. Aamir Bin Fuhairah, the emancipated slave of Hazrat Abu Bakr Siddeeq (Radhiyallahu anhu) used to graze goats adjacent to the cave. He would bring the milk of the goats to Nabi (Sallallahu alaihi wa sallam) and Hazrat Abu Bakr Siddeeq (Radhiyallahu anhu) for drinking.

Abdullah, the teenage son of Abu Bakr Siddeeq would sit among the Quraish gathering information which he would deliver to Rasoolullah (Sallallahu alaihi wa sallam).

Initially a mushrik by the name of Abdullah Bin Uraiqt Deeli was employed as an aid.⁷ They left their camels with him and after three days, as agreed, he brought the camels to the cave. Rasoolullah (Sallallahu alaihi wa sallam), Hazrat Abu Bakr Siddeeq (Radhiyallahu anhu) and Aamir Bin Fuhairah mounted the camels and left for Madinah taking the coastal route.

⁷ It was trusted that he would not divulge their whereabouts.

On the way amazing incidents took place. Their account is lengthy. Refer to Tawaareekh-e-Habeeb-e-Ilaah and other kitaabs.⁸

In anticipation of his arrival the inhabitants of Madinah would daily come out to the road to Makkah to receive him. Close to midday they would return. The day he arrived they had just turned back when a Jew saw his mount from a hill. The Jew screamed at the top of his voice to those returning. He said:

يَا مَعَاشِرَ الْعَرَبِ! هَذَا جَدُّكُمْ

“O Nation of Arabs! This is your destiny.” In other words, “The means of your good fortune has arrived.”

People returned and accompanied him on his entry to Madinah Tayyibah.

The joy experienced by the people of Madinah that day can never be gauged. Little girls sang this poem in eagerness:

طَلَعَ الْبَدْرُ عَلَيْنَا مِنْ ثَنِيَّاتِ الْوَدَاعِ

[The full moon has risen over us from Thaniyyaatul Wadaa’.⁹]

وَجَبَّ الشُّكْرُ عَلَيْنَا مَا دَعَا لِلَّهِ دَاغِ

⁸ Two incidents are amazing. The one is about the goats of Umme Ma’bad giving milk. Umme Ma’bad was a woman from among the noble Arabs. She used to stay in a tent on the road to Madinah. Consequently, she and her husband, Abu Ma’bad were honoured with Islam.

The second incident is about Suraaqah which will appear in the Twenty Second Section, Number 14.

⁹ Thaniyyaatul Wadaa’ means ‘Mountain Passes of Departure.’ The people of Madinah would accompany travellers to Makkah up to these passes.

Some have said that Thaniyyaatul Wadaa’ is to the north of Madinah in the direction of Shaam and the poem cited was said when he returned from the Campaign of Tabook.

I say that it is not inconceivable for such a place to be on both sides [of Madinah] and the poem having been recited on both occasions.

[Gratitude is incumbent upon us as long as an invoker to Allah remains.]

أَيُّهَا الْمُبْعُوثُ فِينَا جِئْتَ بِالْأَمْرِ الْمَطَاعِ

[O Nabi who has been sent to us! You have brought a command that has to be obeyed.]

He left Makkah on a Monday in the month of Rabee'ul Awwal, and in the opinion of some in Safar,¹⁰ at the age 53. And on a Monday on the 12th of Rabee'ul Awwal he reached Madinah.

Upon reaching he stopped at the suburb of Quba which was on the outskirts of the city at some distance, and for fourteen days he stayed in the locality of Bani Amr Bin Owf.

On the third day Hazrat Ali (Radhiyallahu anhu) met up with him having returned all the items held in trust.

Thereafter he decided to enter the city. Everyone's desire was for him to stay at their locality. People from all the clans were with him when he mounted his camel and they expressed that desire of theirs. Nabi (Sallallahu alaihi wa sallam) replied: "My camel is under [Divine] command. Wherever it sits, I will reside there."

The camel walked and walked until it came to sit where today his Mimbar Shareef [Honourable Pulpit] stands.

Hazrat Abu Ayyoob Ansaari's home was adjacent to that site. Here his goods were unloaded and Nabi (Sallallahu alaihi wa sallam) stayed at Hazrat Abu Ayyoob's home.

¹⁰ It is possible that he left Makkah towards the end of Safar and the departure from the cave was at the beginning of Rabee'ul Awwal.

Thereafter Nabi (Sallallahu alaihi wa sallam) bought the land where his camel came to a halt and construction of Masjid-e-Nabawi commenced. (As in Tawaareekh-e-Habeeb-e-Ilaah, Zaadul Ma'aad, etc.)

From Ar-Rowdh

وَلِيَهْنِهْ إِذْ هُمَا فِي الْغَارِ مَنْقَبَةٌ
شَرِيفَةٌ مَّا حَوَاهَا قَبْلَهُ بَشَرٌ

Congratulations to him for achieving such a distinction when the two companions were in the cave, that no man before him achieved such a distinction.

وَهَاجَرَا مِنْهُ لَمَّا حَاوَلَا سَفَرًا
لِطَيِّبَةٍ وَتَنَاهَى عِنْدَهَا السَّفَرَ

The two companions left the cave and migrated with the intention of going to Madinah and there the journey was complete.

فَسَلْ سُرَاقَةً مِنْهُ إِنْ تُرِدْ خَبْرًا
وَأُمَّ مَعْبَدٍ يَجْلُو مِنْهُمَا الْخَبَرَ

If you desire some information then enquire from Suraaqah and Umme Ma'bad. You will come to know of the episode.

طَابَتْ بِهِ طَيِّبَةٌ لَمَّا أَقَامَ بِهَا
وَفَاحَ حِينَ أَتَاهَا نَشْرُهَا الْعَطِرُ

Madinah became pleasant by virtue of him residing there and when he arrived sweet-smelling fragrance filled the air. (Itrul Wardah)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ مَنْ زَانَتْ بِهِ الْعُصُرُ

[O my Rabb! Convey salutations and peace for ever and ever, upon Your Beloved by virtue of whom times have become wonderful.]

SECTION SIXTEEN: SOME IMPORTANT AND DIVERSE EPISODES AFTER COMING TO MADINAH TAYYIBAH

Episode One: Abdullah Bin Salaam's Islam

After his honourable arrival in Madinah, Abdullah Bin Salaam who was an eminent scholar of the Jews came to meet him. He posed three questions.¹¹ Finding the answers to be correct he brought faith [i.e. he became a Muslim]. (As in Tawaareekh-e-Habeeb-e-Ilaah)

Episode Two: Hazrat Salmaan Faarsi's Islam and Freedom

During that time Hazrat Salmaan Faarsi was a slave of a Jew. Hazrat Salmaan was originally from the Magians of Persia. His lifespan was great. He abandoned the Magian religion and adopted the religion of Christianity. He had heard from the tongues of the Jewish Rabbis and Christian Priests about Muhammad (Sallallahu alaihi wa sallam) who was to migrate to Madinah. Hazrat Salmaan therefore made his way to Madinah. On the way he passed through many hands [as a slave]. Finally, he landed in the bondage of the Jew.

He came to Huzoor (Sallallahu alaihi wa sallam) and upon seeing the Signs of Nubuwwat he became a Muslim.

¹¹ A kitaab by the name 'Hazaar Mas-alah' [A Thousand Questions] is popular among the ignorant masses. In it a thousand questions purported to have been posed by Abdullah Bin Salaam to Nabi (Sallallahu alaihi wa sallam) are written. The above mentioned narration is proof of the kitaab being fabricated.

Nabi (Sallallahu alaihi wa sallam) told him to enter into an emancipation contract with his owner. He spoke to his owner. The owner set a price of 40 Oeqiyas¹² for his freedom. Furthermore, he was required to plant three hundred date palms and only when the trees bore fruit would he be emancipated.

Nabi (Sallallahu alaihi wa sallam) planted the trees with his own blessed hands and the same year the trees bore fruit. [It was a miracle.]

Gold the size of an egg was captured as booty. Nabi (Sallallahu alaihi wa sallam) gave it to Salmaan telling him to pay the price of his freedom with it. Hazrat Salmaan exclaimed: “I require 40 Oeqiyas of gold. This will not be enough!” Nabi (Sallallahu alaihi wa sallam) passed his blessed tongue over it and made Du’aa for blessings. Hazrat Salmaan says: “When I weighed it, it turned out to be 40 Oeqiyas exactly.”

He thus bought his freedom with it and thereafter stayed in the service of Huzoor-e-Aqdas (Sallallahu alaihi wa sallam). (As in Tawaareekh-e-Habeeb-e-Ilaah)

Episode Three: Beer-e-Roomah and its Purchase

In Madinah Tayyibah the water of Beer-e-Roomah [the name of a well] was pleasant and sweet. Water of the other wells was saline. The owner of Beer-e-Roomah was a Jew who would sell the well’s water. Muslims were thus inconvenienced with the purchase of water. Rasoolullah (Sallallahu alaihi wa sallam) said: “Whoever purchases Beer-e-Roomah and allows Muslims to draw water from it, Jannat is for him.”

¹² One Oeqiya is equal to seven mithqaals [approximately 122,5grams in metric weight].

Hazrat Uthmaan (Radhiyallahu anhu) purchased it with his pure savings and made it waqf [i.e. he even relinquished his ownership for the benefit of everyone]. (As in Tawaareekh-e-Habeeb-e-Ilaah)

From Al-Qaseedah

كَفَّاكَ بِالْعِلْمِ فِي الْأُمِّيِّ مُعْجَزَةً
فِي الْجَاهِلِيَّةِ وَ التَّادِيبِ فِي الْيَتِيمِ

Dear Reader! Sufficient for you in the pages of the miracles of Rasoolullah (Sallallahu alaihi wa sallam) is his knowledge when people were ignorant and in spite of him being unable to read and write, and furthermore, he was very well behaved as an orphan. (From Itrul Wardah with slight editing. Abdullah Bin Salaam cited the same as proof of his Prophethood).

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

[O my Rabb! Send salutations and peace for ever and ever, upon Your Beloved, the Noblest of all creation.]

SECTION SEVENTEEN: HIS MILITARY CAMPAIGNS WITH SOME OTHER TALKED ABOUT EVENTS CHRONOLOGICALLY¹³

The duration of his stay in Madinah Tayyibah until his demise was ten years 2 months. When Jihaad was declared compulsory he launched his campaigns against the kuffaar and he mobilized his soldiers.

The military historians call a Jihaad in which he personally participated as *Ghazwah* [expedition] and an army which he dispatched without participating himself as *Sariyyah*¹⁴ [raiding party].

It is difficult to detail every Ghazwah and Sariyyah. Therefore, a brief account of selected campaigns will be written and also some episodes linked to that time.

¹³ The contents of this section have been taken from the following kitaabs: Saheehain , Shamaamah, Tawaareekh-e-Habeeb-e-Ilaah, Zaadul Ma'aad and Seerat-e-Ibn Hishaam.

¹⁴ Pronounced as the word 'Atiyyah.'

First Year Hijrat¹⁵

- *Jihaad* was declared Fardh.
- Hazrat Hamzah (Radhiyallahu anhu) was sent with 30 Muhaajireen to intercept a caravan of the Quraish. This took place in Ramadhaan.
- Hazrat Ubaidah Bin Haarith was sent with 60 Muhaajireen to Raabigh in Shawwaal.
- Hazrat Sa'd Bin Abi Waqqaas was directed to Kharraar, a place near to Juhfah, in Zil Qa'dah to intercept a caravan of the Quraish.

All the above were Sariyyahs.

- In Safar *the Expedition to Abwa* took place which Rasoolullah (Sallallahu alaihi wa sallam) himself participated in. Abwa was a village between Makkah and Madinah. It [the Expedition] is also known as '*Ghazwah-e-Waddaan*.'
- *Azaan* [the Call to the Five Daily Prayers] was introduced.
- Hazrat Aishah (Radhiyallahu anha) came to stay with Rasoolullah (Sallallahu alaihi wa sallam) as his wife.
- A pact of brotherhood was founded between the Muhaajireen and Ansaar.

¹⁵ All the operations and incidents mentioned in this section commence from Rabee'ul Awwal and end with the events of Safar. This being one year because Hijrat took place in the beginning of Rabee'ul Awwal. In Zaadul Ma'aad this has also been recorded to be the terminology of some Ulama.

In relation to the sequence of some operations and incidents the views of the military historians differ. During this compilation that view was chosen which in Ahqar's opinion seemed to be stronger for some reason or the other.

In the above mentioned sources and in other books other operations and campaigns are also mentioned. For the sake of brevity I have omitted them.

Second Year Hijrat

- In Rabee'ul Awwal *the Buwaat Expedition* took place. Buwaat is a place in the vicinity of Razwa. The purpose was to intercept a caravan of the Quraish. However, no confrontation took place.
- Thereafter *the Ushairah Expedition* took place. Ushairah is a land belonging to the Bani Mudlij in the vicinity of Yambu'. This [expedition] took place in Jumaadal Ula and Ukhra and the mission was to intercept a caravan of the Quraish which would depart from Makkah to Shaam. However, it was not located. And this was the same caravan which led to *the Badr Expedition* when on its return Nabi (Sallallahu alaihi wa sallam) went out to intercept it. Hence the Ushairah Expedition is also known as *the First Badr Expedition*.
- In Rajab Abdullah Bin Jahsh Asadi was dispatched to Batn-e-Nakhlah. The events that unfolded led to the revelation of the Aayats:

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ط

[“They ask you about the Inviolable Months, i.e. fighting in it...” (Soorah Baqarah Aayat 217) In a skirmish the Sahaabah under the command of Hazrat Abdullah Bin Jahsh killed one kaafir. The incident transpired on the 1st of Rajab which was among the ‘Inviolable Months’ which the Arabs would regard as sacred and hence they would cede hostilities during this period. The Sahaabah, however, were under the impression that it was the 30th of Jumaadal Ukhra—a day before Rajab. The kuffaar raised strong objection to the action of the Sahaabah. Allah Ta’ala revealed the above Aayat exonerating the Sahaabah of blame and condemning the kuffaar for their awful deeds of kufr, impeding the Deen of the Truth and evicting the residents of the Haram, i.e. the Muslims from Makkah Mukarramah. Thus, they were the fitnah-mongers and they were the ones guilty of sacrilege.]

- The most celebrated expedition that took place was *Badr*, also known as *Badr-e-Kubra*. In Ramadhaan Nabi (Sallallahu alaihi wa sallam) received intelligence reports that the caravan of the Quraish was returning from Shaam to Makkah. He took along 313 Sahaabah and set out to intercept the caravan. News of this planned attack reached Makkah. The kuffaar of Makkah with an army of one thousand men armed to the teeth set out. Although the caravan escaped by following another route and reached Makkah safely, the Quraishis nevertheless marched onwards with the intention of camping at the place Badr and having a festival there. Their idea was to show their might and menace to all Arabia. They never thought that three hundred men and that too, poorly equipped would go to battle with them. They thought that they will gain fame without a fight. However, Allah Ta'ala willed honour for Islam and disgrace for kufr. The two armies went into battle and the adherents of Islam were victorious and aided whilst the kuffaar were killed, captured and defeated. This episode is mentioned in Soorah Anfaal. The whole episode saw its completion in Shawwaal.

- Seven days later Nabi (Sallallahu alaihi wa sallam) set out for *the Bani Sulaim Expedition*. However, no fighting took place.

- Two months after Badr *the Saweeq Expedition* took place. How it transpired was that upon the defeat of the kuffaar at Badr and when they reached Makkah, Abu Sufyaan took 200 horsemen and set out for Madinah to fight. He was close to Madinah when news reached the Muslims. Nabi (Sallallahu alaihi wa sallam) himself led the Muslim fighters to confront the danger. The kuffaar fled. For lightening their load they threw off their provisions of saweeq [a kind of cereal]. Hence the title '*the Saweeq Expedition*.' This encounter took place in Zil Hijjah.

- For the remainder of Zil Hijjah he remained stationed in Madinah.

- Then he set out for Najd in a *campaign against the Ghatafaan*. He remained there till the end of Safar. However, no battle was fought.

- In mid-Sha'baan *the Qiblah* was changed [from Baitul Maqdis to the Baitullah in Makkah].
- *Zakaat* became Fardh, prior to Roza [becoming Fardh].
- Towards the end of Sha'baan *Roza* [*Saum* or fasting] became Waajib.
- *The two Eid Namaazes* and *Qurbaani* [*Udhhiyyah* or sacrificing of an animal] were established. *Jumah Namaaz* had become Fardh the previous year.
- A day before he returned from Badr his daughter, Hazrat Bibi Ruqayyah (Radhiyallahu anha) passed away.
- Thereafter he gave his daughter, Hazrat Umme Kulthoom (Radhiyallahu anha) in marriage to Hazrat Uthmaan (Radhiyallahu anhu). Hence Hazrat Uthmaan is known as *Zin Noorain* [the Bearer of Two Holy Lights], for he was married to two daughters of Rasoolullah (Sallallahu alaihi wa sallam).
- Also after Badr the marriage of Hazrat Faatimah (Radhiyallahu anha) took place.

Third Year Hijrat

- After Rabee'ul Awwal he once again set out on a campaign against the Quraish. He reached as far as Najraan and remained there for the months of Rabee'ul Aakhir and Jumaadal Ula. No battle, however, took place. He then returned to Madinah.
- The Bani Qainuqa', a Jewish clan of Madinah was besieged due to their breach of the peace pact. Through the mediation of Abdullah Bin Ubay the siege was lifted. The Bani Qainuqa' were the kinsfolk of Abdullah Bin Salaam.
- The breach of the peace treaty also led to *the assassination of Ka'b Bin Ashraf*.
- In the beginning of Shawwaal *the Uhud Expedition* took place. The account of this expedition is given from the quarter of the 4th Parah [Juz] of the Qur'aan ending only after the half.

- Then the *Hamraa-ul-Asad Expedition* took place. Hamraa-ul-Asad was a place for breaking journey. How it transpired was that when the kuffaar departed from Uhud, on the way they decided to return to Madinah. When Nabi (Sallallahu alaihi wa sallam) heard this he took the Sahaabah and set out to meet the kuffaar. Hearing of the Muslims' advance towards them the kuffaar turned back and fled. Since Nabi (Sallallahu alaihi wa sallam) reached Hamraa-ul-Asad the name for the expedition was given in conjunction with the name of that place.
- No incident took place for the remainder of Shawwaal, Zil Qa'dah and Zil Hijjah.
- When the new moon for Muharram was sighted news came of a raiding party under Talhah Bin Khuwailid and Salamah Bin Khuwailid. At once he dispatched Hazrat Abu Salamah with 150 Muhaajireen to face the insurgents. No fighting took place. However, animals of the enemy were captured and brought to Madinah.
- On the 5th Muharram intelligence reports of Khalid Bin Sufyaan conscripting an army came in. Hazrat Abdullah Bin Unais was sent to assassinate him. Khalid Bin Sufyaan was killed and his decapitated head was brought to Madinah. *Hazrat Abdullah Bin Unais' mission* took 18 days and he returned on the 23rd of Muharram.

- In the month of Safar *the Rafee' Incident* took place. Some people of the Adhal and Qarah Tribes set up by the kuffaar of Makkah came to Rasoolullah (Sallallahu alaihi wa sallam) and falsely embraced Islam. They requested some Sahaabah to be sent with them to teach them the Ahkaam [Laws of Islam]. Nabi (Sallallahu alaihi wa sallam) sent ten¹⁶ Sahaabah with them. When this group reached Rajee', a water-hole of the tribe Huzail, the hypocrites with the help of the Huzail committed treachery. Some Sahaabah were martyred there, like Aasim (Radhiyallahu anhu) and some, like Khubaib (Radhiyallahu anhu), were taken prisoners and later killed.
- Also in the month of Safar *the Beer-e-Ma'oonah Tragedy* took place. Beer-e-Ma'oonah is a place in the territory of the Huzail between Makkah and Usfaan. The circumstances of this incident were as follows: A person by the name of Aamir Bin Maalik from the Bani Aamir of Najd came to Huzoor-e-Aqdas (Sallallahu alaihi wa sallam) and said: "I would have become a Muslim, but my people are a problem. Send some of your companions with me to invite my people to Islam. Then I will have no problem." Nabi (Sallallahu alaihi wa sallam) replied: "I do not trust the people of Najd." "No need to fear," said Aamir Bin Maalik, "I will give them [the accompanying Sahaabah] asylum." Nabi (Sallallahu alaihi wa sallam) accordingly sent with him seventy Sahaabah known as Qurraa [experts in the recital of the Qur'aan]. When they reached Beer-e-Ma'oonah the kuffaar, among whom were the tribes of Ri'l, Zakwaan and Usayyah according to Bukhari's documentation, martyred almost all of them. Among the martyrs was Haraam Bin Milhaan, as documented by Bukhari.

¹⁶ Ten is the figure given by Imam Bukhari (Rahmatullahi alaihi). However, the particular version of the Rajee' Incident cited here is reported by the Imam of Military Campaigns, Muhammad Bin Ishaq and others who mention seven Sahaabah in the party. (Translator)

The architect of this treacherous deed was Aamir Bin Tufail the paternal nephew of Aamir Bin Maalik. Aamir Bin Maalik was grief-stricken at the breach of his asylum at the hands of his nephew. He died shortly thereafter.

Aamir Bin Tufail on the other hand sent a message to Nabi (Sallallahu alaihi wa sallam) to assign half the land to him, or appoint him as successor after his (Sallallahu alaihi wa sallam) demise, or prepare himself for war against a huge army. Nabi (Sallallahu alaihi wa sallam) cursed him saying:

اللَّهُمَّ اكْفِنِي عَامِرًا

[O Allah! Relieve me of Aamir].

Aamir died in a pestilence. For a month Nabi (Sallallahu alaihi wa sallam) cursed the murderers of the Qurraa in Qunoot [Special Invocation in Namaaz]. Circumstances changed and those same people came as Muslims whereupon Nabi (Sallallahu alaihi wa sallam) left the invocation.

- During the days of the Beer-e-Ma'oonah Tragedy *the Bani Nazeer Expedition* took place. The Bani Nazeer were Jews living in Madinah. Details of this episode follow.

In the Beer-e-Ma'oonah Tragedy Amr Bin Umayyah Dhamri [a Sahaabi] was also captured. However, Aamir Bin Tufail the architect of the murderous plot cut the locks of his [Hazrat Amr's] forehead and set him free. Aamir's mother had to free a slave in expiation of something. Amr Bin Umayyah's release was counted as the expiation.

On the way Amr Bin Umayyah came across two persons; mushriks of the Bani Aamir. He killed both of them thinking in his heart that this will serve as revenge from Aamir Bin Tufail who killed the Beer-e-Ma'oonah Sahaabah. Little did he realize however, that both the mushriks were under the asylum of Nabi (Sallallahu alaihi wa sallam).

Nabi (Sallallahu alaihi wa sallam) decided on blood-money in lieu of this accidental killing. In view of the Bani Nazeer being allies of the Bani Aamir Nabi (Sallallahu alaihi wa sallam) wanted this matter to be resolved with the approval of the Bani Nazeer. This, however, led to the conflict known as *the Bani Nazeer Expedition*.

When Nabi (Sallallahu alaihi wa sallam) made Hijrat to Madinah Tayyibah, the Bani Quraizah and Bani Nazeer—two Jewish clans living on the outskirts of Madinah—drew a treaty with him to live in harmony with him, not to commit treachery and not to give aid to his enemies. Nabi (Sallallahu alaihi wa sallam) went to the Bani Nazeer neighbourhood to discuss this matter of blood-money. They seated him by a wall and started to discuss amongst themselves. They plotted to kill him by throwing a boulder from the top onto him. Nabi (Sallallahu alaihi wa sallam) was informed of this through Wahi. He immediately got up and came to Madinah City. From here he sent an ultimatum to them to evacuate their quarters within ten days or face war. They prepared themselves for war. Nabi (Sallallahu alaihi wa sallam) advanced with an army and besieged their fort. Finally they succumbed to the siege and consented to evacuate. Nabi (Sallallahu alaihi wa sallam) said to them: “Leave all your weapons behind and take along with you as much of your belongings you can carry.” Some fled to Khaibar, some to Shaam and some elsewhere. In Soorah Hashr this episode is mentioned.

- In this year or the next, liquor was declared haraam [unlawful].
- Hazrat Sayyidina Hasan (Radhiyallahu anhu) was born.

Fourth Year Hijrat

- Abu Sufyaan said when retreating from Uhud: “There will be a return battle in Badr next year.” When the deadline drew close and Abu Sufyaan was too scared to go to Badr he mused over some scheme whereby Nabi (Sallallahu alaihi wa sallam) would not go to Badr as well and thus he [Abu Sufyaan] could save face. Accordingly, he sent a person by the name of Nu’aim Bin Mas’ood to Madinah to instil fear in the hearts of the Muslims of Abu Sufyaan amassing a huge army. Hearing this, Muslims responded:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

[Sufficient for us is Allah and He is a wonderful advocate].

Nabi (Sallallahu alaihi wa sallam) took 1500 men and went to Badr. There he stayed for a few days, but no rival force came. The Sahaabah traded there and made much profit. They returned joyfully without having to go into battle and without any grief. This expedition is known as *Badr-e-Thaani*, *Badr-e-Sughra* and also as *Badr-e-Mow'id*. The incident took place in Sha’baan and according to some in Zil Qa’dah.

- Also in this year Sayyidina Husain (Radhiyallahu anhu) was born.

Fifth Year Hijrat

- *The Dowmatul Jandal Expedition* took place in Rabee’ul Awwal. This place is situated five Manzils [five days journey] from Damascus. Nabi (Sallallahu alaihi wa sallam) heard that some kuffaar had gathered there and were planning an invasion of Madinah. He took 1000 men and set out. The kuffaar dispersed upon hearing of the advancing Muslim army. Nabi (Sallallahu alaihi wa sallam) stayed there for a few days and then returned to Madinah.

- In Sha'baan *the Muraisee' Expedition* took place. It is also known as *the Bani Mustaliq Expedition*. Intelligence reports came in of the Bani Mustaliq preparing for battle. Nabi (Sallallahu alaihi wa sallam) took the Sahaabah and set out. The opposing party did not put up any fight. Their wealth and offspring were captured. Hazrat Juwairiyyah (Radhiyallahu anha) came in the lot of Hazrat Thaabit Bin Qais (Radhiyallahu anhu). He fixed a price for her freedom. Huzoor (Sallallahu alaihi wa sallam) paid the price and married her.
- In this expedition [the Bani Mustaliq Expedition] *the Ifk Episode*, i.e. the tragic incident of the slander of Hazrat Aishah Siddeeqah transpired.
- In Shawwaal *the Khandaq Expedition*, also known as *the Ahzaab Expedition*, occurred. The circumstances surrounding this battle were that when the Bani Nazeer were exiled, Huyay Bin Akhtab—a rabble-rouser of the Bani Nazeer—took whilst on his way to Khaibar some other troublemakers and headed for Makkah where he persuaded the Quraish to attack Nabi (Sallallahu alaihi wa sallam). He promised to lend strategic and military aid to them. Different tribes came together to form an army of 10 000. This huge army set out for Madinah.

Hearing this, Nabi (Sallallahu alaihi wa sallam) took the advice of Hazrat Salmaan (Radhiyallahu anhu) and gave orders for a trench to be dug outside Madinah next to Mount Sala'. The city was protected on the other sides by walls and mountains. After the trench was complete he positioned his army there and made final preparations for battle.

When the kuffaar army came they saw the trench and fell into confusion as the Arabs had never seen such a military stratagem before. They pitched their tents on the other side of the trench and contented themselves with shooting arrows and throwing stones. From the other side [i.e. from the Muslim camp] arrows and stones were also released.

Huyay Bin Akhtab furthermore mustered support from the Bani Quraizah. Nabi (Sallallahu alaihi wa sallam) consulted with the Sahaabah. A plan was hatched to cause infighting among the allied kuffaar forces. Nu'aim Bin Mas'ood from the Ghatafaan Tribe and who had just recently embraced Islam offered to carry out the plan, as the kuffaar were yet unaware of his Islam. He said: 'I will split the Quraish and Bani Quraizah as they are unaware that I have become a Muslim. They will rely on me.' Nabi (Sallallahu alaihi wa sallam) gave permission following the maxim, "Stratagem is the soul of war."

Nu'aim Bin Mas'ood went to the Bani Quraizah and said to them: "You have made a blunder in siding with the Quraish and Ghatafaan and breaching your treaty with Muhammad. If these people [the kuffaar allied force] return without finishing off Muhammad then he will come after you with his army, bearing in mind you do not have the power to confront him on your own." The Jews asked: "What must we do now?" Nu'aim replied: "Demand from them [the Arab kuffaar force] collateral in the form of some chieftains or sons of chieftains who will remain with you. If Muhammad turns his attention to you then they will surely come to your aid in defence of their chieftains. If they accept this demand then understand that they are sincerely behind you. And if they do not accept then they do not have your interests at heart." The Jews replied: "We will send our message right away."

Nu'aim then went to the Quraish and expressed his sympathy with them. He then said: "We have heard that the Quraizah have secretly joined forces with Muhammad and Muhammad has told them that he will recognize their affiliation with him only when they arrange for the capture of some of your commanders. They have promised this to him. If they request some of your people, don't even think about giving them."

From there Nu'aim went to the Ghatafaan and deceived them with similar talk. The exact message [which Nu'aim had proposed] came to the Quraish from the Quraizah. The Quraish rejected the request. Thus, they became fully suspicious of each other and their united stand fell apart.

With the days passing by, aggravated by the split with the Quraizah, the kuffaar allied force became disheartened. Allah Ta'ala then sent a bitterly cold easterly-wind. Their tents were blown away and their horses ran away. Abu Sufyaan [the Commander-in-Chief of the Kuffaar Allied Forces] decided that it was not wise staying on further and that same night the kuffaar army withdrew. In Soorah Ahzaab this encounter is mentioned.

- Immediately following the Battle of the Trench *the Bani Quraizah Expedition* took place. How it transpired was that after the Battle with the Kuffaar Allied Forces Nabi (Sallallahu alaihi wa sallam) went home and was taking a bath when Hazrat Jibreel (Alaihis Salaam) appeared and said: "Allah Ta'ala instructs you to wage war on the Bani Quraizah without further ado." Immediately Nabi (Sallallahu alaihi wa sallam) left with his army and surrounded the Bani Quraizah. They panicked and pleaded for a decision to be made by Sa'd Bin Mu'aaz [over their breach of the treaty with Nabi Sallallahu alaihi wa sallam]. They were prepared to accept the Sahaabi's decision as he was from the Ows Tribe, the former allies of the Bani Quraizah. They laboured under the impression that in view of the former ties he [Hazrat Sa'd] would grant amnesty to them. Hazrat Sa'd declared that their soldiers be put to death and their women and children be enslaved and their wealth and properties be seized. Accordingly, this decision was enforced.

- Abu Raafi' the Jew was assassinated. He was a wealthy businessman. He lived in a castle close to Khaibar. He also had a hand in the Kuffaar Allied Force besieging Madinah. Nabi (Sallallahu alaihi wa sallam) sent a *task force of several Ansaaris under the command of Abdullah Bin Ateeq* to assassinate him. They reached his abode at night and killed him. The account is mentioned in detail in the Ahadeeth.

- After the Battle of the Trench and the Quraizah, although the exact date is not known, *the Usfaan Expedition* took place. According to Tirmithi's documentation Salaatul Khowf [the special form of Salaat at the time of some fear or crisis] was decreed in this expedition.

- Thereafter there was *the Khabat Raiding Party*. Khabat means leaves shaken off a tree. Out of sheer hunger the Sahaabah [in the raiding party] ate leaves which they had shaken from trees, hence the name Khabat Raiding Party.

- Hazrat Abu Ubaidah was sent with a battalion of three hundred Muhaajireen to confront the Juhainah Tribe bordering the seashore at a distance of five days journey from Madinah. The incident of the huge Amber fish which was washed onto the shore transpired during this operation. This operation is designated *the Operation of Seeful Bahr*.¹⁷

Some narrations state that this battalion went to intercept a caravan of the Quraish.¹⁸

- The Aayat of Hijaab [the Verse instructing compulsory segregation of the sexes] was revealed in this year. Some [Ulama] state that it was revealed the previous year.

¹⁷ Seeful Bahr means the seashore. (Qaamoos)

¹⁸ It has been contended from this that the said operation took place before Hudaibiyyah because after Hudaibiyyah there was a period of armistice.

Sixth Year Hijrat

- Six months after the Bani Quraizah Siege Nabi (Sallallahu alaihi wa sallam) set out on a *campaign against the Bani Lihyaan*. Hearing of the Muslim Army advance the enemy fled to the mountains. Nabi (Sallallahu alaihi wa sallam) set up camp for two days and dispatched various contingents in different directions to locate the enemy. However, they remained elusive. After fourteen days Nabi (Sallallahu alaihi wa sallam) returned to Madinah.
- Then there was *the Najd Raiding Party*. Nabi (Sallallahu alaihi wa sallam) sent a force to Najd. They captured the chief of the Bani Haneefah, Thumaamah Bin Uthaal. After discussions he became a Muslim.
- In Zil Qa'dah *the Hudaibiyyah Episode* transpired. Nabi (Sallallahu alaihi wa sallam) saw a dream of him going to Makkah and performing Umrah. He related this dream to the As-haab. The As-haab became restless out of eagerness and yearning for Makkah. After listening to the dream they made preparations for the journey. Nabi (Sallallahu alaihi wa sallam) accompanied by the Sahaabah set out from Madinah Tayyibah. They reached the outskirts of Makkah. Learning of the Muslim arrival the Quraish were adamant not to allow the Muslims into Makkah. Nabi (Sallallahu alaihi wa sallam) retreated to Hudaibiyyah. This was a well with an adjoining field. Here he put up camp. After a protracted account which is mentioned in Bukhari Shareef a treaty [between the Muslims and the Quraish of Makkah] was drawn up consisting of the following terms:
 1. The Muslims would be allowed to perform Umrah the following year.
 2. They would only stay 3 days in Makkah on their return, not longer.
 3. The treaty was valid for 10 years.

4. During this period there would be no hostilities. The Haleefs of Nabi (Sallallahu alaihi wa sallam) were safe from any action by the Quraish and the Haleefs of the Quraish were safe from any action by Nabi (Sallallahu alaihi wa sallam). Haleef means ally. There were two tribes; the Bani Bakr and Bani Khuzaa'ah. The Khuzaa'ah were allies of Nabi (Sallallahu alaihi wa sallam) and the Bani Bakr were allies of the Quraish.

- Waaqidi mentioned several raiding parties prior to Hudaibiyah. They are mentioned hereunder.

1. In Rabee'ul Awwal or Aakhir Ukkaashah Bin Mihsan was given the command of forty men and dispatched to Ghamr.¹⁹ The inhabitants there fled upon hearing of the raiding party. Two hundred of their camels were taken as booty and brought to Madinah.

2. Abu Ubaidah Bin Al-Jarraah was dispatched to Zil Qassah.²⁰ The people there also fled. One person was captured who became Muslim.

3. Muhammad Bin Maslamah was sent with ten men. The enemy, however, waited in ambush. When the Muslims fell asleep the enemy suddenly fell on them and killed all, save Muhammad Bin Maslamah who escaped wounded.

4. The raiding party of Zaid Bin Haarithah was dispatched to Jamoom.²¹ Some prisoners and grazing animals were captured.

- In Jumaadal Ula Zaid Bin Haarithah again was dispatched with a platoon of fifteen men to Tarif.²² Twenty camels were seized.

¹⁹ Name of a place. (As in Qaamoos)

²⁰ Name of a place. (As in Qaamoos)

²¹ Jamooh has also been said to be the name. It is a region in the vicinity of Batn-e-Nakhlah. (As in Mawaahib)

²² It is a water-hole 36 miles from Madinah. (As in Mawaahib) Tarif is pronounced like 'katif'. (As in Qaamoos)

5. Hazrat Zaid again was sent this time to Ies.²³ Abul Aas Bin Rabee', the son-in-law of Nabi (Sallallahu alaihi wa sallam), i.e. the husband of Hazrat Zainab was returning from Shaam with merchandise of the Quraish. All the merchandise was plundered. Abul Aas came to Madinah and sought asylum from Hazrat Zainab and further requested that all the merchandise pillaged be returned to him. Huzoor (Sallallahu alaihi wa sallam) taking permission from all the Muslims returned the goods. Abul Aas proceeded to Makkah and discharged to everyone their trust. He then became a Muslim.

However, it is mentioned in Zaadul Ma'aad that the preferred view is that this episode transpired after Hudaibiyyah and it is ascribed to Abu Baseer [i.e. the one who captured the goods of the caravan was Abu Baseer, not Hazrat Zaid and Abu Baseer is the person] who returned the belongings after being directed to do so by Nabi (Sallallahu alaihi wa sallam).

6. The raiding party of Abdur Rahman Bin Owf was dispatched in Sha'baan to Dowmatul Jandal. The people there became Muslim.

7. In Shawwaal the commando force of Kurz Bin Jaabir Fihri went after the Urniyyeen. They were captured and put to death, as appears in the Ahadeeth.

After all these episodes was Hudaibiyyah.²⁴

²³ A place four miles from Madinah. (Mawaahib)

²⁴ Returning from Hudaibiyyah without performing Umrah does not mean that the dream of Nabi (Sallallahu alaihi wa sallam) was futile. No particular date was set in the dream. Accordingly, the dream materialized the following year.

- After Hudaibiyyah *the Ghaabah Expedition* took place. It is also called *the Zee Qarad Expedition*. Zee Qarad is the name of a reservoir and Ghaabah is a place's name. It is near to Madinah. Here some camels of Nabi (Sallallahu alaihi wa sallam) were grazing. The grazer, Abdur Rahmaan Fizaari was murdered and the camels were taken. Nabi (Sallallahu alaihi wa sallam) went after the bandits with a contingent of Sahaabah. Salamah Bin Akwa' (Radhiyallahu anhu) displayed great feats of valour in pursuing the enemy right up to Zee Qarad and recovering the lost camels. The account of this expedition is elaborately mentioned in Saheeh Muslim.
- Approximately twenty days after returning from Hudaibiyyah *the Khaibar Expedition* took place.²⁵ Nabi (Sallallahu alaihi wa sallam) reached Khaibar in the morning when the people there were coming out with their farming implements. Upon seeing the Muslim Army they took refuge in their fortresses and bolted the gates. A siege was laid. There were seven fortresses in Khaibar. All the fortresses were conquered, one by one. After the conquest Nabi (Sallallahu alaihi wa sallam) ordered that the Jews be exiled and he seized all their wealth, their orchards and their land. The Jews pleaded: "You will require labourers to cultivate the orchards. If you do not exile us we are prepared to do this work. Nabi (Sallallahu alaihi wa sallam) accepted their word and stated: "We will keep you as long as we wish and we will evict you whenever we wish." They were thus employed to farm the land on a 50-50 profit-share basis.

²⁵ Ibn Katheer in Al-Bidaayah wan Nihaayah states the correct version to be that *the Khaibar Expedition* took place at the beginning of the Seventh Year Hijrat. (Al-Bidaayah, V.6 p.249, Dar-e-Hajar) However, as stated previously the terminology used here in Nashrut Teeb documents the commencement of the Hijri calendar from Rabee'ul Awwal. The Battle of Khaibar took place in Muharram, as in Al-Bidaayah. (Translator)

Thereafter, during the Khilaafat of Hazrat Umar (Radhiyallahu anhu) he [Hazrat Umar] evicted the Jews of Khaibar when he decided to rid the Arabian Peninsula of kuffaar [in fulfilment of Rasoolullah's bequest at the time of his demise]. The Jews of Khaibar all went to Shaam.

- Bordering Khaibar was a place known as Fadak. The people there proposed to sue for peace with Nabi (Sallallahu alaihi wa sallam) settling to give half the land to him and retaining the other half. Nabi (Sallallahu alaihi wa sallam) accepted.
- Among the booty Hazrat Safiyyah (Radhiyallahu anha) came to the share of Hazrat Dihyah (Radhiyallahu anhu). [Upon the persuasion of the Sahaabah] Nabi (Sallallahu alaihi wa sallam) took her and gave her, her freedom. He then married her.
- Whilst Nabi (Sallallahu alaihi wa sallam) was still in Khaibar Hazrat Ja'far Bin Abi Taalib together with the Muhaajireen of Habshah [i.e. the Sahaabah who had migrated to Abyssinia] arrived. They were accompanied by Hazrat Abu Moosa Ash'ari and his fellow Ash'aris who had also travelled the sea-route.
- In Khaibar a Jewess sent some foreleg pieces of meat to Nabi (Sallallahu alaihi wa sallam). The meat was poisoned. After putting put a morsel in his mouth he said: "This meat has told me that it contains poison."
- Also in this expedition donkey meat was declared haraam.
- Also in this expedition mut'ah was forbidden. Thereafter it was made lawful in the Awtaas Expedition and eventually haraam. Accordingly, Nabi (Sallallahu alaihi wa sallam) said: "Mut'ah is haraam till Qiyaamat." The Hadeeth is documented in Saheeh Muslim. [Mut'ah—a temporary marriage contract]
- Having completed his mission in Khaibar Nabi (Sallallahu alaihi wa sallam) turned his attention to *Waadil Qura*. There were some Jews and some Arabs at that place. A battle ensued and the town fell. He stayed at Waadil Qura for four days.
- When the Jews of Taima received the above reports they sued for peace and were left with their belongings.

Hazrat Umar (Radhiyallahu anhu) exiled the people of Khaibar and Fadak, not those of Taima and Waadil Qura as the latter two places were on the border with Shaam.

- After returning from Khaibar [and all related operations], till Shawwaal 7th Hijri Nabi (Sallallahu alaihi wa sallam) did not go anywhere. During this period, however, he dispatched many raiding parties. They are listed below.

1. The commando unit of Hazrat Abu Bakr (Radhiyallahu anhu) to Najd in an operation against the Bani Fazaarah.

2. The commando unit of Hazrat Umar (Radhiyallahu anhu) to Hawaazin.

3. The commando unit of Abdullah Bin Rawaahah (Radhiyallahu anhu) to Yusair Bin Rizaam Yahoodi.

4. The commando unit of Basheer Bin Sa'd (Radhiyallahu anhu) to the Bani Murrah.

5. One raiding party went to Harqaat of the Juhainah Tribe.

6. The commando unit of Ghaalib Bin Kalbi (Radhiyallahu anhu) to the Bani Mulawwah at a place called Kadeed.²⁶

7. The raiding party of Basheer Bin Sa'd (Radhiyallahu anhu) to a mixed force from Yemen, Ghatafaan and Hayyaan.

8. The raiding party of Abu Hadrar Aslami.

9. A raiding party to Idham.

10. The raiding party of Abdullah Bin Huthaafah Sahmi.²⁷

- After Khaibar there was *the Expedition of Zaatir Riqaa'*. A clash with the Ghatafaan ensued. It is also known as *the Expedition of Najd* and *the Bani Anmaar Expedition*.

- Also in this year there was a drought. Through the Du'aa of Nabi (Sallallahu alaihi wa sallam) it rained in Ramadhaan.

²⁶ The incident of Hazrat Usaamah's mistake of taking the profession of *Laa Ilaaha Illallaah* by one person to be in pretence transpired on this occasion.

²⁷ The incident of him becoming angry one day, lighting a fire and instructing everyone to jump into the fire transpired on this occasion. Some were prepared to do so and others obstructed. Nabi (Sallallahu alaihi wa sallam) said [upon being notified of this incident]: "Obedience to the Ameer in an unlawful act is not permissible."

Seventh Year Hijrat

Some of the raiding parties mentioned above were dispatched in this year [the 7th year of Hijrat]. However, due to the dates being sketchy I listed all after Khaibar.

- In Zil Qa'dah *Umratul Qadha* was discharged. According to the condition laid down in the Hudaibiyyah Peace Treaty, a year after the treaty in Zil Qa'dah Nabi (Sallallahu alaihi wa sallam) together with his As-haab (Radhiyallahu anhum) proceeded to Makkah to perform the Umratul Qadha [the Umrah forfeited the year previously due to the kuffaar blockade]. Nabi (Sallallahu alaihi wa sallam) instructed all those who were part of the Hudaibiyyah journey to come along. Upon reaching Makkah they discharged the Umrah.
- He married Hazrat Maimoonah Bint Haarith there and in accordance to the condition agreed upon he departed the third day.
- Whilst departing the daughter of Hazrat Hamzah came running after him calling out unto him. Nabi (Sallallahu alaihi wa sallam) entrusted her to her Khaalah [maternal aunt] who was married to Hazrat Ja'far (Radhiyallahu anhu), as appears in the Hadeeth narrations.

Eighth Year Hijrat

- *The Battle of Mootah* took place in Jumaadal Ula. The circumstances giving rise to this battle were that an envoy of Nabi (Sallallahu alaihi wa sallam), Haarith Bin Umair was on his way to deliver a letter of Nabi (Sallallahu alaihi wa sallam) to the governor of Bosra. [Bosra was a strategic city in Shaam under the jurisdiction of the Byzantine Empire at the time.] The governor of

Mootah—this city was also situated in Shaam on the border with Arabia—whose name was Shurahbil Bin Amr Ghassaani [a Christian Arab] had him killed.

Nabi (Sallallahu alaihi wa sallam) directed a force of 3000 to extract justice from the killer. Nabi (Sallallahu alaihi wa sallam) appointed Hazrat Zaid Bin Haarithah as the commander of the force saying: “If he [Hazrat Zaid] is martyred then Ja’far Bin Abi Taalib will be the commander. If he too is martyred then Abdullah Bin Rawaahah will be the commander. If he too is martyred then let the Muslims appoint a commander from one among them.” Accordingly, all three were martyred in the exact sequence mentioned by Nabi (Sallallahu alaihi wa sallam). The Muslims then appointed Hazrat Khalid Bin Waleed as their commander and the battle was won by the Muslims.

- In Jumaadal Ukhra *the Zaatus Salaasil Expedition*²⁸ took place. This was a place situated a distance ahead of Waadil Qura which is ten days journey from Madinah Munawwarah. Nabi (Sallallahu alaihi wa sallam) received intelligence reports of a planned attack on Madinah by a force of the Quzaa’ah Tribe. Nabi (Sallallahu alaihi wa sallam) dispatched Hazrat Amr Bin Aas with a force of 300 men to intercept the enemy. Then news came of the enemy numbers being much more. Reinforcements numbering 200 men under the command of Hazrat Abu Ubaidah Bin Jarraah were sent. Among the reinforcements were Hazrat Abu Bakr and Hazrat Umar.

The Muslim army advanced until the enemy came within sight. The Muslims launched an attack and the enemy fled in disarray. The Muslim Army camped at an oasis named Silsil and hence the name of the battle, ‘Zaatus Salaasil.’ Some Ulama aver that ‘Salaasil’ means ‘continuous sand-dunes’ and that place was so.

²⁸ Ghazwah or Expedition has even been used at places [by the historians] for certain campaigns in which Nabi (Sallallahu alaihi wa sallam) did not physically participate in [as in this case].

- In Bukhari mention is made of *the Zil Khalasah Expedition* preceding the Zaatus Salaasil Expedition. In this expedition Nabi (Sallallahu alaihi wa sallam) dispatched Jareer Bin Abdullah with 150 horsemen of the Ahmas Tribe to demolish a structure which the Khath'am Tribe of the Yemeni people had raised to the position of Ka'bah.
- In Ramadhaan was *the Conquest of Makkah* which was the greatest conquest, the basis of glory to Islam and the key to the spread of the Deen.

The circumstances leading to this conquest were that the Khuzaa'ah and the Bani Bakr fought with each other. The Khuzaa'ah had come under the wing of Rasoolullah (Sallallahu alaihi wa sallam) in the Truce of Hudaibiyah and the Bani Bakr came under the wing of the Quraish in the self-same treaty. The transgressors were the Bani Bakr who raided the Khuzaa'ah with the connivance of the Quraish. News of this treacherous deed prompted Nabi (Sallallahu alaihi wa sallam) to advance with an army on Makkah.

The Muhaajireen, Ansaar and various other Arab tribes formed a force numbering 12000 soldiers. This august and auspicious army entered Makkah and fighting broke out. Numerous kuffaar were killed and many of their chieftains fled the city. Those who surrendered were granted amnesty. On that day fighting in the Haram was allowed by Haq Ta'ala for a short while. The details of the conquest are elaborately given in Tawaareekh-e-Habeeb-e-Ilaah for perusal. Here we have brevity in mind.

Nabi (Sallallahu alaihi wa sallam) destroyed the idols of the Khaana-e-Ka'bah himself. Some idols were around Makkah. Commandos were dispatched to destroy them. Accordingly, Hazrat Khalid was sent to destroy Uzza, the idol of the Quraish and Bani Kinaanah. Hazrat Amr Bin Aas was sent to Suwaa', the idol of Huzail and Sa'd Bin Zaid Ash-hali to Manaath, the idol of the Ows, Khazraj, Ghassaan and others at Mushallal close to Qudaid. The commandos accomplished their respective missions and returned.

- Still in Makkah Nabi (Sallallahu alaihi wa sallam) sent Hazrat Khalid to the Bani Juthaimah inviting them to Islam.²⁹

- After the conquest of Makkah *the Hunain Expedition* took place. It is also called *the Awtaas Expedition*. Hunain and Awtaas are two places between Makkah and Taaif. Another name for this expedition is *the Hawaazin Expedition* in view of the Hawaazin Tribe coming to fight with Nabi (Sallallahu alaihi wa sallam).

Nabi (Sallallahu alaihi wa sallam) set out with 12000 men to deal with the kuffaar who came out for a confrontation. The battle began and initially the Muslim Army suffered a setback, but the outcome was victory for the Muslims through the grace of Allah Ta'ala. This battle took place at Hunain.

The kuffaar fled from Hunain and regrouped at Awtaas only to be routed by the Muslim Army.

- In Shawwaal Nabi (Sallallahu alaihi wa sallam) surrounded Taaif whose people were the Bani Thaqeef. They were the people who fled from Awtaas and took refuge in the fortress of Taaif. However, the Divine Decree had not come for the fall of Taaif and Nabi (Sallallahu alaihi wa sallam) lifted the blockade and returned. After the Tabook Expedition, which will be mentioned ahead, the people of Taaif surrendered without any hostilities and became Muslims. The idol, Laat which they had was broken to pieces.

- In Muharram³⁰ Nabi (Sallallahu alaihi wa sallam) dispatched Uyainah Bin Hisn along with 50 horsemen to the Bani Tameem.

²⁹ When he reached there the people started saying: 'Saba-na, Saba-na' [We have become Saabis] instead of 'Aslamna', [We have become Muslims] as they would call the Muslims 'Saabis'. In error Hazrat Khalid (Radhiyallahu anhu) commenced killing them. When news of this reached Nabi (Sallallahu alaihi wa sallam) he became very displeased. Also regarding this incident an argument broke out between Hazrat Ali (Radhiyallahu anhu) and Hazrat Khalid (Radhiyallahu anhu). Nabi (Sallallahu alaihi wa sallam) cautioned Hazrat Khalid.

³⁰ At the beginning of this section it was mentioned that all the episodes in this section are recorded from Rabee'ul Awwal as this was the month in which

The adversaries fled. Some of their men and women were captured and brought to Madinah. Following that several of their headmen—Aqra' Bin Haabis and others—came to Madinah and after a dialogue in prose and verse they became Muslims. Nabi (Sallallahu alaihi wa sallam) showered them with gifts.

- In Safar Qutbah Bin Aamir was sent to the Khath'am. There was a confrontation. Spoils were taken and the Muslims returned to Madinah.
- Hazrat Ibraheem (Radhiyallahu anhu), the son of Huzoor-e-Aqdas (Sallallahu alaihi wa sallam) was born.
- Hazrat Zainab (Radhiyallahu anha), the daughter of Nabi (Sallallahu alaihi wa sallam) passed away.

Ninth Year Hijrat

- In Rabee'ul Awwal a force under Dhah-haak Bin Sufyaan was dispatched to the Bani Kilaab. In the ensuing battle the kuffaar were defeated.
- In Rabee'ul Aakhir Alqamah Bin Mujazziz Mudliji was sent to intercept an Abyssinian force. The infidels fled.
- Hazrat Ali (Radhiyallahu anhu) was sent to demolish an idol-temple by the Bani Tay. Haatim Taai [who died before the advent of Nabi Sallallahu alaihi wa sallam] was from this tribe. The temple was demolished and prisoners were taken. Haatim's son Adi fled whilst his [Adi's] sister was taken captive. Nabi (Sallallahu alaihi wa sallam) released his sister upon her request and even gave her a mount. She went and spoke well of Nabi (Sallallahu alaihi wa sallam). Adi came and became a Muslim.
- In Rajab *the Tabook Expedition* took place. Tabook is the name of a place bordering Shaam. This expedition is also known

Nabi (Sallallahu alaihi wa sallam) made Hijrat. Accordingly, the yearly chronology ends with the events of the month of Safar.

as *the Usrah Expedition* in view of its occurrence during testing and difficult circumstances. [Usrah means ‘difficult’.]

The incident that led to this expedition was that news reached Nabi (Sallallahu alaihi wa sallam) of Heraclius, the Byzantine Emperor advancing to Madinah with an army. Nabi (Sallallahu alaihi wa sallam) saw it wise to march on to the advancing army. The Arab tribes were mobilized. A huge force of 30 000 men was amassed.

Nabi (Sallallahu alaihi wa sallam) took the Muslim Army and reached Tabook. There they waited. In the meantime Heraclius, who knew deep down in his heart of the veracity of the message of Nabi (Sallallahu alaihi wa sallam), cancelled all plans to invade Arabia. Nabi (Sallallahu alaihi wa sallam) dispatched contingents to outlying areas. Hazrat Khalid was thus sent to Ukaidar, the governor of Dowmatul Jandal. He was captured and brought. Some [historians] say that he gave a ransom for his freedom and was in consequence released. Some say that he became a Muslim.

After stationing himself in Tabook for two months, Nabi (Sallallahu alaihi wa sallam) returned to Madinah after consultation with the Sahaabah.

- During that period the episode of *the demolition of Masjid-e-Dhiraar* transpired. How it happened was that Abu Aamir, a mischief-making monk of the Khazraj Tribe who had studied the Christian scriptures and had become a Christian, initially he would speak of the advent of Nabi (Sallallahu alaihi wa sallam). However, when Nabi (Sallallahu alaihi wa sallam) came to Madinah [after migrating from Makkah] he [Abu Aamir] did not become a Muslim out of jealousy and he stoked the fire of enmity. After the Battle of Badr he fled Madinah and took up residence in Makkah among the Quraish. He came to Uhud and then went to Byzantine to persuade the Byzantine ruler to advance on Madinah. When this too failed he sent a message to the munaafiqeen [hypocrites] of Madinah to construct a masjid which would serve as a centre for secret discussions. The ‘masjid’ was accordingly constructed before the Tabook Expedition adjacent to

Masjid-e-Quba and the trustees [who were Munaafiqeen] pleaded with Nabi (Sallallahu alaihi wa sallam) to come and perform Namaaz in it. Their idea was that their construction would be conferred honour and prestige by Nabi (Sallallahu alaihi wa sallam) gracing it. Nabi (Sallallahu alaihi wa sallam) replied: “I am on my way for Jihaad right now. After this operation we will see.”

After the Tabook operation they came again. Allah Ta'ala exposed their evil designs and this Aayat was revealed:

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا

Nabi (Sallallahu alaihi wa sallam) razed the structure to the ground.

- *Haj* was decreed Fardh [Compulsory]. Nabi (Sallallahu alaihi wa sallam) was not in a position to perform the Haj that year in view of being preoccupied with Ta'leem [educating and teaching] and providing guidance to the delegations of the various tribes and emissaries arriving from different places who will be mentioned further on. In this year—the 9th Year of Hijrat—the delegations poured in.

Furthermore, Nabi (Sallallahu alaihi wa sallam) was on alert for battle, the threat of which remained all the time. In the light of the above reasons he appointed Hazrat Abu Bakr (Radhiyallahu anhu) as the Ameer of Haj and sent him to Makkah. He was instructed to show the people the proper Islamic way of Haj and to recite Soorah Baraat which speaks of the laws of breach of treaty. Hazrat Ali (Radhiyallahu anhu) was then sent as it was a tradition of the Arabs to accept news only from close family in matters pertaining to treaties.

In Soorah Baraat detailed laws of treaties and breach of treaties are given.

- Hazrat Umme Kulthoom, the daughter of Nabi (Sallallahu alaihi wa sallam) passed away that year. May Allah Ta'ala be pleased with her.

Tenth Year Hijrat

- Nabi (Sallallahu alaihi wa sallam) personally departed for Haj and in the Haj he delivered such words of advice as a person imparts on his departure and farewell. Hence the name *Hajjatul Wadaa'* or *the Farewell Haj*.

Coming to know of his Haj Muslims all over gathered. More than 100 000 people gathered.

- In this Haj on the Day of Arafah this Aayat was revealed:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

[Today I have perfected for you your Deen.]

- Retuning from the Haj after a day's journey, at a place known as Ghadeeru Khumm, Nabi (Sallallahu alaihi wa sallam) delivered a sermon emphasising love for Hazrat Ali (Radhiyallahu anhu) in view of some Yemeni people coming forward with unjustified complaints of him.
- Upon returning to Madinah Nabi (Sallallahu alaihi wa sallam) engrossed himself in providing guidance and instructions and in Ibaadat of the Creator. And, in the month of Rabee'ul Awwal he chose the journey to the Aakhirat.

From Al-Qaseedah
(Recollecting the Military Expeditions of Nabi Sallallahu
alaihi wa sallam)

مَا زَالَ يَلْقَاهُمْ فِي كُلِّ مُعْتَرِكٍ

حَتَّى حَكَّوْا بِالْقَنَّا لَحْمًا عَلَى وَضَمٍ

He fought the kuffaar relentlessly in every battlefield until they came to resemble, due to the lances of the Mujaahideen, that lifeless flesh and meat that is left on the butcher's block.

يَجْرُ بَحْرَ خَمِيسٍ فَوْقَ سَابِحَةٍ

تَرْمِي بِمَوْجٍ مِّنَ الْأَبْطَالِ مُنْتَظِمٍ

He steers the vast ocean-like army of Deen-e-Islam who are on fast and nimble-footed horses whilst this ocean releases waves of fighters crashing down on each other.

(In other words, the ranks of the Soldiers of Islam resemble endless and closely-formed waves.)

هُمُ الْجِبَالُ فَسَلَّ عَنْهُمْ مُصَادِمَهُمْ

مَاذَا رَأَى مِنْهُمْ فِي كُلِّ مَصْطَبٍ

The Army of Islam is like a mountain (in keeping its ground. If you do not believe me then) ask their adversaries about them (and their resoluteness); what they have seen of them at every confrontation.

وَسَلَّ حُنَيْنًا وَسَلَّ بَدْرًا وَسَلَّ أُحُدًا

فُصُولَ حَنْفٍ لَهُمْ أَدَهَى مِنَ الْوَحْمِ

And ask about them the battlefields of Hunain, Badr and Uhud; the killing fields which were more catastrophic to the kuffaar than a pestilence.

وَمَنْ يَكُنْ بِرَسُولِ اللَّهِ نُصْرَتُهُ

إِنْ تَلَقَّهَ الْأَسَدُ فِي أَجَامِهَا تَجَمَّ

One whose aid is at the hands of the Rasool of Allah Ta'ala
(Sallallahu alaihi wa sallam), lions in their dens are confounded at
his confrontation. (Itrul Wardah)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb! Convey special blessings and peace for ever and
ever, upon Your Beloved, the Noblest of all creation.

SECTION EIGHTEEN: THE DELEGATIONS

Honour for the Khaana-e-Ka'bah was embedded in the hearts of the Arabs and the incident of the Army of Elephants was still fresh in their minds. Thus, the Arabs believed that people of falsehood would never dominate the Ka'bah.

After the conquest of Makkah all Arabs were convinced that Islam was a true religion and as a result groups upon groups and tribes upon Arab tribes entered the fold of Islam. The city-dwellers and desert-dwellers all became Muslim.

They would then send small groups to Huzoor-e-Aqdas (Sallallahu alaihi wa sallam) to learn the tenets of Islam. Those who would present themselves before Huzoor (Sallallahu alaihi wa sallam) were called *Wufood* or *Delegations*. *Wufood* is the plural of *wafd*.

The year in which there was an influx of delegations, i.e. the 9th year of Hijrat, is called *Aamul Wufood*.

Nabi (Sallallahu alaihi wa sallam) treated the delegations with much hospitality and respect. He would shower them with gifts and bid them farewell.

Furthermore, the Arabs in general were waiting anxiously to see the outcome of his showdown with the Quraish. Once the Quraish embraced Islam the rest of the Arabs were won over.

Most of the delegations arrived after the Tabook Expedition.

Herewith we present a list of the delegations. Details and full reports can be found in the Books of Siyar [the voluminous biographical works on Nabi (Sallallahu alaihi wa sallam)].

1. The Thaqeef Delegation—It was mentioned under the Taaif Expedition that they voluntarily came and became Muslims. They came in the month of Ramadhaan when Nabi (Sallallahu alaihi wa sallam) returned from the Tabook Expedition.
2. The Bani Tameem Delegation—They were mentioned after the account of the Taaif Expedition. Aqra' Bin Haabis and others came.
3. The Tay Delegation—Before the account of the Tabook Expedition it was mentioned that Adi came and embraced Islam.
4. The Abdul Qais Delegation.³¹
5. The Bani Haneefah Delegation—Musailamah Kath-thaab [who later claimed prophethood] was also among them. Some among them turned to apostasy after having become Muslims. This delegation came towards the end of the 10th year Hijrat.
6. The Second Tay Delegation—Among them was Zaid Al-Khail.
7. The Kindah Delegation—Among them was Ash'ath Bin Qais.
8. The Ash'ari Yemeni Delegation
9. The Azd Delegation—Among them was Surad Bin Abdullah.
10. The Banil Haarith Bin Ka'b Delegation—They came in Rabee'uth Thaani or Jumaadal Ula in the 10th year Hijri.
11. The Hamadaan Delegation
12. The Muzainah Delegation
13. The Delegation of Dows
14. The Najraan Delegation³²
15. The Bani Sa'd Bin Bakr Delegation—the delegate was Dhimaam Bin Tha'labah.
16. The Delegation of Taariq Bin Abdullah and his people

³¹ Ashaj Abdul Qais who has been commended in the Ahadeeth was among them.

³² The Mubaahalalah Challenge [i.e. the challenge of invoking the curse of Allah Ta'ala on the party of falsehood] was with them. They did not become Muslim, but they agreed to abide to the authority of Nabi (Sallallahu alaihi wa sallam) and they accepted to pay tax.

17. The Tujeeb Delegation
18. The Delegation of Bani Sa'd Huthaim from the Quzaa'ah Tribe
19. The Bani Fazaarah Delegation—They came after Tabook.
20. The Bani Asad Delegation
21. The Bahraa Delegation
22. The Uthrah Delegation—They came in Safar 9th year Hijri.³³
23. The Bali³⁴ Delegation—They came in Rabee'ul Awwal in the 9th year Hijri.
24. The Zee Murrah Delegation
25. The Khowlaan Delegation—They came in Sha'baan in the 10th year Hijri.
26. The Muhaarib Delegation—They came in the Hajjatul Wadaa' year.
27. The Delegation of Suda'a—in the 8th year.³⁵
28. The Delegation of Ghassaan—in the 10th year.
29. The Salaamaan Delegation—in the 10th year.
30. The Bani Abs Delegation³⁶
31. The Second Azd Delegation—Among them was Suwaid Bin Haarith.
32. The Bani Muntafiq Delegation
33. The Nakha' Delegation—This was the final delegation. (As in Zaadul Ma'aad)³⁷

³³ It appears so in Zaadul-Ma'aad. Perhaps the recording is with Muharram as the first month.

³⁴ On the rhythm of 'Razi', as in Qaamoos.

³⁵ Ziyaad Bin Sudaai whose episode regarding Azaan is mentioned in the Hadeeth, was from this tribe.

³⁶ Nabi (Sallallahu alaihi wa sallam) enquired from them about the offspring of Hazrat Khalid Bin Sinaan. They replied that he had a daughter, but the generation ceased to exist. Nabi (Sallallahu alaihi wa sallam) replied that he was [like] a Nabi. His people had destroyed him, i.e. they did not understand and recognize his status.

³⁷ If the Najraan Delegation is excluded, as they did not become Muslim, and the two delegations of Azd and Tay are counted as one each then the total number of delegations number thirty.

From Al-Qaseedah

يَا خَيْرَ مَنْ يَمَّمُ الْعَافُونَ سَاحَتَهُ سَعِيًّا وَفَوْقَ مُتُونِ الْإِيْتِقِ
O the Noblest to whom the needy run and on the backs
of fleet-footed camels they come! (Like the delegations that
would come.)

وَمَنْ هُوَ الْإِيَّةُ الْكُبْرَى لِمُعْتَبِرِ وَمَنْ هُوَ النَّعْمَةُ
الْعُظْمَى لِمُعْتَنِمِ
And O One who is a major sign for the beholder and O One who
is a great bounty for the appreciative. (The delegations had
appreciation in their hearts for him and would thus come.)
(Itrul Wardah with slight editing)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ
كُلِّهِمْ
O my Rabb! Convey special blessings and peace for ever and
ever, upon Your Beloved, the Noblest of all creation.

SECTION NINETEEN: APPOINTMENT OF GOVERNORS AND OFFICIALS

Nabi (Sallallahu alaihi wa sallam) appointed the following persons as governors or collectors of sadaqah and jizyah in the territories that came under Islamic Rule:

1. Muhaajir Bin Abi Umayyah Bin Mugheerah over San'aa
2. Ziyaad Bin Labeed Ansaari over Hadhramaut
3. Adi over the Bani Tay and Bani Asad
4. Maalik Bin Nuwairah Yarboo'i over the Bani Hanzalah
5. Zabriqaan Bin Badr over some territories of the Bani Sa'd
6. Qais Bin Aasim over the remaining areas of the Bani Sa'd
7. Alaa Bin Hadhrami as collector in Bahrain
8. Hazrat Ali over the people of Najraan

(As in Seerat-e-Ibn Hishaam)

Furthermore, the following appointments are mentioned in the popular Hadeeth Kitaabs:

9. Itaab Bin Usaid over Makkah
10. Mu'aaz Bin Jabal and
11. Abu Moosa Ash'ari as governors of Yemen

From Al-Qaseedah

مِنْ كُلِّ مُنْتَدِبٍ لِلَّهِ مُحْتَسِبٍ يَسْطُو بِمُسْتَأْصِلٍ لِلْكَفْرِ
مُصْطَلِمٍ

Every Sahaabi accepted the Invitation to the Truth (in that wherever they were sent they went) and in expectation (of Reward from Haq Ta'ala they went).

They went forth with such tactics which uprooted kufr,

حَتَّى غَدَتْ مِلَّةُ الْإِسْلَامِ وَهِيَ بِهِمْ مِنْ بَعْدِ غُرْبَتِهَا مَوْصُولَةٌ
الرَّجْمِ

till the day when the Creed of Islam became a tightly-knit family after being estranged and forlorn. (In other words, the Sahaabah-e-Kiraam Radhiyallahu anhum came out in defence and service of Islam like they would come out in defence and service of their clans). (Itrul Wardah with editing)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ
كُلِّهِمْ

O my Rabb! Convey special blessings and peace for ever and ever, upon Your Beloved, the Noblest of all creation.

SECTION TWENTY: DISPATCH OF LETTERS TO KINGS AND RULERS

1. A letter was sent with Dihyah Bin Khaleefah to Heraclius the Emperor of Byzantine. He was certain of the Nubuwwat of Nabi (Sallallahu alaihi wa sallam), yet he did not testify and become a Muslim.
2. A letter was sent with Abdullah Bin Huthaafah Sahmi to Kisra the Emperor of Persia. He tore the letter. Hearing this Nabi (Sallallahu alaihi wa sallam) remarked: "Allah Ta'ala will tear his kingdom to pieces." And it happened so. [That is, his kingdom split apart and he was murdered by his own son.]
3. A letter was sent with Amr Bin Umayyah Dhamri to Najaashi the King of Abyssinia. (As in Mawaahib) Najaashi here is not the same Najaashi who ruled over Abyssinia when the Sahaabah made Hijrat to that land and whose Janaazah Namaaz was read by Nabi (Sallallahu alaihi wa sallam). The Najaashi here was a successor. It is not known whether he became a Muslim or not. (As in Zaadul Ma'aad)
4. A letter with Haatib Bin Abi Balta'ah to Muqowqis the king of Egypt. He did not bring Imaan, however, he sent gifts.
5. A letter with Alaa Bin Hadhrami to Munthir Bin Saawaa the Ruler of Bahrain. He became a Muslim and was retained as the ruling monarch.
6. A letter with Amr Bin Aas to the two kings of Oman, Ja'far Bin Julanda and Abd Bin Julanda. Both became Muslim.
7. A letter with Saleet Bin Amr Aamiri to Howthah Bin Ali the Governor of Yamaamah. He became a Muslim.
8. A letter with Shujaa' Bin Wahb to Haarith Bin Abi Shimr Ghassaani the Governor of Ghouta-e-Damishq. This letter was dispatched after returning from Hudaibiyyah. (As in Zaadul Ma'aad)

9. A letter with Shujaa' Bin Wahb to Jabalah Bin Aiham Ghassaani.³⁸ (As in Seerat Ibn Hishaam)

It is appropriate to mention here the messages sent to Nabi (Sallallahu alaihi wa sallam) by kings other than the messages sent in response to his letters which have been mentioned above.

In Seerat Ibn Hishaam it is mentioned that after Nabi (Sallallahu alaihi wa sallam) returned from Tabook the Kings of Himyar in Yemen sent messages of their acceptance of Islam. Their names are:

1. Haarith Bin Abdi Kulaal
2. Nu'aim Bin Abdi Kulaal
3. Nu'maan the Governor of Thu Ru'ain Ma'aafir and Hamadaan
4. Zur'ah Thu Yazan

These were kings of Yemen. Besides them there were:

5. Farwah Bin Amr who was a governor on behalf of the Byzantine Empire. He sent a message of his acceptance of Islam. The Byzantines firstly imprisoned him and thereafter put him to death. (As in Seerat Ibn Hishaam)

6. Baathaan a provincial governor of Yemen on behalf of Kisra, together with his two sons and the Faarsis and Yemenis who were with him sent messages of their acceptance of Islam to Nabi (Sallallahu alaihi wa sallam). (As in Tawaareekh-e-Habeeb-e-Ilaah with the details)

The addressees [i.e. the kings and governors to whom Nabi (Sallallahu alaihi wa sallam) sent letters] and senders [the kings who wrote to him] number fifteen. Furthermore, it is mentioned in Seerat Ibn Hishaam that a letter was sent with Rifaa'ah Bin Zaid Juthaami who had become a Muslim to his people who also became Muslims.

³⁸ He was the final Christian Arab King.

In Kirmaani the Sharh of Bukhari Shareef it appears that Thul Kilaa' Himyari and Thu Amr from among the kings of Yemen became Muslim and set out to meet Nabi (Sallallahu alaihi wa sallam). However, it is written that they reached Madinah only after the demise of Nabi (Sallallahu alaihi wa sallam).

From Al-Qaseedah

يَاثُهُ الْعُرُّ لَا يَخْفَى عَلَى أَحَدٍ بِدُونِهَا الْعَدْلُ بَيْنَ النَّاسِ لَمْ يَقُمْ

His splendid laws are not concealed from anyone. (Accordingly, the veracity of the laws was conspicuous to the Kings and they either accepted it or became subjected to it).
Justice was only brought to mankind by virtue of it.

مُحَاكَمَاتٌ فَمَا يُبَيِّنُ مَنْ شَبَّهِ لَذَى شِقَاقٍ وَلَا يَبْغِيَنَّ مَنْ
حَكَمَ

Those Laws were fixed as final decisions (in controversial issues) leaving no scope for the doubt of any antagonist, and nor are those Laws in need of any arbitrator.

مَا حُورِبَتْ قَطُّ إِلَّا عَادَ مِنْ حَرْبٍ أَعْدَى الْأَعَادَى إِلَيْهَا مُلْقَى
السَّلَامِ

Whenever those Laws were opposed even the most ardent adversary withdrew, settling for peace. (Itrul Wardah with some editing)

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb! Convey special blessings and peace for ever and ever, upon Your Beloved the Noblest of all creation.

THE FORMS OF SALAAT (DUROOD SHAREEF)³⁹

(9)

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّآلِ مُحَمَّدٍ. كَمَا صَلَّيْتَ
عَلٰى اِبْرَاهِيْمَ. وَبَارِكْ عَلٰى مُحَمَّدٍ وَّآلِ مُحَمَّدٍ. كَمَا
بَارَكْتَ عَلٰى اِلِ اِبْرَاهِيْمَ. اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

O Allah! Bestow Durood on Muhammad and the Family of Muhammad as You had bestowed Durood on Ibraheem. And, send blessings on Muhammad and the Family of Muhammad as

³⁹ It is necessary to mention here that, initially we transcribed the forms of Salaat and Salaam from the English Zaadus Sa'eed. Thereafter an error came to our notice in the said kitaab prompting us to distribute errata for our Part One. The mistake has furthermore been rectified in the second edition.

In Part Two another error came to our notice which we rectified in all the copies before distributing.

These errors on our part were engendered in view of the presence of errors in the kutub from which we are transcribing the forms of Durood and Salaam. We have the following Kutub before us: Nashrut Teeb—Delhi print, Nashrut Teeb—Saharanpur print, Zaadus Sa'eed—Idaarah Taaleefaat-e-Ashrafiyyah print, Zaadus Sa'eed—English version and Fazaail-e-Durood—English version (Impress Printers). None of these prints are free from error. We thus referred to the Hadeeth works directly to confirm the original versions of the various Duroods and Salaams. Part Three of Nashrut Teeb is therefore free from error in this regard, Walhamdulillah. Kindly correct any inaccuracy if you are in possession of the above mentioned prints of the said kitaabs to bring it in conformity with what we have presented here. For those who are desirous of the details of the errors in the other kitaabs refer to the relevant Hadeeth works or contact us at the publishers' address. (Translator)

you had sent blessings on the Family of Ibraheem. Verily You are most praiseworthy and venerable.

(10)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ. كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ. إِنَّكَ حَمِيدٌ مَّجِيدٌ. اللَّهُمَّ بَارِكْ عَلَى
مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ. كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ.
إِنَّكَ حَمِيدٌ مَّجِيدٌ.

O Allah! Bestow Durood on Muhammad and on the Family of Muhammad as You had bestowed Durood on Ibraheem. Verily You are most praiseworthy and venerable. O Allah! Send blessings on Muhammad and on the Family of Muhammad as You had sent blessings on the Family of Ibraheem. Verily You are most praiseworthy and venerable.

(11)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ. كَمَا صَلَّيْتَ
عَلَى آلِ
إِبْرَاهِيمَ. وَبَارِكْ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ. كَمَا
بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ. إِنَّكَ حَمِيدٌ مَّجِيدٌ.

O Allah! Bestow Durood on Muhammad and on the Family of Muhammad as you had bestowed Durood on the Family of Ibraheem. And, send blessings on Muhammad and on the Family of Muhammad as You had sent blessings on the Family of Ibraheem in the whole wide world. Verily, You are most praiseworthy and venerable.

(12)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآزْوَاجِهِ وَذُرِّيَّتِهِ. كَمَا صَلَّيْتَ
عَلَى آلِ إِبْرَاهِيمَ. وَبَارِكْ عَلَى مُحَمَّدٍ وَآزْوَاجِهِ
وَذُرِّيَّتِهِ. كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ. إِنَّكَ حَمِيدٌ
مَجِيدٌ.

O Allah! Bestow Durood on Muhammad, his wives and his progeny as You had bestowed Durood on the Family of Ibraheem. And, send blessings on Muhammad, his wives and his progeny as You had sent blessings on the Family of Ibraheem. Verily You are most praiseworthy and venerable.

THE FORMS OF SALAAM

(5)

بِسْمِ اللَّهِ وَبِاللَّهِ. التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ.
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. السَّلَامُ
عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا
اللَّهُ. وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. أَسْأَلُ اللَّهَ الْجَنَّةَ.
وَأَعُوذُ بِاللَّهِ مِنَ النَّارِ.

In the Name of Allah, and with (the towfeeq of) Allah! All verbal Ibaadaat are for Allah, and all bodily Ibaadaat and all monetary Ibaadaat. Salaam on you, O Nabi, and the Rahmat of Allah and His Barakaat. Salaam on us and on the righteous servants of Allah. I bear testimony that there is no deity but Allah, and I bear testimony that verily Muhammad is His servant and His Rasool. I ask Allah for Jannat and I seek the protection of Allah from the Fire.

(6)

التَّحِيَّاتُ لِلَّهِ. الزَّكَايَاتُ لِلَّهِ. الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ.
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. السَّلَامُ
عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا
اللَّهُ. وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

All verbal Ibaadaat are for Allah. All purity belongs to Allah. All monetary Ibaadaat and all bodily Ibaadaat are for Allah. Salaam on you, O Nabi, and the Rahmat of Allah and His Barakaat. Salaam on us and on the righteous servants of Allah. I bear testimony that there is no deity but Allah, and I bear testimony that verily Muhammad is His servant and Rasool.

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