

Sirah

Prophet Muhammad

Blessings of Allah be upon him



by

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Preface

In Arabic, *Sirah* refers to the manners and form, while *Sunnah* denotes the way of the Prophet. These terms were later adopted in historiography to describe the life events and teaching of the Prophet. The earliest biographers of the Prophet's life and Sunnah were his companions and wives. Their accounts were meticulously compiled by their followers, who gathered reports, narrations, and descriptions of events. The impetus for this concerted effort to document his life began as early as around 30 AH* following the assassination of Caliph Uthman. Initially, the credibility of narrators was not widely questioned; however, as rifts emerged within the community and divisions into sects deepened, there was a growing demand to know the names of the narrators. By 90 AH, the transmission of these narrations had evolved into a disciplined study known as *Ilm-ul-hadith* (the Science of Hadith).

This initiative primarily began in response to the *Fitnah*, the tribulation following the murder of Uthman. Until the caliphate of Uthman, there were no sects in the Muslim world. The distribution of wealth under Caliph Uthman's reign was a matter of considerable dispute, ultimately burgeoning into outright rejection of his appointed administrators. This widespread discontent precipitated the revolt led by Ali's supporters, culminating in Uthman's assassination. Consequently, Ali was compelled to relocate the caliphate's seat to Kufa, seeking refuge amongst his most steadfast supporters[†]. After the truce with Muawiya, the Syrian governor, tensions flared within Ali's ranks at Harwariah, Kufa, in Iraq. Further fragmentation occurred within Ali's forces as numerous Khawarij (Defectors) factions emerged. These included groups from Kufa, tribes from Yemen, and others from the east (present-day Oman and the United Arab Emirates). The Khawarij developed their own distinct biographical accounts of the Prophet. Ali started his assault on these defectors. Meanwhile, it emerged that some tribes within his encampment were influenced by Jewish mystical teachings, venerating Ali as the earthly embodiment of the celestial God in human form (Bar-e-Nash)[‡]. These adherents, were the followers of a former Jew from Yemen, identified as Abdullah ibn Saba[§]



* AH=After Hijra (migration of the Prophet from Mecca to Medina).

† For Ali, the possibility remained that the Syrians might also use such subterfuge to mount an assault.

‡ See book of Daniel 7:13-14

§ Although Ali, had executed some of his followers, the sect itself gradually faded into the shadows, subtly reemerging into *shiite-Rafdi* doctrine or philosophy. See book: Ali in Biblical Clouds by Abu Shairyar



Within a century, the Islamic community had diverged into Sunni thought (mainstream view), Shia/Shiite sects, and the Khawarij, each fostering a unique interpretation of the Prophet's life. This diversification significantly complicated the work of those collecting narrations, making the verification of sources a critical endeavour.

Muhammad bin Muslim bin Abdullah bin Shihab al-Zuhri (58 - 124 AH/741-2 CE) مُحَمَّدُ بْنُ مُسْلِمِ بْنِ عَبْدِ اللَّهِ بْنِ شِهَابِ الزُّهْرِيِّ usually known as Imam al-Zuhri, originally resided in Medina but relocated to Damascus during the reign of Abdul Malik bin Marwan. Possessing extensive knowledge of narrations from both Medina and Syria*. His relocation marked a significant phase in his scholarly pursuits, bridging the cultural and theological nuances of these two pivotal Islamic centers. Imam Zuhri meticulously conveyed the biography of Prophet through various ahadith, and he mentored numerous students. He was well-respected and esteemed as a scholar within the Sunni school of thought†. Imam Zuhri has not compiled the narrations on Sirah in a book form, but his reports were forwarded by his numerous students.

Around 100 AH, Musa bin Uqbah (d. 141 AH) formulated his al-Maghazi. He was from Medinah and he heard from Urwah as well as Imam Zuhri. Many hadith scholars had endorsed his work like Imam Bukhari, Imam Ahmed and Imam Malik. The events dating by Musa is different from Ibn Ishaq and since he is more reliable than Ibn Ishaq, his dating is followed in this work.

Around 130 AH, during the Abbasid caliphate, the first book detailing the Sirah of the Prophet was penned by Muhammad bin Ishaq (85 - 150 AH)‡ مُحَمَّدُ بْنُ إِسْحَاقَ. This work was a bit biased with a Shiite thoughts. Ibn Ishaq also incorporated into his Sirah the Christian propaganda of his time, suggesting that the Muslim Prophet was tutored by a Nestorian Monk named Bahira during his travels to Syria. Furthermore, Ibn Ishaq often prefaced his own interpretations within the narrations with claims that he had heard them from the family of Abu Bakr, thus establishing his method of providing a plausible alternative to the accounts of Imam Zuhri and making them more appealing to mainstream Sunni thought. Note that Ibn Ishaq was considered as a liar in Medinah, as Imam Malik and Hisham bin Urwa bin Zubair were furiously rejecting his narrations. In Medinah, Ibn Ishaq became notorious for advocating views against predestination§, and he was flogged for this belief in Medina. It appears that Ibn Ishaq also did not deny the accusation. He also did not defend himself when Hisham bin Urwa accused him of lying about receiving narrations from his wife, but he remained silent on this matter. Meanwhile, Imam Malik also accused him of *Zandaqa* (heresy), and called him *Dajjal* (Deceiver). These accusations, including the charge of Shiite leanings, compelled Ibn Ishaq to leave Medina, where he found the atmosphere increasingly untenable. He subsequently relocated to Kufa. This move likely occurred before the construction of Baghdad but after al-Mansur's accession to the caliphate, specifically between 136 AH and 144 AH. It is documented in some sources that he approached Abu Ja'far al-Mansur at Hira, for whom he



* He was a contemporary of the esteemed jurists Imam Malik bin Ens (93 -179 AH) and Imam Abu Hanifah (80 -150 AH).

† Imam Zuhri, despite holding an exalted position, sometimes muddles his narrative by incorporating statements from numerous narrators in his quest to create a holistic account. Occasionally, he also introduces his own views into the text of the hadith, which adds another layer of complexity and sparks further debate.

‡ He is also contemporary of jurist Imam Malik and Imam Abu Hanifah

§ These people were called *Qadri* i.e. they purport the view that God had not forced on us the destiny he had ordained. Note that this contrary to Sunni school view on destiny.



compiled a treatise on the military campaigns of the Prophet, thereby allowing the people of Kufa to benefit from his corpus of knowledge*.

It is interesting to mention three students of Ibn Ishaq transmitted his Sirah: Ziyad ibn Abdullah al-Bakkai (died 183 AH/799 AD), Muhammad ibn Salamah al-Harrani (died 191 AH/807 AD), and Yunus ibn Bukayr (died 199 AH/814 AD). There is a distinct Shiite character apparent in some of Yunus ibn Bukayr's narrations. However, there is a pro-Abbasid bias in later version of his Sirah. The version transmitted by Ziyad ibn Abdullah al-Bakkai is lost.

Al-Mansur had tasked Ibn Ishaq with accompanying his son, Al-Mahdi, with whom he traveled extensively, including to Khorasan, where he taught and dictated in Ray. At the behest of Al-Mansur, Ibn Ishaq compiled the Sirah for Al-Mahdi, and upon reviewing it, Al-Mansur requested some modifications. Thus, Ibn Ishaq became a prominent courtier of the Abbasid caliph, akin to Imam Zuhri's role at the Umayyad court.

Around 200 AH, the newly founded Abbasid capital Baghdad's scholar created a softer tone for Ibn Ishaq. The Sirah of Ibn Ishaq was subsequently redacted by Ibn Hisham (d. 213) *عبد الملك بن هشام بن أيوب الحميري المعافري*, and this revised work became renowned as the *Sirah Ibn Hisham*. Due to the significant impact of this biography in Sunni circles, Ibn Ishaq, despite originally being considered man of weak credibility in home-town Medinah, was reassessed by some scholars at Baghdad, who elevated him to the ranks of *Hasan-ul-hadith*—a term denoting a narrator whose narratives are deemed good based on interesting content. This reevaluation arises from the acknowledgment that, although Ibn Ishaq may have incorporated some questionable sources, his compilation remains one of the earliest resources for understanding the life of the Prophet Muhammad. His work has become a cornerstone in Islamic historiography. Despite its shortcomings in comprehensive coverage and analytical depth, the Sirah of Ibn Ishaq has proved important, particularly in addressing gaps left by the more reliable narratives of Imam Zuhri. Ibn Ishaq has narrated from Imam Zuhri with the word *Hadathini* *وَحَدَّثَنِي الرَّهْرِيُّ* and also with words *ذَكَرَ* (Zuhri mentioned) at some places in his biography, indicating that he has relied on Imam Zuhri.

By 220 AH, Muslims harbored two perspectives regarding the Prophet's life, the revelations of the Quran, and the hadith. Imam Bukhari and Imam Muslim specifically chose to include only the narrations of Imam Zuhri, deliberately excluding any accounts of the Prophet's Sirah that were transmitted through the chain of narrators associated with Muhammad ibn Ishaq. In this analysis, we will juxtapose the narratives of Ibn Ishaq and Imam Zuhri to explore their differences and points of convergence.

Around 365 AH, Ibn Addi wrote in Al-Kamil:

ولو لم يكن لابن إسحاق من الفضل إلا أنه صرف الملوك عن كتب لا يحصل منها علم، وصرف أشغالهم حتى اشتغلوا بمغازي رسول الله صلى الله عليه وسلم، ومبتدأ الخلق، ومبعث النبي صلى الله



* Ibn Ishaq's approach to Abu Ja'far al-Mansur was not coincidental; he likely knew him even before the Abbasids came to power. Additionally, the Abbasids initially had favorable relations with the Qadariyyah, as indicated by sources highlighting Abu Ja'far's efforts to align with Amr ibn Ubaid and other Qadari figures from Basra at the beginning of his caliphate. The Qadariyyah had been part of the opposition against the Umayyads since the revolt of Ibn al-Ash'ath from 82 to 84 AH and continued their enmity until the fall of the Umayyad state in 132 AH. Except for the months when Yazid ibn Walid ibn Abd al-Malik seized power after a coup led by the Qadariyyah of Syria, there is nothing to prevent the assumption that the Abbasids might have attempted to leverage the Qadari opposition to the Umayyads for their own benefit, possibly clarifying some of the ambiguities in the establishment of the Abbasid call.



عليه وسلّم، فهذه فضيلة لابن إسحاق سبق بها، ثم بعده صنف قوم آخرون، ولم يبلغوا مبلغ ابن إسحاق ولا علمه، وقد فتشت أحاديثه الكثيرة، فلم أجد في أحاديثه ما يتهيأ أن يقطع عليه بالضعف، وربما أخطأ، أو وهم في الشيء بعد الشيء، كما يخطيء غيره، ولم يتخلف عنه في الرواية عند الثقات والأئمة، وهو لا بأس به

"If Ibn Ishaq's only merit were that he diverted the attention of kings from books devoid of scholarly benefit to the study of the military campaigns of the Prophet Muhammad (peace be upon him), the creation of the world, and the prophetic mission, that alone would be a commendable virtue that distinguished him. Subsequently, others tried to emulate his work, but none could match the depth of Ibn Ishaq's knowledge. I have scrutinized his numerous narrations and found none that could definitively be deemed weak, although he, like others, occasionally erred or was mistaken. Nonetheless, his reliability in narration remains respected among trustworthy scholars and leaders, and he is considered commendable in his field."

This illustrates that between 250 and 350 AH, scholarly perspectives on Ibn Ishaq's work shifted, leading to widespread acceptance of his books throughout the Islamic world. This acceptance was probably due to the Abbasids endorsement of Ibn Ishaq's corpus and favoring the Sirah Ibn Ishaq as the official biography of the Prophet.

How long Prophet stayed in Makkah and Yathrib?

Imam Bukhari reported that Prophet stayed 10 years at Makkah after receiving first revelation, and he stayed 13 years in Yathrib*. This narration is supported by other narrations and historical time-line†.

How to know about historical Muhammad? – a Revisionist-historian view

There is plethora of information about Prophet Muhammad in Islamic literature. However, there is a new gang of orientalist who coined a term *Hagarism* to name Islam. According to them all reports in hadith literature and historical records in Islamic sources are unreliable. The only reliable sources according to them are those which were written by Christian monks, Jewish rabbis and Zoroastrian priests. Therefore, they perceive these documents as possessing greater reliability, presuming them to be free from propaganda. Not to mention that most of these chronicles and records were most likely apocrypha and written in name of unknown people who lived in far flung areas like Khuzistan (area in modern Iran), Edessa (modern day Turkey), Armenia, Greater Syria. Some most widely used references are:

- Sixty Martyrs of Gaza (d. 638 AD/ 17 AH)
- George the Black (d. 650s AD/ around 30 AH)
- A Christian Arab of Sinai (d. ca. 660 AD / around 40 AH)
- Peter of Capitolias (d. 715 AD /around 100 AH)
- Sixty Pilgrims in Jerusalem (d. 724 AD/ 105 AH)



* Bukhari Volume 5, Book 58, Number 242

† However, there is a report in Sahih Muslim, attributed to Ibn Abbas that reported that the Prophet resided in Makkah for 13 years. Imam Muslim also reported another narration in Sahih Muslim , Book 030, Number 5809, indicates a stay of 15 years. The credibility of these reports is questioned due to the Shiite inclinations of one of its narrators.





- Elias of Damascus (d. 779 AD/162 AH)
- Romanus the Neomartyr (d. 780 AD/ 163 AH)
- Armenian monks like David of Dwin (d. ca. 703 AD/around 84 AH)
- Vahan (d. 737 AD/around 119 AH)
- Menas the Monk
- Thomas, Bishop of Damascus
- Theophanes the Confessor (d. 818 AD/203 AH)
- Patriarch Nicephorus (d. 828 AD/213 AH)
- Agapius, Bishop of Manbij (d. around 940s AD/ around 328 AH)

It is important to keep in mind that none of these monks had ever traveled to Hejaz, Arabia to confirm the reliability of their accounts. The whole Revisionist theory is based on idea that earliest Islamic writings on Prophet are late. Now, one can flatly see the fallacy of Revisionist theory as most of the writing which they considered as reliable, were also too late in historiography with no confirmation of the genuineness or even existence of the writers or compilers. At least in Islamic sources we have the encyclopedia of *Ilm-ur-Rijal* (Compilation of narrators), which give us an idea on the steadfastness or dubiousness of the narrator, with hundreds of hadiths scholar.

The Revisionist historiography blatantly disregards scholarly scrutiny and critical analysis of the sources used. The originator of such wild theories were conceived by Prof. Patricia Crone - a Revisionist historian. Many of her followers are still spinning off new theories. As an impartial reader, it's essential to recognize that forming a comprehensive personality profile solely based on hearsay from others is inadequate. Hearsay words lack the depth and nuance required for an accurate understanding of an individual's character. To truly understand someone, one must delve deeper, seeking firsthand experiences, direct interactions, and reliable sources of information. Relying solely on hearsay, while sitting far flung areas like Syria, Khuzistan and Armenia, etc may lead to a skewed or incomplete perception, devoid of the context and complexity that make up a person's true nature.

Some of the outlandish theories put forth by Prof. Crone and her brand of revisionist historians are: Kaaba was not located in Makkah*. There was no Hajj performed during the Prophet's time. The Prophet was not even born in Mecca, the Quran was compiled in Syria and Jordan, and all Arabic genealogical records are mere fiction. The group purported many such wild speculations and spun them without strength like that of a spider's web. Apparently, all these ideas are based on assumption that Islam as a religion was a later invention (around 100 AH).

Late origins Hypothesis: Revisionist scholars employing literary-critical methodologies have proposed alternative theories concerning the origins and essence of the Qur'an as it exists today. One such theory posits that the Qur'an originated from pre-Islamic strophic hymns of Arabian Christian communities, which Muhammad subsequently adapted to compose the Qur'an. Equally provocative is the "late origins" hypothesis, which first surfaced in the late 1970s. According to this perspective, the Qur'an did not originate solely from western Arabia in the early seventh century C.E., but rather evolved gradually within the Muslim community over a span of two hundred years or more, primarily outside of Arabia, possibly concentrated



* Meccan Trade and the Rise of Islam, 1987





in Iraq. On the contrary, the same revisionist historians use Quran, to talk about Prophet who appeared in Arabis, 200 years before*!

This is strange as Ummayyads, and Abbasid had opponents too in Muslim World, and they are still present. Revisionist historians have failed miserably to answer how Shiite and Khawarij (groups emerged around 20 years of Prophet's death) have not challenged the Ummayyad/Abbasid ideas? How come Shiite are reciting the same Quran, and circumabulating Kaaba if these were later inventions of Ummayyads or Abbasid Caliphs? Muslims do have numerous sectarian disputes, with even a simple daily prayer showcasing hundreds of differences. How come the concocted temple Kaaba gained so much reverence had it been an Ummayyad project, and how come they managed to do so while the seat of Caliphate was in Damascus?

Knowing about Makkah and Prophet Muhammad solely through external sources is akin to learning about London or Paris from Brahmins in India, Buddhist monks in Thailand, or African priests in Namibia or Uganda. Would this kind of scholarship be reliable, considering that these individuals have not even traveled to visit London or Paris or met any inhabitants of these cities? A rational mind would undoubtedly be perplexed by the level of scholarship under these circumstances.



* Fred M. Donner mentioned in his work *Muhammad and the Believers: At the Origins of Islam*, The Belknap Press of Harvard UP, 2010, that John of Damascus has used in his work some other text, which he proclaim as Quran:

*Nevertheless, John's description of the writing of the Woman does not correspond at all with the Qur'anic sura "the Women."*⁵⁴ *As for the fourth writing that he mentions, "the Camel of God," most of what John ascribes to this writing does not find parallels in the Qur'an, although we do find traces of similar traditions elsewhere in early Islamic literature. It appears that John had before his eyes some sort of Qur'anic apocryphon*

This shows that Christians in Roman areas had created a counterfiet Quran to deceive their own Christian communities and steer them away from the Islam.







Figure 1: Pagan tribes were spread across Arabia, but the Jewish and Christians tribes were in separate locations due to rivalries. Jews were pro-Sasanian Empire and Christians were pro-Byzantine empire.

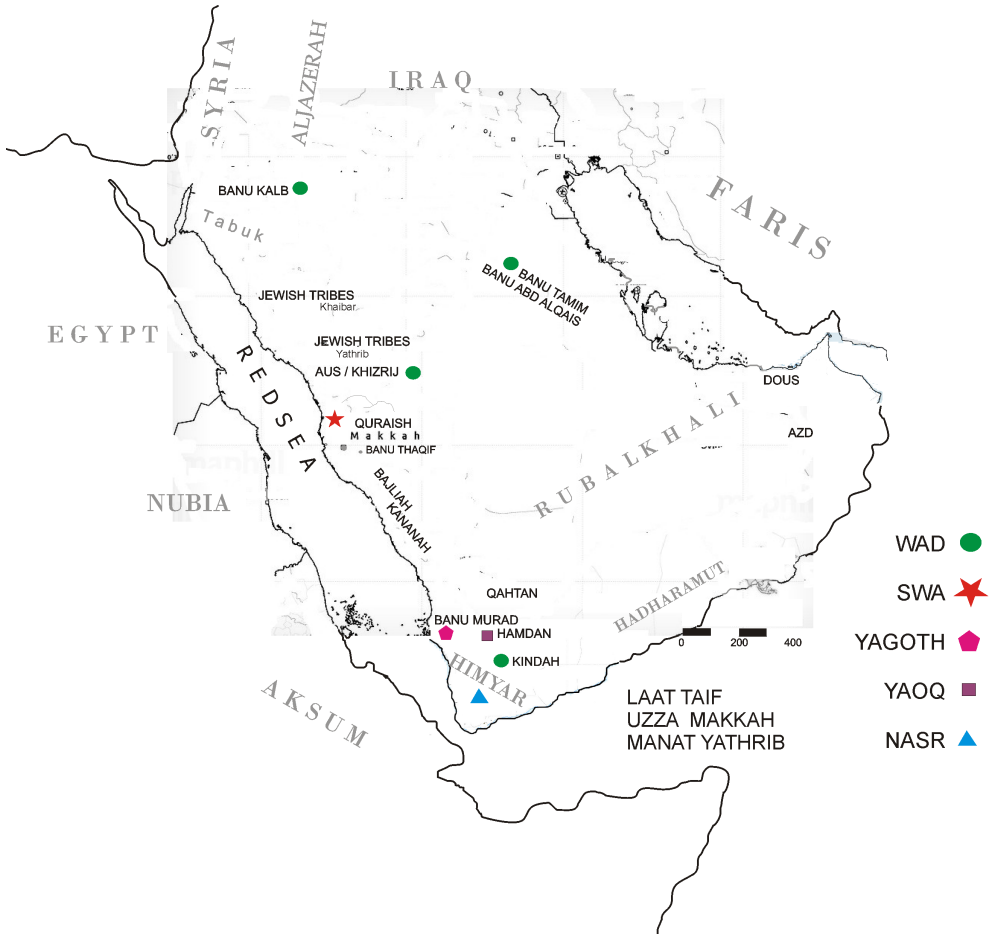


Figure 2: Location of temples of Five Saints.



Before Birth



ANCIENT Arabia was not as desolate as it initially appeared. It was a land of many faiths and cultures, with vibrant commerce lines and caravans running from Yemen to Syria. Although the Arabians did not have highly populated cities or a single ruler who ruled the entire region like Persia or Byzantium, they did establish kingdoms in the south, particularly in Yemen. The Jewish kingdom of Himyar had sway as far as Hijaz. The country of Himyar had strained relations with Aksum*, a country over the Red Sea in Africa.

In Makkah, there was a city-state controlled by the tribe of Quraish. They also had control of the Kaaba, the Holy Temple, constructed by Abraham and his son Ishmael. This temple contained a myriad of deities, including biblical figures like Jesus, Mary, Abraham, and Ishmael, who were depicted with the arrows of soothsayers. The Arabs referred to the temple as "The House," and it was considered holy by all Arabian tribes. Surrounding the Kaaba were temples dedicated to the minor gods and goddesses of Arabia. Among the highly revered were *Al-Lat*, *Al-Uzza*, and *Manat*. *Al-Lat*'s temple was in Taif, *Al-Uzza* was worshipped in Makkah, and *Manat* had her temple in Yathrib. People lived for generations under the rule of tribes and city-states, and the most important nightly activities included listening to poetry, music, and stories. Such was the state of religion and culture in Arabia.

Arabia had a dark side as well. People liked to have male child only because men call each other not with names but through names of their sons. In that society it became socially stigmatizing if you do not had a son as a first-born. Some go to extremes and they even bury the daughters alive on the very day they were born.

South Arabia or Arabia Felix (see Figure 1 and 2) as Greeks called it had a very strong influence on the Arabian culture and most of the tribes had connection with Yemen. In that region, at one point in time, there were several competing kingdoms called Himyar, Saba, Hadharalmaut and Qatban. In 25 A.D. Kingdom of Himyar took over Saba, then around 200 A. D. it took over Qatban, around 300 A.D. it took over kingdom of Hadharalmaut and also the Sabean kingdom become its part. Across the sea in Africa, kingdom of Aksum or *Al-Habshah* as Arabs called it was also influencing the fertile land of Yemen and were sending



* Aksum is the real name of Habshah, which is an Arabic name for east Africa, just like non-Arabs are called *Ajam*.

the preachers with Christian zeal and gaining converts. This was quite disturbing for the Yemenites who had influence as far as Yathrib and who did not want to disturb the religious-social status of regions surrounding Yemen. So ruler of Himyar decided to attack the Yathrib to reduce the growing Christian influence.

King **أبو كرب أسعد** *Abu Karb Asaad* or **أبو كَرْبِ بْنِ مَلِكِيكَرِبِ** *Abu Kareeb ben Malikarib* also called **التبع** *Al-Tubba* ruled Yemen from 390 A.D. till 420 A. D. decided to attack Yathrib. So he went there but got ill until all shamanist said sorry due to deteriorating health of the dying king. Some Jewish *Ahbar* (religious clergy) treated him through prayers and the king got cured. He decided to renounce the polytheism and become the first Jewish king of Yemen*. As said subjects are on the believes of their ruler. Kingdom of Himyar adopted the Jewish faith. This conversion has brought more trouble for Arabia Felix.

After Tubba, Dhu-Shenstir, a pagan become the king and Himyar become the place of polytheist Judaism. Dhu-Shenstir was killed by a Jew Yusuf Dhu-Nuwas, who became the new king. Dhu-Nuwas is Arabic means Possessor of Sidelocks †.

Ancient Arabian Deities

Arabian were the worshippers of Allah. For them Allah was the Creator and supreme God who was the ruler of Heavens and Earth. But as Christians believed that Allah has son, pagans of Arabia believed that Angels were His daughters. Yahweh was known through his name Elah, arabised as Al-Elah and then with dialect rendered into Allah and vowel E is dropped‡. Allah is worshipped at the temple at Makkah in Arabia but with the passage of time people associated different minor deities working under Allah, like Arabs started believing that Angels are Allah's daughters similar to Christian belief that Elah or El has a son.

Gods and goddesses Arabian were worshipping were not figment of imagination but they were prophets, angels and saints of the past. Some of the sources of Arabian deities lies in biblical literature. Lat, Uzza and Manat were considered as daughters of Allah and according to Arabian pagans angels were the daughters of Allah. Al- Kalbi (d. 204 A.H.) reported that during pilgrim of Kaabah, pagans used to say§:

وَاللَّاتِ وَالْعُزَّىٰ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ فَايَهُنَّ الْغُرَابِيُّ الْعُلَىٰ وَإِنَّ شَفَاعَتَهُنَّ لَتُرْتَبَىٰ

And Al-Lat and Al-Uzza and Manat-the other third
These are the Cranes Most High, and their intercession is heard

Arabs believed that the idols of these goddesses flew to skies to act as intermediary between Allah and humans and they became cranes¶.

* Jews of Yathrib were Talmudist and Pharisees Jews so there is no reason to believe that Al-Tubba and his Kingdom were of Sadducees.

† Probably he had long side-locks in hairs

‡ Allah or Elah (Aramaic word for God used in book of Ezra and Daniel, also see Deuteronomy 32:15; 2Chr 23:15; Neh 9:17, Ez 5:1, 11; 6:14, 7:12, 19,21,23; Daniel 2:18,23,28,37,47; 3:15,6:8,13). In Aramaic Book of Acts the verses contains word **Alaha** for God (See The Aramaic-English Interlinear New Testament By David Bausche, Lulu Publishing, November 11, 2008, Bausche explained that verse (17:18) pg 74 address god as Alaha, also at pg 160, Khawbad 'Alaha means love of God pg 541, ikhidya Alaha means only begotten god pg 214.

§ Kitab al-Asnam, Book of Idols

¶ See Gharib ul Hadith, Ibn Al-Jauzi

Al-Lat: Al- Kalbi (d. 204 A.H.) reported that*:

وَاللَّاتُ بِالطَّائِفِ وَهِيَ أَحَدُتُ مِنْ مَنَاةٍ وَكَانَتْ صَخْرَةً مَرْبَعَةً وَكَانَ يَهُودِيٌّ يُلْتُ عِنْدَهَا السَّوِيقَ وَكَانَ
سَدَّتْهَا مِنْ ثَقِيفِ بَنُو عَتَّابِ بْنِ مَالِكٍ وَكَانُوا قَدْ بَنَوْا عَلَيْهَا بِنَاءً وَكَانَتْ قُرَيْشٌ وَجَمِيعُ الْعَرَبِ تَعْظُمُهَا

And Al-Lat was worshipped at Taif, and she is newer than Manat, She was known to be like a cube Rock; And (At her temple) Jew(s) prepare the power (used in drinks) there. Thaqib Banu Atab bin Malik were her priests and they constructed her temple. And Quraish and whole Arabia revered her.

What on Earth were Jews doing at the temple of Al-Lat. It must be brought to Arabia by them. Jew were no longer monotheist in Arabia.

Bukhari reported that Narrated Abu Huraira†:

The Prophet said, “Whoever swears saying in his oath. By Al-Lat and Al’Uzza, should say, ‘None has the right to be worshipped but Allah; and whoever says to his friend, ‘Come, let me gamble with you,’ should give something in charity”

Al- Uzza: No traces of her were found except in the Book of Enoch 3 it is said that Uzza, Aza and Azazel were angels in Heaven. The word Uzza is translated as *strength* same as in Arabic‡. Enoch 3 is an ancient text also discovered in Dead Sea Scrolls and considered as an authentic text in Ethiopian church as well.

According to Sahih Bukhari, in battle the then unbeliever Makkkan leader Abu Sufyan called:

We have the Al Uzza, and you have no strength.

Prophet said to his companion, “Why don’t you answer him back?” They asked, “O Allah’s Apostle! What shall we say?” He said, Say:

Allah is our Helper and you have no helper!

Nowhere infidels proclaimed that Allah is the name extracted from Al-Lat. Even in battle infidels of Makkah were calling goddess Uzza for help. Orientalists misunderstood the culture of local gods and goddesses of Ancient Arabia. They thought that all these gods and goddesses were connected with a system similar to Greek mythology which is not the case at all.

Manat: According to Kalbi’s Book of Idols:

نصب عَمْرُو بْنُ لَحي مَنَاةَ عَلَى سَاحِلِ الْبَحْرِ مِمَّا يَلِي قَدِيدَ فَكَانَتْ الْأَزْدُ وَغَسَّانُ يَحْجُونَهَا وَيَعْظُمُونَهَا إِذَا
طَافُوا بِالْبَيْتِ وَأَفَاضُوا مِنْ عَرَفَاتٍ وَفَرَعَاتٍ مِنْ مَنَى أَتَوْا مَنَاةَ فَأَهْلَوْا لَهَا فَمَنْ أَهْلُ لَهَا لَمْ يَطْفِ بَيْنَ الصَّفَا
وَالْمَرْوَةِ قَالَ وَكَانَتْ مَنَاةَ لِلْأَوْسِ وَالخَزْرَجِ وَالْأَزْدِ مِنْ غَسَّانٍ وَمَنْ دَانَ دِينَهُمْ مِنْ أَهْلِ يَثْرِبَ



* Kitab al-Asnam, Book of Idols

† Sahih Bukhari, Volume 8, Book 78, Number 645

‡ The Encyclopedia of Demons and Demonology By Rosemary Guiley, Checkmark Books; 1 edition (August 1, 2009). It is said in Enoch 3: “ In that hour three of the ministering angels, ‘UZZA, ‘AZZA and ‘AZZAEL came forth and brought charges against me in the high heavens, saying before the Holy One.” According to Enoch3 The idolatry of the generation of Enosh causes God to remove the Shekina from earth. The idolatry inspired by ‘Azza, ‘Uzza and ‘Azziel. The book of Enoch 3, By R. Ishmael ben Elisha, The High Priest , Edited and translated by Hugo Odeberg



Amr bin Luhai, erected idol of Manat at the shore of (Red) Sea near Qudaid, so tribe of Azd and Ghasan used to visit and revere her. After finishing rituals at Kaabah they come to Manat to make offers. ... also some of people of Yathrib were on this religion.

Bukhari reported that*

Ansar (believers of Yathrib) used to put on the Ihram for the idol Manat which was put beside a place called Qudaid and those people thought it not right to perform the Tawaf of As-Safa and Al-Marwa.

Manat is an arabized name of Canaanite goddess *Anat*. It is reported in Elephantine Papyri that Jewish community there worshipped *Anat* as well. They considered her as the daughter of *Yahweh* exactly the same as ancient Arabs believed. Robert Karl explained†:

Even in exile and beyond, the veneration of a female deity endured. The fifth-century BCE papyri texts from Jewish colonist in Elephantine in Egypt indicate that Jews worshipped the Queen of Heavens under name of *Anatyahu*, a combination of Canaanite goddess *Anat* and *Yahweh*.

Blame of spreading idol-worship in Arabia cannot be placed just on Amr bin Luhai al-Khuzai, as he was very late in history to dig out Canaanite goddesses. The Canaanite community was extinct long ago. Naturally the tradition of *Anat* worship was transferred from Jewish settlers to ancient Arabians. *Anat* was considered as daughter of *Yahweh* and in Arabia, *Yahweh* was known through his name *Elah*, arabised as *Al-Elah* and then with dialect rendered into *Allah* and vowel *E* is dropped.

Along with these daughter of *Allah* or *Al-Elah*. There were five saints of the nation of Noah, which Arabs used to worship. They were named as **Wad, Swa, Yagoth, Yaoq** and **Nasr**. Arabs cannot have any antediluvian information unless it came through Judeo-Christian tradition. As all nations on Earth were destroyed except few with Noah. Arabs had erected the temples of these five saints at different locations. It is interesting that they have shaped their idols like Ox (*Wad*), a human (*Swa*), lion (*Yagoth*), horse (*Yaoq*), eagle (*Nasr*)‡. In biblical book of *Ezekiel* these are angels of *Merkabah*, The Holy Throne of God. *Ezekiel*, the biblical, Babylonian prophet indulged in mystical visions saw the throne of God flying in clouds held by four angels. *Ezekiel* said:

Their faces looked like this: Each of the four had the face of a human being, and on the right side each had the face of a lion, and on the left the face of an ox; each also had the face of an eagle. - Book of *Ezekiel* 1:10

The saints having faces like angels of The Holy Throne showed that Ancient Arabian believes had basis in biblical tradition. Further on if we analyse the reports about the locations of the temples of saints in Arabia, we can see that they were clustered in Yemen except one located in northern area of Banu Kalb (see Figure 3). However, Banu Kalb was originally a Yemeni tribe migrated in north. Keeping in view the Jewish influence in Yemen, there is a strong connection between ancient pagan idol-worship and Judaism.



* Sahih Bukhari

† Gnuse Robert Karl (1997). No Other Gods: Emergent Monotheism in Israel. T and T Clark. p. 185

‡ See Tareekh Al- Mufasil Al-Arab by Jawad Ali, Dar Al-Saqi, 2001

It is reported that Swa was the son of Seth son of Adam, and Yagoth was son of Swa *.

Another important deity was **Hubal**. So far there is no information about this idol except that it was biggest and erected in centre of Kaabah and it was made of red agate with one hand of gold. There are two reports about this. In Kalbi's Book of Idols it is reported that it was placed in Kaabah by Khuzaimah bin Mudrikah مَضَرَكَ بْنِ الْيَاسِ بْنِ مُضَرَ. The tribe of Quraish and banu Kananah were its worshippers. It was also called *Hubal Al-Khuzaimah*. Khuzaimah was the 14th forefather of Prophet Muhammad (*Peace be upon him*). According to Ibn Ishaq Hubal was placed by Amr bin Luhai بن قَمْعَةَ in Kaabah, who was the 8th forefather of companion of Prophet Muhammad (*Peace be upon him*), called Amr bin al-Jamuo (*May Allah be pleased with him*). Before Quraish, Khuzaah tribe were controlling affairs of the Kaabah. They used to live near Kaabah but had the defence pact with banu Kananah. It is possible that on request of banu Kananah the idol was placed in Kaabah. Banu Kananah was originated from the son of Khuzaimah bin Mudrikah and it is reported that Banu Kananah (tribe) used to worship Hubal, not Khuzaah (tribe).

This analysis shows that the myth that Amr bin Luhai al-Khuzzai was the one who had brought the idols from Syria, cannot be supported. Apparently Amr bin Luhai is blamed for erecting all kinds of idols; whereas he was quite late in terms of prevalent idol worshipping in Arabia. Bukhari reported that Prophet Muhammad (*Peace be upon him*) saw Amr bin Luhai in Hell as he started the custom of releasing animals in name of idols. Naturally this can only be possible if idol-worship was well established before Amr.

Question arises that if Hubal was not from Syria or Al-Jazeera (Kurdistan) then where did it actually come from. Research shows that this too was a biblical character. Banu Kannah were settled between Makkah and Yemen. Hubal probably originated from Abel son of Adam (Hevel in Hebrew[†]). He was the first human whose sacrifice was accepted by God. In Arabic and Hebrew B and V are inter-changeable. Arabization of Hevel rendered it into Hebel هيبيل and with dialect it become هبل Hubal. Such rendering of words is quite possible[‡]. Again the influence of Jewish traditions on Arabian pagan religion is noted.

Qur'an informed that Queen of Sheba (Saba) was used to worship the Sun as god. Archaeologist have identified that god as Almaqah or Ilmuqah المقة. Sun (Shams) in Arabic is considered feminine, Almaqah was the masculine god representing sun. Some Orientalists[§] have associated Almaqah to Al-Makkah and theorized that at Makkah, Almaqah was wor-

* Tareekh Al- Mufasil Al-Arab by Jawad Ali, Dar Al-Saqi, 2001, Vol 11, pg 70. Robertsons hypothesized that In book of Genesis 36:5 it is said that: "and Aholibamah bore Jeush and Jaalam and Korah: these are the sons of Esau, who were born unto him in the land of Canaan". Jeush is actually Yeush and arabaised as Yagoth. See books of William Robertson Smith, Lectures on the Religion of the Semites. Fundamental Institutions. First Series (London: Adam and Charles Black 1889) as reported by Jawad Ali in Tareekh Al- Mufasil Al-Arab. However the name Yeush could had been used before Noah as well.

† Hevel meaning is very ambiguous. It is translated like some thing which brings Anger (I Kings 16:13 and I Kings 16:26, Jeremiah 8:19), unworthy (II Kings 17:15), vanity (Ecclesiastes), human in consequentiality (Psalms 39 and 62, Psalm 144:4), not everlasting (Proverbs 31:30), emptiness (Isaiah 30:7 and 49:4), wind (Isaiah 57:13)

‡ City Tel-Aviv is pronounced as Tel-Abib in Arabic. See HBL Als Bezeichnung Der Fremden Götter Im Alten Testament Und Der Gott Hubal by H. M. Barstad, Studia Theologica, 1978, Volume 32, pp. 57-65. However Barstad took the wrong turn and tried to associate it with Canaanite deity.

§ R. Morey, The Islamic Invasion: Confronting The World's Fastest-Growing Religion, 1992, Harvest House Publishers, pp. 211-218; R. Morey, The Moon-God Allah In The Archaeology Of The Middle East, 1994, Research And Education Foundation: Newport (PA).



shipped but this is totally baseless. Makkah was originally called Al-Bakkah. Have it been developed by Sabaeans they would name it different not Bakkah. This shows the deceptive scholarship and their over active imagination.

Many Orientalists claimed that Allah was actually the male god extracted from Al-Lat, goddess worshipped at Taif. But they present no evidence on this claim as Al-Lat was worshipped not at Makkah but at Taif. Al- Uzza was the goddess worshipped at Makkah. Further they fancy about Allah being Moon god. This is also baseless as pagans of Hejaz were not very much interested in Sun and Moon. They worshipped humans and angels as revealed in Qur'ān and Hadith. In Qur'ān it is said that when it is asked why they worship others they (pagans) say:

We do not worship them but they bring nearness to Allah" (surah Az-Zumr)

Some orientalist speculated that Allah was a moon god. However there is not a single report on divination of moon among arabs. As elaborated they were interesting in beings like angels and saints which make them near Creator God, Allah. In fact Muslims themselves are responsible for this erroneous symbolism associated to Allah. Crescent was a symbol used to represent *Ashtarte* in Asia Minor. Later crescent and seven stars were associated to Mary. When Turks took over that region they liked the symbol of crescent and placed it on their flags and placed them on all minarets. Muslims later followed the same and spread this as an Islamic symbol. However in reality it was a pagan symbol not Islamic.

In year 517 A. D., Arabia saw the worst religious violence in its history. Kingdom of Aksum attacked and over-threw Dhu-Nawas, king of Himyar. Dhu-Nawas first retreated but gathered his forces and attacked and defeated the occupier Aksumites. In hatred and blaming Christian subjects for his debacle, he committed a heinous crime. In year 523 A.D. Jewish king Dhu-Nawas ordered the forced conversion of Christian subject of Najran, failing that they were threatened to be thrown in pits of flames. These rulers are called Ashab- al-Ukhdu (people of pits) in surah al- Buruj Qur'ān. Christians of Najran refused and eventually thousands of Christians were thrown in pits of flame, while leadership watched suffering subjects in a ceremony*. The news reached Byzantine and the ships sailed for Aksum.

A big army from Aksum arrived Himyar and the king Dhu-Nawas committed suicide. Christians rejoiced on his defeat and bitter animosity between the Judeo-Christian communities increased. Jews of Arabia had good relations with polytheists Arabians and Christian Aksumites were considered as attackers and occupiers. Till that time Yemen was ruled by a viceroy of Aksum. Meanwhile, revolt broke out in the camps of Aksumaite occupiers and one General named Abraha over threw the viceroy of Aksum in Himyar and declared himself as an independent ruler of Yemen. This infuriated kingdom of Aksum. King Abraha was a Christian fanatic no less than Dhu-Nawas. Instead of creating good and peaceful relations he decided to force the Christianity over all Arabia and constructed a church in Najran which was called *Kaabah-tul-Najran* Kaabah of Najran. He ordered that Arabs must visit his church and leave original Kaabah at Makkah. It is said that when he realized that this is no longer possible he decided to destroy the ancient Temple of Abraham in Makkah. In year 570 A. D. he marched with his army and elephants and while he was passing through a valley between Mina and Muzdalfah (places near Makkah) they sky become full of birds which were holding stones in their beaks and claws. Birds bombarded the army of Abraha with stones. As soon as they touched the body, their flesh started rotting. Army fled in chaos without reaching Makkah and Abraha died soon after he reached back Yemen. This year become famous in Arabian history and it was called *Aam al-Fil*(Year of Elephant).



* Martyrium Sancti Arthae

Holiness of Kaabah

It was in the collective consciousness of Arabs that they were the ancient dwellers of the Arabia and Jurham was one of their earliest tribes. Also, they have traditions that Abraham and Ismael, dwelt among them and Ismael married Arab women. The Kaabah was also recognized as a house of God which was established by Abraham and his son Ismael. However, according to pagans they were righteous Hebrew speaker but not the prophet of God. Pagan Arabs have no concept of Prophethood. According to them Allah was the Creator of Universe and Sustainer of the World*. However, his daughters Al-Lat, Al-Uzza and Manat and rest of *Asnam* (idols) can act as an *intercessors* or *mediators*. Allah declared this partnership in his Kingdom and called Arabs **Mushrik** i.e. those who consider existence of other gods beside Allah.

Pagans of Arabia, were making rounds around Kaabah naked while clapping and blowing whistles. Allah informed in Chapter Anfaal of Quran:

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَضْيِئَةٌ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

Their prayers near Kaabah is nothing but clapping and blowing of whistles.

Pagans twist their tongues and generate sounds like a bird is moving around Kaabah. In Chapter 7, verse 32, Allah order Prophet to ask pagans:

Ask, O Prophet, Who has forbidden the adornments and lawful provisions Allah has brought forth for His servants?

Some interpreters have explained that the Quresh tribes residing inside Makkah were not doing the naked ritual, but they were forcing the external tribes to do rounds while naked.

The pagans like to slaughter animals near the Kaaba as an offering to Allah, seeking His favor and blessings for the birth of healthy newborn babies (called Aqiqah). In this ritual they smear the blood over the black-stone installed in the corner of Kaabah. In Surah Al-Baqarah, it is mentioned that Allah Almighty established the station of the House of Allah in Bakkah (now known as Makkah):

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ

Certainly, the first House established for mankind is the one in Bakkah (Makkah), blessed and a guidance for all the worlds.

It is mentioned in Psalms 84:5-6 :

Blessed is the man whose strength is in You, whose heart is set on pilgrimage. As they pass through the Valley of Baca, they make it a place of springs; the autumn rains also cover it with pools

The name Bakka probably comes from Hebrew. Also, it is mentioned in Quran that Abraham requested Allah that he would like to learn the rituals (مناسك) related to Kaabah. The gathering on the Mount Al-Aell (جبل أأل) (now called mount Arafat) is a part of it. Al-Aell is ancient arabic word and it was considered as a name of Allah in ancient Arabia. Note that "Arafat" is also a name in the language of Prophet Abraham (peace be upon him). It is not considered Arabic because it must contain "Alif" and "Lam". Additionally, words that

* Surah Zumr, verse 38

end with "ت" are not Arabic, such as Taghut, Jalut, and Tabut, which are Aramaic words. Jabal Rahmah is a modern name, and Arafat was also called Jabal Arafat or "Jabal Al-Aell". According to Kitab Al-Ain by Al-Farahidi Al-Basri (died: 170 Hijri),

الإل: جبل بمكة هو جبل عرفات

Al-Aell is the mountain in Makkah, which is Jabal Arafat.

According to Kitab al-Muhbir by Abu Ja'far al-Baghdadi, the poet Al-Amiri (of pre-Islamic era) said*:

فأقسم بالذي حجت قريش وموقف ذي الحجيج إلى إل

Pilgrims stop at Mount Al-Aell

Recently, it has been discovered in the Dead Sea Scrolls that Abraham's journey took him east to the Euphrates and the Persian Gulf region, then around the coast of Arabia to the Red Sea, and finally to the Sinai desert before returning home [Geza Vermes, The Complete Dead Sea Scrolls, Genesis Apocryphon 448-459].

This is the first known Jewish text to mention Abraham's travels as far as the Red Sea. According to Arab tradition, he traveled as far as Makkah and visited it several times.

Concept about Angels and Afterlife

According to the pagans of Arabia, life was believed to exist solely on Earth. Angels were considered daughters of Allah and served as intermediaries. Jinns and other hidden creatures were thought to inhabit the wilderness, capable of causing harm to humans. However, the Prophet rejected these beliefs, clarifying that angels possess no free will and all manifest as male-like beings, although genderless in terms of reproduction. Their obedience strictly adheres to Allah's commands, devoid of independent action. Jinns, on the other hand, encompass two categories: those who submit to Islam and those who deviate. Muslim jinns worship Allah exclusively, while Iblees and his legion harbor animosity towards humanity, inciting discord, implanting false ideologies, and promoting corruption.

In Arabic Lexicon *Mashariq al-Anwar ala Sahah al-Athar* by 'Ayyad bin Musa bin 'Ayyad bin 'Amrun al-Yahsabi al-Sabti, known as Abu al-Fadl (died: 544 Hijri) it is explained:

من قول الجاهليّة أن الميت إذا مات خرج من رأسه طائر يُسمى الهام

From the ignorant beliefs was the notion that when a person dies, a bird emerges from their head, called al-Hamah.

On another occasion, in the same lexicon, it is written:

قال أبو عبيد كانت العرب تزعم أن عظام الموتى تصير هامة تطير يسمون الطائر



* The name Al-Aell is a Hebrew word, mentioned in the book *Al-Mufasssal fi Tarikh al-Arab Qabl al-Islam* by Dr. Jawad Ali:

وذكر العلماء أن لفظة الآل بمعنى الربوبية، واسم الله تعالى. وأن كل اسم آخره أل أو إيل فمضاف إلى الله تعالى. Scholars have mentioned that the word Al-Aell means lordship or the name of Allah. Any name ending with Ell is attributed to Allah.

Abu 'Ubayd said: The Arabs used to claim that the bones of the dead turn into a bird called 'al-Ham', meaning the disbelieving soul. Then these birds would fly into the sky and intercede with Allah.

In Surah An-Nahl, Allah Almighty mentions the polytheists:

وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخَلَقُونَ أَمْوَاتٌ غَيْرَ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

And they call upon beings other than Allah, which cannot create anything and are themselves created. They are like dead bodies, unaware of when they will be resurrected.

It is reported in Al-Misbah al-Munir fi Ghareeb al-Sharh al-Kabir authored by Ahmed bin Muhammad bin Ali al-Fayoumi (also known as al-Hamwi, under the pseudonym Abu al-Abbas) (died: around 770 Hijri):

وَتَزْعُمُ الْأَعْرَابُ أَنَّ رُوحَ الْقَتِيلِ تَخْرُجُ فَيَصِيرُ هَامَةً إِذَا لَمْ يُدْرَكَ بِثَأْرِهِ فَيَصِيحُ عَلَى قَبْرِهِ اشْقُونِي اشْقُونِي حَتَّى يَثَّارَ بِهِ

And the Bedouins claim that the soul of the slain person emerges and becomes a 'Hamah' if not avenged. It cries out over its grave, saying, 'Give me water, give me water,' until it is avenged.

It means that the pagans believed that nothing remained in the grave, and birds were formed out of the bones of the dead. However, pagans still went to the graves and performed rituals of worship because they believed that the *Hamah* would return there and listen to the calls of the people.

Animal slaughtering to appease false deities

According to the accounts documented by historian Ibn Ishaq, the term *Bahira* originates from a particular lineage of camels. The progenitor of this line was a she-camel named *Sa'iba*. She became notable for giving birth exclusively to female progeny, ten in a row, without a single male among them. As a result of this unusual birthing pattern, Sa'iba was granted a special status; she was set free and exempted from common utilitarian tasks such as carrying burdens or being shorn for wool. Additionally, restrictions were placed on her milking, reserving it solely for guests. This privilege was extended to all her female descendants, who were similarly liberated and marked by the slitting of their ears, earning them the collective designation *Bahira*.

In a comparable vein, the term *Wasila* referred to a ewe that produced ten female lambs across five pregnancies. The offspring of this prolific *Wasila* were designated to be utilized exclusively by men.

Lastly, the *Ham* was a stallion camel that sired ten successive female offspring. Like Sa'iba and her female descendants, the *Hami* and its lineage were also subjected to a set of prohibitions mirroring those of the *Bahira*.

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَآكَرَهُمْ لَا يَعْقِلُونَ

Allah has not instituted Bahira or Sa'iba or Wasila or Ham. But those who disbelieve invent falsehood about Allah, and most of them do not reason.

Other Religions in Arabia

Hebrews were living in Arabia since times of Solomon. It is said in Jewish history that due to Queen of Saba, many Hebrews migrated and settled in Yemen. Later, after the fall of Kingdom of Israel by Assyrians, many Jews settled into Yemen. Al-Azraqi (d. 250 AH) mentioned in Al-Akhbar AL-Makkah:

كَانَ تُبَّعُ أَشْعَدُ الْحِمَيْرِيِّ هُوَ الَّذِي جَعَلَ لَهَا بَابًا، وَعَلَقًا فَارِسِيًّا، وَكَسَاهَا كِشْوَةً تَامَةً

Tubba' As'ad al-Himyari was the one who made a door for it, installed a Persian lock, and covered it with a complete covering.

قَالَ ابْنُ جُرَيْجٍ: كَانَ تُبَّعٌ أَوَّلَ مَنْ كَسَا الْبَيْتَ كِشْوَةً كَامِلَةً، أُرِيَ فِي الْمَنَامِ أَنْ يَكْسُوَهَا فَكَسَاهَا الْأَنْطَاعَ، ثُمَّ أُرِيَ أَنْ يَكْسُوَهَا فَكَسَاهَا الْوَصَائِلَ ثِيَابَ جَبَرَةِ مِنْ عَضْبِ الْيَمَنِ، وَجَعَلَ لَهَا بَابًا يُغْلَقُ، وَلَمْ يَكُنْ يُغْلَقُ قَبْلَ ذَلِكَ

Ibn Jurayj stated: Tubba' was the first to provide the Kaaba with a complete covering. He was instructed in a dream to cover it, so he first covered it with cloths from Anta', and then again, he was shown in a dream to cover it, after which he covered it with Wasil cloths, a fine fabric made in Yemen. He also installed a door that could be locked, whereas previously it had not had a lockable door.

Tubba also said the poetry:

وَكَسَوْنَا الْبَيْتَ الَّذِي حَرَّمَ اللَّهُ ... مَلَاءً وَمِعْصَدًا وَبُرُودًا
وَأَهْمْنَا بِهِ مِنَ الشَّهْرِ عَشْرًا ... وَجَعَلْنَا لِبَابِهِ إِفْلِيدًا

*We adorned the house that Allah sanctified... with fine linens, bandages, and wraps.
We stayed there for ten months... and we placed a lock on its door.*

There were cultural and sectarian differences among the Jewish tribes of Arabia. By analyzing the Islamic and Jewish literature, one can arrive at the following few interesting differences:



Northern Jewish Tribes

1. They were descendents of tribe of Judah and probably arrived in Arabia after destruction of second temple i.e. after 70 A.D. They mostly settled in Yathrib and Khaibar (closer to Faran (Paran) mountains), Arabia as they were expecting arrival of Prophet from Bene Ismael.

2. When Prophet arrived in Yathrib they rejected him except a few. Later, these Jews migrated to Babylon (Iraq and Turkey) and they redacted Torah which is now known as Masoretic text of Torah and also they joined the Jewish circles who were engaged in compilation of rabbinical fatwas now known as Talmud and Mishna. Both redacted version of Torah and Talmuds (Jerusalem and Babylonian) were released after the death of our holy Prophet. In recent work, it is claimed that Jew of Medinah were Talmudist*.

3. They started claiming that there cannot be prophet in Semitic origin people except among Jewish tribes. It is mentioned in Talmud that after the rise of Balaam, Moses cursed non-Jewish nations that let there be no prophet but from Bene Israel†.

4. Kaaba was built by Abraham and Ismael, but after arrival of Prophet Muhammad in Yathrib, they denied this fact.

Southern Jewish Tribes

1. They were descendents of Lost tribes of Jews especially tribe of Dan and Naphtali‡. Assyrian conquered the northern kingdom and exiled tribe of Dan and Naphtali. According to Jewish scholar Tudor Parfitt§:

In the nineteenth century even the Jewish world knew relatively little of the Jews of South Arabia. In 1831 Rabbi Yisrael of Shklov sent an emissary to Yemen ... emissaries who had visited Yemen some years before and who had claimed to have met members of the tribe of Dan in the deserts of Yemen..

It is also stated in this book:

The conviction that the lost tribes were to be found in the more remote areas of the Yemen was one which was shared by the Yemenite Jews themselves. Over the centuries they had elaborated numerous legends about the tribes, and particularly about the supposed valour of the Tribe of Dan

2. Most of the early Jews converted into Islam were Yemenite Jewish tribes. Their religiosity differ from Talmudist groups of Babylon.

3. According to Yemenite Jewish traditions, there can be prophets among people who are not from Bene Israel. These Jews had recognized Salah and Hud as Prophets, unlike the northern tribes who were mostly denying the ancient Arabian history.

4. Kaaba was built by Abraham and Ismael, and that is why Jewish King Tubba arranged the first Kiswah (Cover) of Kaabah¶.

* Haggai Mazuz, The Religious and Spiritual Life of the Jews of Medina, Brill Publishers, 2014.

† There are conflicting stories about Balaam Ba'ur in the interpretations. Some say he was from the Children of Israel, others say he was from Canaan, some from a village named Balqaa, others call him a messenger of Moses, while some say he was from Yemen. Some claim he was not from the Children of Israel but from the people of Lot. All these statements have been attributed to the companions of the Prophet by the narrators.

‡ see book: Ali in Biblical Couldts by Abu Shahiryar; According to Jewish scholars Dan and Naphtali were considered not entirely of Israelite origin as these tribes were originated from Bilhah, the handmaid of Jacob's wife Rachel. Bilah was thus a concubine of Jacob. According to Book of Judges, tribe of Dan was settled in Laish (now called Tel Al-Qadi or Tel-Dan and located in northern kingdom of Israel. Tribe of Naphtali like Dan was also located in the Northern Kingdom of Israel.

§ See The Road to Redemption: The Jews of the Yemen, 1900 - 1950 by Tudor Parfitt, 1996, Brill Publisher, Netherland

¶ Exactly like Holy of Holies in Haikaal as it was also covered in a Cover.



Bene Ismael or sons of Kedar bin Ismael were traders of lambs, rams, and goats with Tyre (Ezekiel 27:21). There were prophecies in circulation among Jewish settlers of Arabia on the appearance of Prophet in Bene Ishmael. In a book Seeing Islam as others saw it, Hoyland elaborated*:

The renowned second-century rabbi Simon ben Yohai is credited with a number of related apocalyptic works. The Tefillia (Prayer) pertains to Crusader times in its present form, but draws indirectly upon the Nisiarot (Secrets) and Midrash 'aseret meliikhim (Midrash of the Ten Kings), also ascribed to Rabbi Simon, which deal with the career of Islam until the fall of the Umayyad dynasty and the rise of the Abbasids respectively. In their turn, these two, and the Secrets in particular, make use of an earlier apocalypse, seemingly contemporary with the Arab conquests.

At the opening of the scene we are introduced to Simon, who has been "hidden for thirteen years in a cave from the emperor, the king of Edom, (who had decreed destruction on Israel)". He has been fasting and praying for a number of days, and he calls upon God to answer his prayer for enlightenment: At once the secrets of the end and the mysteries were revealed to him, and he sat and began to expound: "And he saw the Kenite" (Numbers xxiv.21). Since he saw the kingdom of Ishmael that was coming, he began to say: "Was it not enough what the wicked kingdom of Edom has done to us, but (we deserve) the kingdom of Ishmael too?" At once Metatron, the foremost angel (sar ha-penfm), answered him and said: "Do not fear, son of man, for the Almighty only brings the kingdom of Ishmael in order to deliver you from this wicked one (Edom). **He raises up over them (Ishmaelites) a prophet according to His will and He will conquer the land for them, and they will come and restore it to greatness, and a great dread will come between them and the sons of Esau.**" Rabbi Simon answered him and said: "How (is it known) that they are our salvation?" He (Metatron) said to him: "Did not the prophet Isaiah say that 'he saw a chariot with a pair of horsemen etc.'? Why did he put the chariot of asses before the chariot of camels when he should rather have said 'a chariot of camels and (then) a chariot of asses,' because when he (Ishmael, i.e. the Arabs) goes forth (to war), he rides upon a camel, and when the kingdom will arise by his hands he rides upon an ass? (Given that he said the reverse of this) the chariot of asses, since he (the Messiah) rides upon an ass, shows that they (the Ishmaelites, represented by the chariot of camels) are a salvation for Israel, like the salvation of the rider on an ass (i.e. the Messiah)." Another exegesis: Rabbi Simon used to say that he heard Rabbi Ishmael (say), when he had heard that the kingdom of Ishmael was approaching: "They will measure the land with ropes, as it is said, 'And he shall divide the land for a price' (Daniel xi.39). And they will make cemeteries into a pasturing place for flocks; and when one of them dies, they will bury him in whatever place they find and later plough the grave and sow thereon. Thus it is said: 'The children of Israel shall eat their bread defiled (Ezekiel iv.13),' because the unclean field should not be encroached upon". Again: And he saw the Kenite: "and what parable did the wicked one (Balaam) take up, except that when he saw the sons of his (the Kenite's) sons who were to arise and subject Israel", he began to rejoice and said: "Strong (etan) is your dwelling place. I see that the sons of



* Seeing Islam as others saw it by Robert G. Hoyland, Darwin press 1997, pg 308-310



man do not eat save according to the commandments of Etan the Ezrahite”*.

It is clear that renowned second-century rabbi Simon ben Yohai[†] was expecting the appearance of Prophet among Arabs and probably that is why the Jews were settled in Arabia.

All Jewish tribes were settled in the eastern Arabia as they all want to associate themselves with Kaaba and also settling on east coast was beneficial for trade as well.

Before the arrival of Prophet, People of Yathrib were involved in fighting each other. They had two big pagan tribes Al-Aws and Al-Khizraj and different Jewish tribes were associated to them.

At Yathrib political dynamics was very different compared to Makkah. There were some Jewish settlements and two big tribes of pagan associators. However majority of pagans accepted Islam before the arrival of Prophet due to missionary sent to Yathrib. Prophet Muhammad (*Peace be upon him*) allowed Jews to continue their business and live at Yathrib as they like. However all parties agreed that in case of attack on Yathrib they would help in defence and will not collaborate with pagans outside the city. Prophet Muhammad (*Peace be upon him*) established a mosque at Yathrib started praying towards Jerusalem. Jews were given ample time to decide about renouncing their *Ahbar* (priests) and *kohens*. Surah Al-Baqarah was revealed to answer some of the questions and polemics of that era.

There were three Jewish tribes in Yathrib known as Banu Nadir, Banu Qurayza and Banu Qaynuqa. They were there for centuries and had assimilated so much so into Arabs that they all had Arabic names and used the name *Allah* instead of *HaShem*[‡] for God.

Political allegiances of Jewish Tribes Battle of Bu’ath (6 years before migration)

Supporters of Al-Aws	Supporters of Al-Khazraj
Banu Nadir	Banu Qaynuqa
Banu Qurayza	

Christianity had not emerged in Arabia when Abyssinian (Kingdom of Aksum) and Roman settlers began to establish their presence in the region. The Nestorian Churches were present in the region of Oman and tribes of Azd etc, have accepted Christianity.

The Abyssinians, motivated by a desire to avenge the transgressions of Jewish King Dhu Nawas, coupled their colonizing efforts with Christian evangelism in Yemen. Their zealot spread of Christianity included the construction of a church they designated as the Yemeni Al-Ka’bah, intending to divert the Arabian pilgrimage routes to Yemen. They even endeavored to raze the revered Ka’bah in Makkah, an attempt that, according to belief, was thwarted by divine retribution, serving as a deterrent in both the earthly realm and beyond.

In Najran, a Christian missionary known as Fimion, celebrated for his austere lifestyle and reputed miracle-working, successfully penetrated the community. His integrity and devout commitment paved the way for his message, leading many to accept Christianity. Prominent tribes such as the Ghassanids, Taghlib, Tai’, certain Himyarite rulers, and tribes on the Roman Empire’s frontier were among those who converted to Christianity.



* A footnote is added in Seeing Islam as other saw it: Simon ben Yohai, Secrets, 78-79; Etan the Ezrahite appears in the Bible as a sage of the East, but was commonly identified in rabbinic writings as Abraham.

† Also known as Shimeon bar Yochai . He was disciple of R. Akiva

‡ HaShem means “The Name” used for God in Judaism in place of YHWH, as according to Rabbinical Judaism it is forbidden to pronounce YHWH.



Christians were denying that the Kaaba was constructed by Abraham. Robert G. Hoyland has mentioned in his work *Seeing Islam as Others Saw It*, that a Nestorian Chronicler from Khuzistan (circa 660) wrote about a structure:

Regarding the dome of Abraham, we have been unable to discover what it is except that, because the Blessed Abraham grew rich in property and wanted to get away from the envy of the Canaanites, he chose to live in the distant and spacious parts of the desert. Since he lived in tents, he built that place for the worship of God and for the offerings of sacrifices. It took its present name from what it had been, as the memory of the place was preserved with the generations of their race. Indeed, it was no new thing for the Arabs to worship there, but goes back to antiquity, to their early days, in that they show honor to the father of the head of their people... Hazor, which scriptures call head of kingdoms, belongs to Arabs, while Medina is named after Midian, Abraham's fourth son by Keturah. It is also called Yathrib and Dumatul-Jandal (belong to them), and the territory of Hagaraye, which is rich in water, palm trees, and fortified buildings. The territory of Hatta, situated by the sea in the vicinity of the islands of Qatar, is rich in the same way.

This text is most likely about Kaaba. During the prophetic era and among the companions of the Messenger, a Nestorian Christian admitted in his writings that the Kaaba was constructed by Abraham, peace be upon him, although he mistook the Kaaba for a Qubba (phonetically Kubba, meaning dome).

Sabians believe that their religion originates from Seth, the son of Adam, and Noah, peace be upon them both. Nowadays, they reside in Iraq. For the Sabians, flowing water (al-ma' al-jari) is life, which is why they live near the sacred rivers, the Tigris and Euphrates. The Sabians say that the name of their religion came from the word 'sabgh', meaning baptism in water, but due to common error, it became 'Sabian' over time. Some interpreters have mentioned that the word 'Sabian' is related to the progeny of Idris.

Methuselah, the son of Idris, upon whom be peace, was upon the original monotheistic faith.

They also acknowledge the prophethood of Idris (Enoch) and believe that the last prophet was Yahya (John the Baptist), and the last scripture from God is the Psalms. These people are still present in Iraq today. The original writings of the Sabian religion are in the Nabataean language, but translations are available in Arabic. Sabians do not publicly proclaim their beliefs, meaning they do not have missionary groups or evangelists like Islam and Christianity.

Hunfaa حنفاء In Arabia, a modest number of individuals were staunch monotheists, firmly opposed to the prevailing idolatry. These individuals were known as the Hunafa—a term denoting a group singularly devoted to the worship of Allah as the sole deity. The presence of the Hunafa was sparse, lacking the backing of powerful clans or tribes. It was not uncommon for an entire tribe to count only one or two amongst their number who adhered to this belief, or indeed, to have none at all.

Ruhaniyeen روحانيين Al-Shahrestani (died 548 AH) mentions in his book *Kitab Al-Milal wal-Nihal* a religion known as *al-Ruhaniyeen* that was practiced among the Greek and Arab polytheists. Its adherents worshipped the elements and the seven celestial bodies, for which they built temples. They differed from the Arab Hunafa; although both were against idol worship, the Hunafa considered the followers of al-Ruhaniyeen to be misguided polytheists as well.

The practitioners of al-Ruhaniyeen believed that all celestial bodies contained a spirit, and that anything descending from the heavens to earth, including rain, rainbows, and lightning, also contained a spirit. They even constructed temples for these phenomena. They believed in the existence of figures like Hermes, Seth, and Idris, peace be upon them. Although they did

not carve idols, they built temples dedicated to the bodies and elements.

Al-Shahrestani classified them among the star worshippers. They regarded the human body as a temple, believing that our seven bodily organs were temples themselves, or that the human body was a temple inhabited by the spirit of a heavenly body. Ruhaniyun used to erect Haikals for the celestial bodies, such as Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon. These planets were like vessels or bodies relative to them.

Most likely, the Ruhaniyeen was a sect from the time of Noah, whose teachings included celestial bodies as the seats of saints of God, for whom they constructed temples or Haikaals on earth*.

Pagans used to sarcastically call Prophet ابن أبي كبشة Ibn Abi Kabshah i.e. son of Abi Kabshah. Abi Kabshah was a pagan from Tribe of Khuzaah who persuaded pagans of Makkah to worship Sirius† but no one listened to him and at Makkah Abi Kabshah was considered man of no religion. Al-Shahrestani has also rejected the view that Kaabah was the Temple of Saturn‡.

According to authentic Hadiths, the polytheists of Mecca sarcastically named the Prophet Muhammad (peace be upon him) as "Ibn Abi Kabsha". This name was derived from "Abi Kabsha", who was a worshipper of Ash-Shi'ra and opposed to idolatry. The polytheists of Mecca recognized the Prophet (peace be upon him) as an opponent of idolatry as well, thus they thought that he was either associated with or at least influenced by Abi Kabsha. Al-Farazdaq, a poet, said:

وأوقدت الشعري مع الليل نازها وأضحت محولاً جلدتها يتوسف
 And the flames of Ash-Shi'ra illuminated the night,
 And by morning, its skin was worn as a mantle."

Al-Shira (الشَّعْرَى), also known as Al-'Abur (العُبُور) in Arabic, is known in English as Sirius. The pagan Arabs worshipped Sirius, sometimes also called Ash-Shira Al-Yamaniya. According to Arabian astronomy, Sirius was associated with Orion to form the shape of a dog.

Ibn al-Athir in "Al-Nihaya" (4/144) writes: The polytheists attributed the Prophet Muhammad (peace be upon him) to Abu Kabsha, who was a man from the tribe of Khuza'a. He opposed the Quraysh in their idol worship and instead worshiped Ash-Shi'ra and Al-'Abur. Therefore, when the Prophet (peace be upon him) also opposed idol worship, the Quraysh suspected him to be similar to Abu Kabsha.

In "Majma' Bihār al-Anwār fi Ghara'ib al-Tanzil wa Lata'if al-Akhbar" by Jamal al-Din, Muhammad Tahir bin Ali al-Siddiqi al-Hanafi al-Gujrati (died 986 AH), it is mentioned: It is said that Abu Kabsha was the maternal grandfather of the Prophet (peace be upon him), and the Quraysh intended to create conflict with the Prophet (peace be upon him) based on this resemblance.

In "Al-Majmu' al-Mughith fi Ghara'ib al-Qur'an wal-Hadith" by Muhammad bin Umar bin Ahmad bin Umar bin Muhammad al-Asbahani al-Madani, Abu Musa (died 581 AH), it is



* The writer held view that the Egyptian pyramids are related to this sect of al-Ruhaniyeen, which existed in Egypt before the time of Pharaoh and was wiped out in the flood of Noah, but later reemerged

† Al-Sha'ara in arabic. The brightest star. The tribe of Khuzaah used to worship it. See Tafseer Al-Baghwi.

‡ See Al-Malal wa Al-Nahal, Vol-III, pg 78; Surprisingly Orientalists quoted with his name all what he had rejected more than 900 years back.



mentioned: It is said that Abu Kabsha was the kunya (nickname) of the husband of Halima, the wet nurse of the Prophet – peace be upon him.

This at least shows that there were Arabians who were worshipping stars and celestial bodies but were also against idolatry.

In Makkah times, Prophet recited surah Najam and in it mentioned that even Sirius is creation of Allah.

وَأَنَّهُ هُوَ رَبُّ الشَّعْرَى

And He is the God of Sirius

At that moment all pagans realized that Prophet mission is not like that of Abi Kashbah, and they all prostrated to Allah alone.

Arabs according to others

Jewish View

Jewish sages like Yohanon ben Zakkai has referred to Arabs as *Bene Ishmael* (Sons of Ishmael)*. Thus, Jews had accepted that the Arabs living in Hejaz are genetically related to them and the claim of Abrahamic lineage by some Arabs is well received.

Byzantine Christian View

Byzantine Christians chroniclers or monks usually refer to Arabs as Saracens i.e. those rejected by Sarah. This refers to biblical story that Sarah ousted her slave Hagar from her house in Canaan and she was forced to live in desert†. Christians thus accepted that Arabs were right in their claim that they had among them descendants of Hagar and Abraham. Christians usually refer to the Jews and Arabs as Hebrews and Saracens‡.



* see Seeing Islam as Others Saw it by R. G. Hoyland.

† Seeing Islam as Others Saw it by R. G. Hoyland.

‡ In God's Path by Robert G. Hoyland, pg 41. According to him: "The men who subsequently chronicled military affairs were mostly clergymen on the Christian side ". This means that religious Christians had widely accepted the view that Arabs are sons of Ishmael ben Abraham.

Birth and early Adolescence



ACCORDING to Muslim historian Ibn-Ishaq, Prophet Muhammad (*Peace be upon him*) born in *Aam al-Fil* in Makkah. He was part of Quraish tribe and belonged to the family of Banu Hashem. The lineage of Prophet is:

Muhammad, son of Abdullah, son of Abd al-Muttalib, son of Hashim, son of Abd Manaf, son of Qusayy, son of Kilab, son of Murrah, son of Kab, son of Luayy, son of Ghalib, son of Fihri, son of Malik, son of al-Nadr, son of Kinanah, son of Khuzaymah, son of Mudrikah, son of Ilyas, son of Mudar, son of Nizar, son of Maad, son of Adnan.

Before prophethood, the relatives of the Prophet Muhammad (*peace be upon him*) also followed the religion of the polytheists that was prevalent at the time – this is evidenced by a narration in Al-Bayhaqi's *Shu'ab al-Iman*, which states that when the Prophet Muhammad (*peace be upon him*) was born, his grandfather Abdul Muttalib presented him before the idol Hubal in the Kaaba.

فَأَخَذَهُ عَبْدُ الْمُطَّلِبِ فَأَدْخَلَهُ عَلَى هُبَلٍ فِي بُحُوفِ الْكَعْبَةِ، وَذَكَرَ ابْنُ إِسْحَاقَ دُعَاءَهُ وَأَبْيَاتَهُ الَّتِي قَالَهَا فِي شُكْرِ اللَّهِ تَعَالَى عَلَى مَا وَهَبَهُ

Then Abdul Muttalib took him and brought him to Hubal inside the Kaaba.

Ibn Ishaq mentioned his supplication and the verses he recited in gratitude to Allah Almighty for what He had bestowed upon him.

Prophet Muhammad (*Peace be upon him*) was born in Family of Banu Hashem. His father died before his birth and according to some historians* while he was only seven months old. Al-Suhaili stated in *Al-Rawd*: Most scholars agree that his father passed away while he was still in the cradle, as mentioned by Ad-Dulabi and others. Ibn Sa'd said: There is no confirmation that his father died while he was still in the womb. Al-Hakim narrated from the route of Ibn Ishaq: I was told by Muttalib ibn Abdullah ibn Qays ibn Makhrama from his father from his grandfather about the birth of the Messenger of Allah, *peace be upon him*. He said, 'His father died while his mother was still pregnant with him,' and Ibn Ishaq asserted this. Regarding



* See *Jamal min Ansab Al-Ashraf* by Biladuri

his age when his mother died, Ibn Ishaq firmly stated that she died when he was six years old. Ibn Habib said: He was eight years old. His mother Amnah bint Wahab Ibn Abdul Munaf, belonged to Banu Zuhrah tribe, died when he was only six years old.

Date of Birth

Imam Musliam narrated:

عَبْدَ اللَّهِ بْنِ مَعْبُدِ الرَّمَائِيِّ، عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ صَوْمِهِ؟ قَالَ: وَسُئِلَ عَنْ صَوْمِ يَوْمِ الْاِثْنَيْنِ؟ قَالَ: ذَلِكَ يَوْمٌ وُلِدْتُ فِيهِ، وَيَوْمٌ بُعِثْتُ أَوْ أُنزِلَ عَلَيَّ فِيهِ

Abdullah ibn Ma'bad al-Zimmani reported from Abu Qatada al-Ansari, may Allah be pleased with him, that the Messenger of Allah, peace be upon him, was asked about fasting. And he was asked about fasting on Monday. He said, "That is the day I was born and the day I was sent – or the day revelation came to me."

According to Imam Bukhari, the chain of this narration is broken.

There is a difference of opinions on date of Prophet's birth among sects. Some people say that the Prophet was born in Rabi' al-Awwal. However, there is no reliable evidence on this. Following are few speculated dates*:

- Some say that Prophet was born on the **2nd of Rabi' al-Awwal**[†].
- Some opined that he was born on the **8th of Rabi' al-Awwal**[‡].
- Some suggested that he was born on the **10th of Rabi' al-Awwal**[§].
- Some speculated that he was born on the **12th of Rabi' al-Awwal**[¶].
- The famous opinion among the Imamiyyah Twelveler Shiite and some others is that he was born on the **17th of Rabi' al-Awwal**. Tabrisi and al-Kulayni stated that he was born on a Friday, while according to others than the Imamiyyah, he was born on a Monday.



* Confusion in dates is present as Arabs used to practice Al-Nassi (النسي), Intercalatory i.e. they change the months in order to make Hajj happen in Spring season. Intercalatory refers to the insertion of extra days or months into a calendar to align it with the solar year. In some historical contexts, adjustments to calendars were made to correct discrepancies between lunar and solar cycles, which could result in changes to dates.

† This opinion is mentioned by Ibn Abd al-Barr in *al-Isti'ab*, and al-Waqidi narrates it from Abu Ma'shar Najih ibn Abdurrahman al-Sindi al-Madani

‡ Al-Humaydi attributed this to Ibn Hazm; Malik, Aqil, Yunus ibn Yazid, and others all narrate this view from Muhammad ibn Jubayr ibn Mut'im via al-Zuhri. Ibn Abd al-Barr adds that there are historians who bolster this proposed date. Muhammad ibn Musa al-Khwarizmi and Abu al-Khattab ibn Dihyah both preferred this date, the latter mentioning it in *al-Tanwir fi Mawlid al-Bashir al-Nadhir*.

§ Ibn Dihyah also mentioned this opinion, and Ibn Asakir related it from Abu Ja'far al-Baqir while Mujalid reported it from al-Sha'bi.

¶ Ibn Ishaq stated that without a connected chain

Fred M. Donner criticized*:

The chronology of this traditional material about Muhammad, moreover, is not only vague and confused, but also bears telltale signs of having been shaped by a concern for numerological symbolism. For example, all the major events of Muhammad's life are said to have occurred on the same date and day of the week (Monday, 12 Rabi' al-awwal) in different years.

Firstly, there is no concrete proof that Prophet was born on 12th of Rabi' al-Awwal. Also, the date is disputed among Muslim sects. Further, nowhere the dates of miracle were mentioned in reliable historiography.

The dominance of the Himyarite Jewish monarchy was contested by the Christian kingdom of Ethiopia, which launched an invasion of Yemen under the guise of protecting the local Christians from the persecution of the predominantly Jewish Himyarite rulers. This campaign resulted in a decisive victory for the Ethiopians, initiating nearly half a century of Ethiopian dominance over Arabia (circa 525–572 CE). Much of this era was dominated by an Ethiopian general named Abraha (circa 535–565 CE), who endeavoured to style himself as a Himyarite king, adopting the traditional royal titles and issuing official decrees in the region's prestigious language.

According to unanimous view among Muslim historians, the Prophet was born after 10 years of the Elephant incident, in which Yemenite Military General King Abraha of African origin tried to demolish Kaaba†.

The Birth of Light from the Womb of a Mother Aminah

Before the birth of the Prophet Muhammad (peace be upon him) in this world, the People of the Book celebrated the day of Jesus' (peace be upon him) birth with great joy. The reason for this is that, according to Christians, Jesus ended the cycle of death. They believe that anyone who accepts him as the Son of God and seeks refuge in Allah will attain eternal life, while those who do not will not achieve life in the hereafter but instead, their souls will perish. This is referred to as the "good news" of new life. Therefore, the arrival of Jesus was and still is celebrated with festivities, as mentioned in the Gospel of John used by Christians.

According to Christians, Jesus was a divine light that separated from Allah and became the Word of God, taking on human form. This interpretation was provided by John, who possessed a Hellenistic mindset and explained his commentary at the beginning of his Gospel, Gospel of John. However, Allah Almighty refuted this idea, clarifying that Jesus, son of Mary (peace be upon him), was not the light; rather, the Gospel, the Book of Allah, was the light, and the Word of God did not take a physical form but was conveyed to Mary, into whom the spirit of Jesus was breathed.

Regrettably, by 100 AH, this distinction was obscured, and narrators reported that a light also emanated at the birth of the Prophet Muhammad (peace be upon him). This blending of narratives illustrates how interpretations and teachings can evolve and merge over time, sometimes aligning with theological insights from different cultural and religious contexts.

Some Syrian narrators reported that the Light/Luminescence emerged from the womb of mother of prophet.

حدثنا أحمد قال: نا يونس بن بكير عن ابن إسحق قال: حدثني ثور بن يزيد عن خالد بن معدان، عن أصحاب رسول الله صلى الله عليه وسلم أنهم قالوا: يا رسول الله، أخرجنا عن نفسك، فقال: دعوة أبي إبراهيم، وبشرى عيسى، ورأت أمي حين حملت بي أنه خرج منها نور أضاء له قصور بصرى من أرض الشام، واسترضعت في بني سعد بن بكر، فبينما أنا مع أخ لي في بهم لنا، أتاني رجلان عليهما ثياب بيض، معهما طست من ذهب مملوءة ثلجاً، فأخضعاني، فشقا بطني، ثم استخرجوا قلبي فشقا، فأخرجوا منه علقة سوداء، فألقياها، ثم غسلنا

* Fred M. Donner Muhammad and the Believers: At the Origins of Islam, The Belknap Press of Harvard UP, 2010, pg 51

† Abraha was allergic to Jewish people of Yemen and he wanted to destroy anything which the Jews of Arabia consider as holy.

قبي وبعطي بذاك الثلج، حتى إذا أضيأه، رده كما كان، ثم قال أحدهما لصاحبه: زنه بعشرة من أمته، فوزني بعشرة، فوزتيم، ثم قال: زنه بألف من أمته، فوزني بألف، فوزتيم، فقال: دعه عندك، فلو وزته بألفه فوزتيم

Khaled bin Ma'dan bin Abi Karb Al-Kalai, Abu Abdullah Al-Shami Al-Homs, narrated from the companions of the Messenger of Allah that they asked him, "O Messenger of Allah, tell us about yourself." The Prophet Muhammad (peace be upon him) replied, "I am the answer to my father Abraham's prayer and the glad tidings given by Jesus. When my mother was expecting me, she saw a light emanating from her body which illuminated the palaces of Busra in the land of Sham." This narration highlights the spiritual significance attributed to the birth of the Prophet Muhammad (peace be upon him), reflecting a miraculous and prophetic continuity in the Abraham traditions.

Note that Khaled bin Ma'dan bin Abi Karb Al-Kalai, Abu Abdullah Al-Shami Al-Homs, has not heard any report from the companions of the Prophet and he just pose that way.

Al-Dhahabi himself states that [Khaled bin Ma'dan] engaged in "irsal" (إرسال) (sending) and "tadlis" (تدليس) (obfuscation). Therefore, unless the name of the companion is explicitly mentioned, the narration should not be considered connected because it is from a "Mudallis" (مدلس) (one who practices tadlis). It is important to note that while the companions of the Prophet are deemed trustworthy (عدول), not every narrator necessarily heard directly from them. This highlights the complexity and nuances involved in the verification and classification of hadith, underscoring the need for rigorous scrutiny when evaluating the chains of narration and the reliability of the narrators involved.

According to the Gospel of John, Jesus is portrayed as a light made manifest, a theme elaborated in the first chapter, verses 1 to 14. Likewise, Islamic narratives recount that when the Prophet Muhammad (peace be upon him) was born, a radiant light emerged from his mother's womb, illuminating the palaces of Syria, then under the dominion of the Christian Byzantine emperor. This phenomenon is purported to have outshone even the celestial light associated with Jesus, thereby underscoring Muhammad's profound significance and prophetic role.

Such accounts are frequently viewed as Islamic rejoinders to Christian theological claims, crafted to assert the Prophet Muhammad's preeminence amid the close interaction and often vigorous intellectual and theological rivalry between Christian and Islamic communities. These traditions were likely shaped to mirror or surpass the miraculous narratives of Christianity, thus reinforcing Muhammad's (peace be upon him) prophetic status in a way that harmonized with the religious and cultural milieu of early Islam. This dynamic of inter-religious contention is evident in many historical records from the formative years of Islam*.

In Musnad Ahmed, it is recounted:

Al-Irbad bin Sariyah al-Sulami reported that he heard the Messenger of Allah, peace be upon him, say: "I was designated as the Seal of the Prophets in the Preserved Tablet (Umm al-Kitab) with Allah since the time when Adam was still unformed clay. I will elucidate this interpretation: I am the prayer of Abraham, the glad tidings of Jesus, and the vision that my mother saw, from which light emanated, illuminating the palaces of Sham. Similarly, the Mothers of the Believers have attested to this." Regarding the chain of transmission, Saeed bin Suwayd from Homs, Syria, is involved. According to Al-Dhahabi's Mizan al-I'tidal, Imam al-Bukhari commented on him, stating: "He is not followed in his hadith" - indicating that his

* The narratives about the palaces of Sham being illuminated are found in Musnad Ahmad, which people from all sects enthusiastically recount. Even contemporary scholars like Al-Albani (authenticated due to external factors - "as-Sahihah" nos. 1546 and 1925) and Shu'aib al-Arna'ut - Adil Murshid also deem these narrations as authentic due to external factors in their commentary on Musnad Ahmad.

narrations lack support or corroboration from other narrators.

In the book *Khasais Al-Kubra*, it is recounted: "I saw at the time of the birth of the Messenger of Allah (peace be upon him), the eastern and western horizons, and three flags erected, one in the east, one in the west, and one on the Kaaba. Then the labor pains overtook me, and I gave birth to Muhammad (peace be upon him). When he emerged from my womb, I beheld him in prostration."

This extensive narrative is cited by Abu Nu'aim Al-Asbahani in *Dala'il al-Nubuwwah*. In its chain of narration, there is Abu Bakr ibn Abi Maryam Al-Ghassani Ash-Shami, who is considered weak. Ibn Hibban remarked: "He has a weak memory, and according to me, his narrations cannot be relied upon if he is the sole narrator." Thus, the Syrians recount the light emanating from the birth of the Prophet Muhammad (peace be upon him) from the womb of Aminah, which is depicted on the pulpit and the platform. This portrayal of light has been depicted in contemporary Iranian films. The Shiites have embraced this narrative of the Syrians. According to the book *Al-Khisal* by Abu Ja'far Muhammad ibn Ali ibn Al-Husayn ibn Babawayh Al-Qummi, who died in 381 AH, the narrative goes:

"We were informed by Abu Ahmad Muhammad ibn Ja'far Al-Bandar Al-Faqih in Akhsikath, who said: We were informed by Abu Al-Abbas Muhammad ibn Jamhor Al-Hamadi, who said: We were informed by Abu Ali Saleh ibn Muhammad Al-Baghdadi in Bukhar, who said: We were informed by Saeed ibn Sulaiman, Muhammad ibn Bakar, and Ismail ibn Ibrahim, who said: We were informed by Al-Faraj ibn Fadal, from Luqman ibn Amr, from Abu Imama, who said: I asked: O Messenger of Allah, how did your affair start? He said: The supplication of my father Ibrahim, and the good news of Isa ibn Maryam, and my mother saw something come out of her that illuminated the palaces of Sham."

Al-Faraj ibn Fadal Al-Himsi Al-Shami narrated from Luqman ibn Amr, who narrated from Abu Imama. Al-Faraj is considered weak in the Ahl al-Sunnah, and there is no mention of him in the books of the Shiites. The narrative about the birth of the Prophet (peace be upon him) with a great light emanating from his mother's womb has various versions, all of which are unique to the Syrians.

In books of *Mawlad* Birth accounts of the Prophet, it is written:

يا جابر إن الله تعالى قد خلق قبل الأشياء نور نبيك من نوره، فجعل ذلك النور يدور بالقدره حيث شاء الله تعالى، ولم يكن في ذلك الوقت لوح ولا قلم ولا جنة ولا نار ولا ملك ولا سما ولا أرض ولا شمس ولا قمر ولا جنى ولا إنسي، فلما أراد الله تعالى أن يخلق الخلق قسم ذلك النور أربعة أجزاء فخلق من الجزء الأول القلم، ومن الثاني اللوح، ومن الثالث العرش، ثم قسم الجزء الرابع أربعة أجزاء فخلق من الجزء الأول حمة العرش ومن الثاني الكرسي ومن الثالث باقى الملائكة، ثم قسم الجزء الرابع إلى أربعة أجزاء فخلق من الأول نور أبصار المؤمنين ومن الثاني نور قلوبهم وهي المعرفة بالله ومن الثالث نور أنفسهم وهو التوحيد لا إله إلا الله محمد رسول الله ثم نظر إليه فترشح النور عرقاً فنقطت منه مائة ألف قطرة

O Jabir, indeed Allah the Exalted created before all things the light of your Prophet from His light. He made that light rotate by His power wherever Allah willed. At that time, there was neither the Preserved Tablet nor the Pen, neither Paradise nor Hell, neither angel nor heaven nor earth, nor sun nor moon, nor jinn nor human. When Allah wished to create creation, He divided that light into four parts: from the first part He created the Pen, from the second the Preserved Tablet, from the third the Throne. Then He divided the fourth part into four parts: from the first He created the bearers of the Throne, from the second the Footstool, from the third the rest of the angels. He then divided the fourth part into four parts again: from the first, He created the light of the believers' eyesight, from the second the light of their hearts, which is the knowledge of Allah, and from the third the light of their comfort, which is the affirmation of monotheism—there is no deity but Allah, Muhammad is the messenger of Allah. Then He looked at it and the light sweated, dripping a hundred thousand droplets.

A report of similar kind is attributed to Imam Abdur Razzaq, who lived in Yemen, but at old age, he suffered memory loss and during this time he reported narrations due to which he is even considered as a man with shiite inclinations.



Prophet's grand father Abdul Mutalib bin Hasham (died when Prophet was 8 years old) had ten sons: Abdallah (Father of Prophet), Hamzah, Abu Talib, Zubair, Abu Lahab (Abdul Uzza bin Abdul Mattalib), Abbas, Darar*, Al-Maqom†, Qatham‡, Harith§. Out of ten, five died in Age of Ignorance. Out of surviving five only two, Abbas and Hamzah accepted Islam.

According to Arabian custom, family head, Abdul Mutalib named Prophet, Qatham, in memory of his deceased son but her mother requested that he should be named Muhammad as she heard this in dream¶. When Prophet Muhammad (*Peace be upon him*) was born his grand father Abdul-Muttalib took him and entered in Kaabah and presented to Hubal||.

After death of Abdul Mutalib, his uncle Zubair and Abu Talib both wanted to look after orphan child, Muhammad. But it was decided that Abu Talib would look after him**. His uncle Abu Talib looked after him till he become independent. There is not much information about his childhood. Ibn Ishaq reported that when Prophet was 12 years old then his uncle took him to Syria. In the way they met a Nestorian monk Bahira who used to live at place called Kafr (Disbelief). Bahira recognized that Muhammad will be a future prophet. Nestorian monk also advised Abu Talib that Muhammad should be kept away from Jews as they might recognize future prophet and might kill him. The story is pure fiction and definitely an adaptation from Apocalypse of Bahira††. Such stories are concoctions of weak narrators and aggrandizement of Prophet by newly converted Muslims.

Concocted Stories about the wet-nurse Halimah Saadiah

Ibn Hibban with chain of Ibn Ishaq, who has narrated from a *Majhool* (Anonymous) narrator, called *أبي جهم* brought up a story that there was a wet-nurse of Prophet called Halimah. Also, the chain of narration, is broken between Abdullah ibn Ja'far - who is the son of Abu Talib - and Halimah. It is mentioned in number of books with the same broken chain‡‡. The report goes like this:

Haimah said, "I went out with a group of women from the Banu Sa'd ibn Bakr tribe to seek wet nurses in Mecca, riding on camels to Qamra'a in the year of drought. Nothing was left, and

* According *Jamal min Ansab Al-Ashraf* by Biladuri: Died before first revelation on Prophet.

† According *Jamal min Ansab Al-Ashraf* by Biladuri: Died six years before first revelation.

‡ According *Jamal min Ansab Al-Ashraf* by Biladuri: Died three years before birth of Prophet.

§ According to Al-Asabah by Ibn Hajr: Died before first revelation came to Prophet.

¶ Muhammad was a well known name although uncommon in Makkah but in Yathrib there were many who were named as Muhammad, like Muhammad bin Muslimah, Muhammad bin Nadlah Al-Ansari. For details See Al-Asabah by Ibn Hajr.

|| Shoab-al-Eman by Al-Baihaqi

** *Jamal min Ansab Al-Ashraf* by Biladuri

†† Scholar of hadith disliked Ibn Ishaq because he was notorious is reporting from People of Book. Waqdi had even reported in Futuh-al-Shamm that trees and rocks were inclined towards prophet. In Mustadrak Al-Hakim, Hakim reported that Bahira said that trees and rocks were prostrating to Prophet. Al-Dahabi said "I think it is not true and partly concocted". Story is also reported in Sunan Al-Tirmidi where even Bilal and Abu Bakr were shown to be accompanying Abu Talib in this journey! See Al-Meezan Al-Atedal by al-Dahabi in discussion on Abdurrehamn Al-Ghazwan. Also reported by Ibn Mundah with weak and discarded narrators.

‡‡ These references are: Al-Bayhaqi in "Dala'il al-Nubuwwah" (Signs of Prophethood), volume 1, pages 132-136, Ibn Asakir on page 77-79, Ibn al-Athir in "Asad al-Ghabah" (The Lion of the Forest), volume 7, page 68, Ibn Kathir in "Al-Bidaya wal-Nihaya" (The Beginning and the End), volume 2, pages 254-256.



I had my husband with me, and we had a Sharif [nobleman] accompanying us. By Allah, not even a drop of milk was produced for us, and I had a child with me who, whenever we slept at night, cried so much that there was no milk left in my breasts to satisfy him. When we arrived in Mecca, there was not a single woman among us except that the Messenger of Allah - peace be upon him - offered her to breastfeed, but she refused. We hoped for the blessing of breastfeeding from the mother of the child, who was an orphan. We used to say, 'He's an orphan, what can his mother do for him?' Until none of my companions was left without taking a baby except me. So, I disliked returning without anything when my companions had taken babies. I said to my husband, 'By Allah, I will go back for that orphan and take him.' So, I went to him, took him, and returned to my camel. My husband asked, 'Did you take him?' I said, 'Yes, by Allah, and that's because I couldn't find anyone else.' He said, 'You did the right thing; perhaps Allah will put goodness in him.' She said, 'It was only that I placed him in my lap, and my breast provided him with milk by the will of Allah. He drank until he was satisfied, and so did his brother - meaning her son. Then my husband stood up in the middle of the night and found a camel laden with milk, and he milked it as much as we needed. He drank until he was satisfied, and I drank until I was satisfied. We spent that night full and content, and our babies slept. My husband said, 'By Allah, Halimah, I see nothing in you except blessing. Our babies have slept and been satisfied.' She said, 'Then we left. By Allah, I was walking ahead of the caravan when they said, 'Woe to you, why have you left us? Isn't this your camel that you came out with?' I said, 'Yes, by Allah, it is, and it's in front of us.' Until we reached our dwellings among the present-day Banu Sa'd ibn Bakr tribe. We arrived at the outskirts of the land of Allah when, by Him in whose hand Halimah's soul is, they used to release their camels in the morning, and the herder would bring mine back in the evening with its udders full. She continued, 'Their camels would return famished and without milk, while mine would return with its udders full of milk. The Prophet - peace be upon him - grew up in one day as much as a boy would in a month, and in one month as much as a boy would in a year. He reached the age of one year when he was still a boy named Ja'far. She said, 'We arrived at his mother's house, and I said to her, and his father also said to her, 'Return our son to us, and let's take him back, for we fear for him in Mecca.' She said, 'And we, we think highly of him because of the blessings we have seen from him.' She said, 'We did not leave until she said, 'Take him back.' So, we went back with him. We stayed with him for two months, during which he played while his brother grazed our sheep one day behind the tents. When his brother returned, he was in pain, so he and his father said to me, 'Catch up with our Quraishi brother; two men have come to him, laid him down, slit his belly, and then left. We rushed back, and when we arrived, we found him standing with a pallor on his face. His father embraced him, and I embraced him too. Then we said, 'What happened to you, son?' He said, 'Two men came to me wearing white clothes. They laid me down and slit my belly. By Allah, I don't know what they did.' She said, 'So, we took him and went back with him. His father said, 'O Halimah, I see nothing in this boy except that he has been touched. Go, and return him to his people before something we fear for him becomes apparent.' She said, 'So, we returned him, and his mother said, 'What's causing you to return him, when you were so eager for him?' She said, 'I said, 'No, by Allah, we have fulfilled our responsibility towards him and given what is due, but then we feared for him from certain events.' So, we said, 'He should be with his family.' She said, 'And by Allah, I couldn't rest until I had told her about you and your story, and by Allah, she didn't leave us until we had told her your story.' She said, 'You were afraid for him?' 'No, by Allah, my son has a destiny. Shall I tell you about him? I bore him, and I have never carried a pregnancy before or since. He was light upon me, but there is no greater blessing than him. Then I saw a light like a shooting star coming out of me when I gave birth to him. The necks of the camels were illuminated for him, and then I gave birth to him. He didn't fall as other babies do; he fell with his hand touching

the ground, raising his head to the sky. His father embraced him, and I embraced him too. Then we said, 'What's wrong with you, son?'"*

In another report, with chain contig Ja'far ibn Yahya ibn Amarah ibn Thawban reported to us, from 'Umarah ibn Thawban, who was informed by Abu al-Tufayl, saying: "I saw the Prophet - peace be upon him - dividing meat with a knife called 'al-Ja'rannah'. Abu al-Tufayl said: 'At that time, I was a young boy carrying the bones of the joints when a woman approached until she came close to the Prophet - peace be upon him. So, he spread his garment for her, and she sat on it. I asked: 'Who is she?' They replied: 'This is his foster mother who breastfed him.'"

This is not reliable report as Ja'far ibn Yahya and his teacher 'Umarah ibn Thawban were not authenticated except by Ibn Hibban. According to Imam Dahabi 'Umarah ibn Thawban is Majhool (Anonymous) narrator†.

Ibn Hibban was quite keen to track the family history and in his other work *Sirat-ul-Nabawiyah wa Akhbar Al-Khulafa* he gave this information on the wet-nurse family:

حليمة بنت أبي ذؤيب وأبو ذؤيب اسمه عبد الله بن الحارث بن شعبة بن جابر بن رزام، وزوج حليمة اسمه الحارث بن عبد العزى بن رفاعة من بني سعد بن بكر، وأخو رسول الله صلى الله عليه وسلم الذي أرضعته حليمة مع رسول الله صلى الله عليه وسلم اسم عبد الله بن الحارث بن عبد العزى. *Halimah bint Abi Dhu'ayb, and her father Abi Dhu'ayb's name was Abdullah ibn al-Harith ibn Shujnah ibn Jabir ibn Rizam, from the descendants of Sa'd ibn Bakr ibn Hawazin ibn Mansur ibn Akrama ibn Khasafah ibn Qais ibn Aylan ibn Madr. Her husband, Halimah's, name was Al-Harith ibn Abdul-Uzza ibn Rifa'ah, from the Banu Sa'd ibn Bakr tribe. The foster brother of the Messenger of Allah, peace be upon him, whom Halimah breastfed along with the Prophet, peace be upon him, was named Abdullah ibn Al-Harith ibn Abdul-Uzza.*

Ibn Ishaq mentioned without any chains a third story in his Sirah:

Ibn Ishaq said: "People have claimed, and Allah knows best, that when his mother Sa'diyyah arrived in Mecca, she lost him among the people while she was heading towards her family. She searched for him but couldn't find him, so she went to Abdul-Muttalib and said to him, 'I have brought Muhammad here tonight.' When I was at the highest point in Mecca, I lost him. By Allah, I don't know where he is.' Abdul-Muttalib stood by the Kaaba praying to Allah to return him. They claim that Waraqah ibn Nawfal and another man from Quraysh found him and brought him to Abdul-Muttalib. They said to him, 'This is your son; we found him at the highest point in Mecca.' Abdul-Muttalib took him and placed him on his neck, circumambulating the Kaaba, seeking refuge and praying for him. Then he sent him to his mother Aminah."

This shows that Halimah started experiencing miracles. According to work *Al-'Alam* by al-Zarkali al-Dimashqi (Died: 1396 AH): *Al-Harith ibn Abdul-Aziz ibn Rifa'ah al-Sa'di, from the tribe of Hawazin, was the husband of Halimah al-Sa'diyyah, the foster mother of the Prophet Muhammad, peace be upon him, whose nickname was Abu Dhuyayb. It is also said that he was called Abu Kabshah. When the Quraysh disbelieved in Muhammad, peace be upon him, they would refer to him as the son of Abu Kabshah, attributing him to Al-Harith. He resided with his tribe in the desert.*

All these reports are coming from obscure and Anonymous people. Scholar of Hadith Imam Mohammed bin Abdullah bin Numair said about Ibn Ishaq: *If he narrates from known individuals whom he has heard from, then he is trustworthy and truthful. However, if he narrates from anonymous and obscure individuals, then his narrations are considered fabricated.*



* According to AlBani This is a weak narration.

† Dewan Doaffa by Imam Al-Dahabi

Some claim that the milk of the Prophet's mother (Lady Aminah bint Wahb) had dried up, so they searched for wet nurses for the Prophet, which contradicts the narration that falsely claims that Halimah al-Sa'diyah's breast was dry until the Prophet suckled from it, drinking until he was satisfied, as mentioned in all the sources that narrate the story. Does the blessing of the Prophet reach Halimah al-Sa'diyah and not reach his own mother who bore him? They also claim that the Prophet was sent to the countryside by his grandfather Abdul Muttalib, knowing that the Prophet was born several months after the death of his father (Abdullah), and his grandfather loved him dearly, so how could he bear to be separated from him immediately after his birth?

According to alternative accounts, the Prophet was nursed by the slave-woman Thobia, who belonged to Abu Lahab. While Tabari suggests that only Ibn Ishaq recounts the story of Halimah, other historians assert that the Prophet was nursed by Thobia as well*.

Thobia was wet nurse

Scholars other than Ibn Ishaq based on much reliable and logical narrations.

Halimah was wet nurse

Ibn Ishaq narrations based on obscure and anonymous narrators[†].

Narrated in Al-Kafi:

محمد بن يحيى، عن سعد بن عبدالله، عن إبراهيم بن محمد الثقفي، عن علي بن المعلبي، عن أخيه محمد، عن درست بن أبي منصور، عن علي بن أبي حمزة عن أبي بصير، عن أبي عبدالله عليه السلام قال: لما ولد النبي صلى الله عليه وآله مكث أياما ليس له لبن، فألقاه أبوطالب على ثدي نفسه، فأترل الله فيه لنا فوضع منه أياما حتى وقع أبوطالب على حليمة السعدية فدفعه إليها.

The narrator Ali bin Abi Hamzah is considered Liar.

In Sahih Bukhari, Book of Marriage, narration numbered 5101, the narrator 'Urwa ibn Zubair states:

وَتُوَيِّبَةُ مَوْلَاةٌ لِأَبِي لَهَبٍ: كَانَ أَبُو لَهَبٍ أَعْتَقَهَا، فَأَرْضَعَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا مَاتَ أَبُو لَهَبٍ أُرِيَهُ بَعْضُ أَهْلِهِ بِشَرِّ حَيْبَةٍ، قَالَ لَهُ: مَاذَا لَقِيتَ؟ قَالَ أَبُو لَهَبٍ: لَمْ أَلْقَ بَعْدَكُمْ غَيْرَ أَنِّي سَقِيتُ فِي هَذِهِ بَعْتَاقَتِي تُوَيِّبَةَ

And Thuwaybah was a slave of Abu Lahab, whom Abu Lahab freed, so she breastfed the Prophet Muhammad (peace be upon him). When Abu Lahab died, some of his household asked him about his condition, and he said that since leaving them, he was only being given a sip the size of a finger, which was for freeing Thuwaybah.

Wet nurses are often employed to breastfeed infants, providing natural breast milk that contains essential antibodies and nutrients, thereby contributing to the enhancement of the newborn's immune system. The hiring to a wet-nurse in no way indicate that he was not feed by his mother.

Participation in Construction

* Tarekh Tabari, vol 2, pg 158.

[†] Halimah reports are accepted by Majlisi in Bihar al-Anwar, Tabatabai in Sunnan al-Nabi, Rawandi, Al-Namazi, etc. Only few Shiite in our time has reject the tradition that Prophet had any kinship via milk.

According to authentic reports he took part in construction of Kaabah and at one point prevented bloodshed between rival tribes on the contention over the installation of Holy Black Stone in wall of Kaabah.

It is reported in some narrations that Prophet while he was a teenager, he worked in the construction of Kaabah. During this time, a sunken Roman ship, carrying lumber intended for Abyssinia, washed ashore at the coast of Jeddah. The Arab travelers rescued the passengers. It is said that the roof of the Kaaba was constructed from this lumber. Bukhari and Muslim mention that stones were being brought to the Kaaba when your uncle, Abbas, suggested removing his garment to place the stone upon it. As he removed his garment, a commotion ensued. According to commentators, this event occurred when you were fifteen years old. Also, when he was 35 years old, a dispute arose about the placement of the Black Stone in the Kaaba. The Prophet, through his wisdom, prevented bloodshed and robbery in the Sacred Mosque. Chiefs of important tribes held onto the corners of a cloth, on which the Black Stone was placed, and the Prophet himself installed it in the Kaaba. This incident is mentioned by Al-Bayhaqi in *Shu'ab al-Iman* and is also narrated similarly in *Musnad Ahmad*.

الراهب بحيرى *Concocted Story of Monk Al-Bahira*

In Arabia, the most important church was the Catholic Church of Yemen, and in Syria, the most important church was the Eastern Orthodox Church. Nestorian Christianity was only significant in areas near the Persian Gulf and in a few sporadic locations.

Nestorian Christianity, which follows the teachings of Nestorius, Archbishop of Constantino-ple from 428 to 431 AD, emphasizes the distinct separation between the divine and human natures of Jesus Christ. This doctrine, known as Christological dualism, led to Nestorius' condemnation at the Council of Ephesus in 431 AD for opposing the title *Theotokos* (God-bearer) for Mary, advocating instead for *Christotokos* (Christ-bearer). Post-schism, Nestorianism thrived primarily through the Church of the East, which extended across Persia to central Asia and China, differentiating itself by its extensive missionary activities and its significant contributions to theological scholarship and intercultural religious exchange.

Around 100 AH, propagandist narratives began circulating among the Christian commu-nities in Iraq and Syria, alleging that during his childhood, the Prophet Muhammad encoun-tered a Nestorian monk while traveling to Syria. According to these stories, the Prophet had journeyed to Greater Syria with his trader uncle, Abu Talib. However, these accounts are en-tirely fabricated; the Prophet did not travel to Syria until he was an adult and employed in the business owned by Khadijah, who would later become his first wife*.

Apparently, even some hadith-collectors have narrated the story of Monk Bahira, which is attributed to companion of prophet Abu Musa Al-Ashari. According to Tirmidhi, Bahira said†:



* See book: *Seeing Islam as Others Saw it* by Robert Hoyland. Gottheil, ed./tr. A Christian Bahira Legend, 252-68 and 56- 102/125-66. Bignami-Odier and Levi Della Vida, ed. Version latine de l'apocalypse de Serge-Bahira, 139-48

† Tirmidhi gave chain:

حَدَّثَنَا الْفَضْلُ بْنُ سَهْلٍ أَبُو الْعَبَّاسِ الْأَعْرَجُ الْبَغْدَادِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ غَزْوَانَ قَالَ: أَخْبَرَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِي بَكْرٍ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ، عَنْ أَبِيهِ، قَالَ: خَرَجَ أَبُو طَالِبٍ إِلَى الشَّامِ وَخَرَجَ مَعَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَشْيَاحٍ مِنْ قُرَيْشٍ، فَلَمَّا أَتَوْا عَلَى الرَّاهِبِ هَبَطُوا خَلُّوا رِحَالَهُمْ، فَخَرَجَ إِلَيْهِمُ الرَّاهِبُ وَكَانُوا قَبْلَ ذَلِكَ يَمْشُونَ بِهِ فَلَا يَخْرُجُ إِلَيْهِمْ وَلَا يَلْتَفِتُ. قَالَ: آفَهُمْ يَحْلُونَ رِحَالَهُمْ، فَجَعَلَ يَتَخَلَّلُهُمُ الرَّاهِبُ حَتَّى جَاءَ فَأَخَذَ بِيَدِ

إِنكُمْ حِينَ أَشْرَفْتُمْ مِنَ الْعَقَبَةِ ، لَمْ يَبْقَ شَجَرٌ وَلَا خَبْرٌ إِلَّا خَرَّ سَاجِدًا ، وَلَا يَسْجُدَانِ إِلَّا لِنَبِيِّ

When you reached the crest of the pass, there was not a single tree or stone that did not prostrate itself in submission; and they do not prostrate except for a prophet.

The narration is against Quran, as stones and trees prostrate only to Allah Almighty. Imam Al-Dahabhi has totally rejected this narration.

The Phenomenon of Trees and Rocks Prostrating to the Prophet

Imam Muslim narrated in his Al-Shaiḥ:

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ، حَدَّثَنَا بَحْيِيُّ بْنُ أَبِي بَكْرٍ ، عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ ، حَدَّثَنِي سِمَاكُ بْنُ حَرْبٍ ، عَنْ جَابِرِ بْنِ سَمُرَةَ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنِّي لَأَعْرِفُ حَجْرًا بِمَكَّةَ كَانَ يُسَلِّمُ عَلَيَّ قَبْلَ أَنْ أُبْعَثَ إِنِّي لَأَعْرِفُهُ الْآنَ

Indeed, I recognize a stone in Mecca that used to greet me before I become a Prophet; I know it well even now.

This took is a weak narration as the chain contains Samak bin Harb سِمَاكُ بْنُ حَرْبٍ. Imam Shobah, Ibn Mubbarak and Ibn Kharash declared him a weak narrator.

Imam Darmi reported:

حَدَّثَنَا فَرَوَةُ ، حَدَّثَنَا الْوَلِيدُ بْنُ أَبِي تَوْرٍ الْهَمْدَانِيُّ ، عَنْ إِسْمَاعِيلَ الشُّدِّيِّ ، عَنْ عَبَّادِ بْنِ أَبِي يَزِيدَ ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَكَّةَ فَخَرَجْنَا مَعَهُ فِي بَعْضِ نَوَاحِيهَا ، فَمَرَرْنَا بَيْنَ الْحِبَالِ وَالشَّجَرِ ، فَلَمْ نَمُرَّ بِشَجَرَةٍ وَلَا جَبَلٍ إِلَّا قَالَ : السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

Ali ibn Abi Talib, may Allah be pleased with him, said: We were with the Prophet, peace be upon him, in Mecca and went out with him to some of its areas. As we passed between the mountains and trees, there was not a single tree or mountain that we passed except that it said, 'Peace be upon you, O Messenger of Allah.

This report is not reliable, as it is reported by Abbad bin Abi Yazeed عَبَّادِ بْنِ أَبِي يَزِيدَ who is a Majhool (Anonymous) narrator.

What is important here is that these reports were narrated by Iraqi Shiite narrators and according to Shiite the Prophet knew about his role and position since his birth.

In the book *Futuh al-Sham* by al-Waqidi, it is mentioned:

"And I saw from his signs that he did not pass by a land or tree except that it inclined towards him."

رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : هَذَا سَيِّدُ الْعَالَمِينَ ، هَذَا رَسُولُ رَبِّ الْعَالَمِينَ ، يَبْعَثُهُ اللَّهُ رَحْمَةً لِّلْعَالَمِينَ ، آ ، فَقَالَ لَهُ أَشْبَاخُ مِنْ قُرَيْشٍ : مَا عَلِمَكَ ، فَقَالَ : إِنكُمْ حِينَ أَشْرَفْتُمْ مِنَ الْعَقَبَةِ لَمْ يَبْقَ شَجَرٌ وَلَا خَبْرٌ إِلَّا خَرَّ سَاجِدًا وَلَا يَسْجُدَانِ إِلَّا لِنَبِيِّ

This is a weak narration as chain contains Younis bin Abi Ishaq (d. 159 AH) and Imam Abi Hatim said Do not take an evidence from him, and Imam Ahmed said: he is weak.

Bahira witnessed among the signs of his prophethood that no tree or stone would pass by without moving towards him. However, in Al-Mustadrak by Al-Hakim, it is stated that Bahira said:

"There is no tree or stone except that it prostrated, and they do not prostrate except to a prophet."

In Al-Mustadrak, the chain of narration for this report is as follows: Abu Musa al-Ash'ari said:

حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ بَغْوَبٍ، ثنا العباس بن محمد الدوري، ثنا فؤاد أبو نوح، أثبتاً يونس بن أبي إسحاق، عن أبي بكر بن أبي موسى، عن أبي موسى

Al-Dhahabi, in his commentary on Al-Mustadrak, said about this narration: "I think it is fabricated, and some of it is false."

Creation of Prophet Muhammad even before Prophet Adam?

Abdul Baqi ibn Qani' mentioned in the book *Jamal al-Sahaba*:

ثنا موسى بن زكريا التستري ثنا طرخان بن العلاء ثنا يزيد بن زريع، ثنا خالد بن الحذاء عن عبد الله بن شقيق العقيلي عن أبيه قال: قام أبي فقال: يا رسول الله صلى الله عليه وسلم متى كنت نبياً؟ فقال الناس: مه. فقال: دعوه كنت نبياً وأدم بين الروح والجسد

Abdullah bin Shaqeeq said: My father stood up and asked: O Messenger of Allah, peace be upon him, when did you become a prophet? The people said, Be quiet. But he said, Let him speak. I was a prophet while Adam was between spirit and body.

This report has Mudtarab content (Variation i.e. it has words and phrases differentiation)*.



* The narration regarding the Prophet Muhammad's status as a prophet before the creation of Adam exhibits variability in its transmission, as recorded in various historical and hadith texts. Abdul Baqi bin Qani' mentioned in his book *Jamal al-Sahaba* that there is confusion in the words of the narration. Sometimes it is reported by Abdullah bin Shaqiq stating that his father asked the Prophet while standing, as if he was observing him. At other times, it is attributed to Maysarah al-Fajr in Musnad Ahmad, where it goes:

Narrated by Abdul Rahman bin Mahdi, from Mansoor bin Sa'd, from Budail, from Abdullah bin Shaqiq, from Maysarah al-Fajr, who said: I asked: 'O Messenger of Allah, when were you designated a prophet?' He replied, 'While Adam was between spirit and body.'

Additionally, some sources refer to this question as coming from a Bedouin, as found in *Kitab al-Qadr* by al-Firyabi and *Al-Ibanah al-Kubra* by Ibn Battah:

Narrated by Qutaybah bin Sa'id, from Yazid bin Zuray', from Khalid al-Hadda', from Abdullah bin Shaqiq, who said: A Bedouin said to the Messenger of Allah, peace be upon him, 'When were you a prophet?' The people said, 'Hush,' but the Messenger of Allah, peace be upon him, said, 'Let him speak. I was a prophet while Adam was between spirit and body.'

In some instances, this narration is linked to an obscure Companion known as Ibn al-Jadda', mentioned in *Al-Ahadith al-Mukhtara* by Diya al-Din Abu Abdullah Muhammad bin Abdul Wahid al-Maqdisi (died 643 AH):

Informed us Abu Ja'far Muhammad bin Ahmad bin Nasr, that Fatimah bint Abdullah informed them, narrated by Muhammad bin Abdullah, Ibn Sulaiman bin Ahmad al-Tabarani, from Abbas bin Fadl al-Asfahani, from Amr bin Awn, from Hushaym, from Khalid al-Hadda', from Abdullah bin Shaqiq, from Ibn al-Jadda' who said: A man said, 'O Messenger of Allah, when were you decreed a prophet?' He replied, 'While Adam was between spirit and body.'

Even if we accept these narrations, then we can interpret them as the report related to destiny of our Prophet. Everyone knows that Allah has decreed destiny, and there are no exceptions for the prophets; their fates have also been written. So Prophet Muhammad was deemed as a Prophet of God even before creation has been started.

The Surgery by Angels

Ans bin Malik, may Allah be pleased with him, recounts that the Messenger of Allah, peace be upon him, was approached by Gabriel, peace be upon him, while he was playing with children. Gabriel, peace be upon him, seized the Prophet, peace be upon him, and laid him down, then opened his chest and extracted his heart. From it, he removed a clot and said, "This was a portion of Satan within you." Then he washed the heart with Zamzam water in a gold basin, and reattached it, placing it back in its place. The boys then ran to the Prophet's mother, indicating that Muhammad, peace be upon him, had been killed. Hearing this, people rushed to find the Prophet, peace be upon him, who had changed color out of fear. Ans, may Allah be pleased with him, remarked that he had seen a mark on the Prophet's chest from this incident.

This incident of opening of the chest occurred during childhood and is narrated from a single chain.

حَمَادُ بْنُ سَلَمَةَ، عَنْ ثَابِتِ بْنِ اسْلَمِ بْنِ النَّبَانِيِّ، عَنْ أَنَسِ

The narrators involved are all from Busra, Iraq. Hamad bin Salama was unreliable narrator in his old age years. It seems this narration belongs to that period. Ibn Hajar said: "He was one of the Imams of the Muslims, but when he grew old, his memory deteriorated, so Bukhari abandoned him, while Muslim made an effort and extracted from his narrations through Thabit what he had heard before his memory declined."

According to Abu Dawud's *Sawallat* to Imam Ahmad ibn Hanbal about the Criticism and Evaluation of Narrators: It is reported that Imam Ahmed said about Hamad bin Salama:

قَالَ أَبُو دَاوُدَ عَنْ حَمَادِ بْنِ سَلَمَةَ قَالَ قُلْتُ هَذَا قَامَ لِثَابِتٍ فَجَعَلَتْ أَلْبَابُ عَلَيْهِ الْأَحَادِيثُ فَأَقُولُ أَنَسٌ
فَيَقُولُ لَا إِمَّا حَدَّثَنَا بِهِ ابْنُ أَبِي لَيْلَى لَا إِمَّا حَدَّثَنَا بِهِ أَنَسٌ يَغْنِي لِمَا يَذْكُرُهُ أَيْضًا لَهُ عَنْ غَيْرِ أَنَسٍ مَا هُوَ
لَأَنَسٍ

"He (used to commit mistakes when narrating from Thabit, so he) used to flip over the narrations and sometime he says: 'Ans told us this.' then says: No Ibn Abi leyla says this to us. i.e. he kept swapping between narrators and attributed to Ans what he had not said."

Apparently, this chest opening narration is also reported by Hamad bin Salama and attributed it to Ans. According to more reliable narration, this incident happened only at the time of ascension of Prophet. According to Sahih narrations, every child in this world is born on its true monotheistic nature called Fitrah. Now is it possible that the Prophet, who was just a little child then had a portion of Satan in his Fitrah? This is a Munkar narration (i.e. against more reliable and authentic narrations).



Sometimes this name is given as Ibn Abi al-Jadda', as in Al-Radd ala al-Jahmiyya by Abu Said Uthman bin Said al-Darimi al-Sijistani (died 280 AH):

Narrated Amr bin Awn, informed by Hushaym, from Khalid and he is al-Hadda', from Abdullah bin Shaqiq, from Ibn Abi al-Jadda', who said: A man asked: 'O Messenger of Allah, when were you written as a prophet?' He replied, 'While Adam was between spirit and body.'

Imam Muslim in his book Al-Munfaridat wal-Wahidan distinguishes between Abdullah bin Abi al-Jadda' and Abdullah bin Abi al-Hamsa as two separate individuals, both considered Companions as per Abdullah bin Shaqiq's statement, and Abdullah bin Shaqiq is unique in narrating from them.

His Early Years

While our Prophet was still in his mother's womb, his father Abdullah died*. To honor the memory of her deceased husband, Amina resolved to visit his grave in Yathrib. Accompanied by her orphaned son, her female servant Umm Ayman, and her father-in-law Abdul-Muttalib. After spending a month there, she began her return journey to Makkah. However, on the way, she fell seriously ill and passed away in Abwa, situated between Makkah and Yathrib. Abdul Muttalib bought our Prophet back to Makkah.

Prophet was briefly reunited with his mother, but their time together was short-lived as she passed away a year later. Fifty-five years after her death, when he triumphantly entered Mecca, he made a visit to her grave at Abwa, located between Mecca and Medina. Overcome with emotion, he wept at her grave site. He shared with companions, This is the grave of my mother; Allah has allowed me to visit it. I requested permission to pray for her, but it was not granted†.

Following Aminah's passing, Prophet resided for two years with his grandfather. Aware that his grandson was an orphan, he showered him with considerable affection. Ibn Sa'd notes that Abdul Muttalib bestowed upon the child a level of attention unprecedented compared to that which he had offered his own sons. When Muhammad's grandfather, Abdul Muttalib, passed away, Prophet Muhammad was only eight years old. The responsibility of caring for him was then entrusted to his uncle Abu Talib. Abu Talib took on this responsibility diligently, treating Prophet Muhammad with great respect and honor. He placed Muhammad among his own children, showing preference to him. Throughout the forty years that followed, Abu Talib continued to nurture and protect his nephew, providing him with unwavering support and care. But Abu Talib was not the only loving uncle. Infact he was loved by his uncles Abu Lahab, Hamzah, Zubair, Abbas and aunt Safiyah. Later, after Muhammad received the apostleship, Hamzah become Muslim. Safiah and Abbas also accepted Islam in late ages. Whereas Abu Lahab become fierce opponent and died as a pagan‡. This shows that Abdul Mutalib and his family was not a Muslim. But like rest of Quresh they were following a distorted form of Abrahamic faith in Arabia. They respect Kaabah and manage drinking water supply to its pilgrims. However, they never opposed the idol worship done in Kaabah.

Yaqub ibn Sufyan narrated to me, from Asbagh ibn Faraj, from Ibn Wahb, from Yunus, from Ibn Shihab, who said: When the Messenger of Allah (peace be upon him) reached adolescence, a woman kindled a fire near the Kaaba, causing a spark to fly onto the garments of the Kaaba, igniting them. They demolished it, and when they reconstructed it and reached the place of the corner, Quraysh disputed over who should have the honor of lifting it. They said, "Come, let us abide by the decision of the first person to come out to us." The Messenger of Allah (peace be upon him) came out to them, wearing a Yemeni cloak. They agreed to let him decide, and he commanded for the corner to be placed on a cloth, then he summoned the leaders of each tribe and granted each a corner of the cloth. He then ascended and raised the corner, and they handed it to him. He placed it in its position, and he did not exceed the age of placing it on the ground until Al-Amin (the trustworthy one, referring to the Prophet) called upon him before the revelation descended upon him. They were so eager to obtain the honor of touching it that they resorted to clasping onto it. This narration is well-documented and is part of the biography of Az-Zuhri. It is noted for its peculiarity in mentioning the incident occurring when the Prophet

* According to Sahih hadith Prophet once said that his father was a pagan and now he is in hell.

† Sunan Nisai.

‡ There is a chapter of Quran on his punishment called Surah Lahab

was fifteen years old. The commonly known understanding is that this incident took place when the Prophet was thirty-five years old, as narrated by Muhammad ibn Ishaq ibn Yasar.

Prophet was a shepherd

The Prophet stated, “Allah dispatched no Prophet save that he had tended sheep.” The Companions inquired, “What of yourself, O Messenger of Allah?” To which the Prophet affirmed, “Indeed, I was a shepherd; I attended to the flocks of the people of Mecca in exchange for a few pence.” The sagacity behind prescribing this vocation for the Prophets of Allah is manifold. Serving as a shepherd grants one the chance for solitude, fostering contemplation and introspection.

In biblical book 1 Samuel 17:34-37 Prophet David said, “I’ve been a shepherd, tending sheep for my father. Whenever a lion or bear came and took a lamb from the flock, I’d go after it, knock it down, and rescue the lamb. If it turned on me, I’d grab it by the throat, wring its neck, and kill it. Lion or bear, it made no difference—I killed it. And I’ll do the same to this Philistine pig who is taunting the troops of God-Alive. GOD, who delivered me from the teeth of the lion and the claws of the bear, will deliver me from this Philistine.” Saul said, “Go. And GOD help you!”. Moses was tending the flock of his father-in-law, and he led the flock to the far side of the wilderness. Abraham and Ismael too kept animals.

Atheist have criticized Moses and other prophets that did not engage in any important occupation in Sinai and he was engaged in a profession reserved for girls. This characterization not only undermines the importance and skill required for shepherding but also perpetuates a narrow view of gender roles. Such perspectives are not only antiquated but also fail to appreciate the value of all forms of work, irrespective of the gender associations held by specific cultures. The notion that herding and farming are tasks specifically designated for girls is a misconception. In reality, these are vital responsibilities ordained by God for humanity to cultivate the land and manage livestock. These duties are essential for sustaining communities and are not bound by gender. They require skill and effort from all individuals, irrespective of gender, to contribute to the collective well-being and stewardship of the earth’s resources*.

Control over cattle, gave Prophet Muhamamd a confident, and bold personality like previous shepherd prophets David and Moses etc.

Participation in Refurbishment of Kaaba

Prophet has participated in Refurbishment of Kaaba twice. At one time he was of 15 years old. It is narrated in Bukhari and Muslim that the stones were being transported to the Kaaba, and at that time, uncle, Abbas, suggested to Prophet that he should provide his garments to place the stones upon. When he opened the knot of his belt, he fainted. According to commentators, this incident occurred when he was fifteen years old.

Also at another time, dispute happened on the installation of Rukhn stone in the Kaaba. All tribal elders were interested in doing so. It is narrated in Dalail-ul-Nabowah by Al-Baihaqi:

وَأَخْبَرَنَا أَبُو نُعَيْرٍ بْنُ قَتَادَةَ قَالَ: حَدَّثَنَا أَبُو الْحَسَنِ مُحَمَّدُ بْنُ الْحَسَنِ النَّضَائِيُّ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ الْخَرَّازِيُّ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا أَبُو الْأَحْوَسِ سَلْمٌ بْنُ سَالِمٍ، عَنْ خَالِدِ بْنِ حَرْبٍ، عَنْ خَالِدِ بْنِ عُرَيْقَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، بِمَعْنَاهُ زَادَ: قَالَ: فَمَرَّ عَلِيُّ الدَّهْرُ فَأَتَيْتَهُمْ، فَبَيْتَهُ الْمَمَالِكَةَ قَالَ: فَمَرَّ عَلِيُّ الدَّهْرُ، فَأَتَيْتَهُمْ، فَبَيْتَهُمْ بِرُؤُوسِهِمْ، فَمَرَّ عَلِيُّ الدَّهْرُ، فَبَيْتَهُ قُرَيْشٌ، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَئِذٍ رَجُلٌ شَابٌ، فَلَمَّا أَرَادُوا أَنْ يَرْتَفِعُوا الْحَجَرَ الْأَسْوَدَ الْخَضِصُوا فِيهِ، فَقَالُوا: نَحْنُكُمْ بَيْنَنَا أَوَّلَ رَجُلٍ يَخْرُجُ مِنْ هَذِهِ السَّكَّةِ، فَكُنَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَّلَ مَنْ خَرَجَ عَلَيْهِمْ فَفَضَى بَيْنَهُمْ أَنْ يُحْمَلُوهُ فِي بَرْدٍ، ثُمَّ زَرَعَهُمْ جَمِيعَ الْقَبَائِلِ كُلِّهَا



* In biblical book 1 Samuel 16:1-13, it is mentioned that David was a shepherd. Samuel asked Jesse, Are these all the sons you have? There is still a youngest, Jesse answered. He is tending the sheep.

Abu Nasr ibn Qatadah informed us, saying: Abu al-Hasan Muhammad ibn al-Hasan al-Sarraj narrated to us, saying: Abu Shu'ayb al-Harrani told us, saying: Dawud ibn 'Amr narrated to us, saying: Abu al-Ahwas Salam ibn Sulaim reported to us, from Simak ibn Harb, from Khalid ibn 'Urasah, from Ali ibn Abi Talib, may Allah be pleased with him, with the following addition: He said: 'So time passed over it, and it collapsed. The giants rebuilt it. Time passed over it again, and it collapsed. Jurhum rebuilt it. Time passed over it once more, and Quraysh rebuilt it. On that day, the Messenger of Allah, peace be upon him, was a young man. When they intended to lift the Black Stone, they disputed over it. They said: 'Let the first man who comes from this path judge among us.' The Messenger of Allah, peace be upon him, was the first to come out to them. He decreed that they should place it on a cloth, and then all the tribes lifted it together.

Narrated with same chain:

فَاتَّقَمُوا أَنْ يَضَعَهُ أَوَّلَ مَنْ يَدْخُلُ مِنْ هَذَا الْبَابِ، فَدَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ بَابِ بَنِي شَيْبَةَ، فَأَمَرَ بِثَوْبٍ قَوْضَعِ الْحَجَرِ فِي وَسْطِهِ، وَأَمَرَ كُلَّ قَبِيلٍ أَنْ يَأْخُذُوا بِطَائِفَةٍ مِنَ الثَّوْبِ فَيَرْفَعُوهُ، وَأَخَذَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَوْضَعَهُ

So they agreed that the first person to enter through this door should place it. The Messenger of Allah, peace be upon him, entered through the door of Bani Shaybah. He commanded for a cloth to be brought, and the stone was placed in its center. Then he instructed each tribe to hold onto a portion of the cloth and lift it, but the Messenger of Allah, peace be upon him, himself took hold of it and placed it.

The First Marriage



PROPHET Prophet Muhammad (*Peace be upon him*) joined the caravans which used to take goods to Syria. He was famous for speaking truth and he was called Al-Amin (i.e. Trustworthy) among pagans. Banu Hashem were *Mutawalli** of Kaabah. However they were poor and major political decisions were taken by rich families of Makkah like Banu Makhzum, Banu Ummayah etc.

Marriage proposal to Um Hani

Um Hani, may Allah be pleased with her, the daughter of Abu Talib, was a Qurayshi woman[†]. She was the sister of Ali, may Allah be pleased with him, meaning she was the cousin of the Prophet, peace be upon him. She was married to a polytheist named Hubayrah ibn Abu Wahb. Upon the conquest of Mecca, Um Hani embraced Islam, but her polytheist husband did not convert.

أَخْبَرَنَا هِشَامُ بْنُ مُحَمَّدٍ بْنِ الشَّائِبِ الْكَلْبِيُّ عَنْ أَبِيهِ عَنْ أَبِي سَالِحٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: تَخَطَّبَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِلَى أَبِي طَالِبٍ ابْنَةَ أُمِّ هَانِيٍّ فِي الْجَاهِلِيَّةِ. وَخَطَبَهَا مُتَبَرِّئَةً مِنْ أَبِي هَانِيٍّ وَهَبِ بْنِ عَمْرِو بْنِ عَائِدِ بْنِ عِمْرَانَ بْنِ مَخْزُومٍ. فَتَرَوُجُهَا هَيْبَةُ فَقَالَ النَّبِيُّ: صِنَا عَمِ زَوْجَتِ هَيْبَةَ وَتَرَكَتَنِي؟ قَالَ: يَا ابْنَ أَخِي إِنَّا قَدْ صَافَرْنَا إِلَيْهِمْ وَالْكَرِيمُ يَبْكُ فِي الْكَرِيمِ. ثُمَّ أَسْلَمَتْ فَفَرَّقَ الْإِسْلَامُ بَيْنَهَا وَبَيْنَ هَيْبَةَ

It is narrated in the Tabaqat Ibn Sa'd by Hisham ibn Muhammad ibn al-Saib al-Kalbi from his father from Abu Salih from Ibn Abbas who said: The Prophet, peace be upon him, proposed to Abu Talib for his daughter Um Hani during the pre-Islamic period. Hubayrah ibn Abu Wahb ibn Amr ibn A'idh ibn Imran ibn Makhzum also proposed. Then Abu Talib married Um Hani to Hubayrah. The Prophet said: 'O uncle, you married her to Hubayrah and left me?' Abu Talib said: 'O my nephew, we have marital relations with them, and the noble is equivalent to the noble.' Then she became Muslim, and Islam separated her from Hubayrah.

أَخْبَرَنَا حَجَّاجُ بْنُ نُسَيْرٍ حَدَّثَنَا الْأَسْوَدُ بْنُ شَيْبَانَ عَنْ أَبِي نَوْفَلٍ بْنِ أَبِي عَرْفَرٍ قَالَ: دَخَلَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى أُمِّ هَانِيٍّ فَخَطَبَهَا إِلَى نَفْسِهَا فَأَلَّتْ: كَتِفَ يَدِهَا صَاحِبِهَا وَهَذَا رَجِيعًا؟ لَوْلَدَتْنِي بَيْنَ يَدَيْهَا.

It is mentioned in the Tabaqat Ibn Sa'd with a narration from Hajjaj ibn Nusayr. It is narrated by Aswad ibn Shayban from Abu Nawfal ibn Abi Aqrab who said: The Messenger of

* Managers of Kaabah

† There is much disagreement among historians about her real name. It is said that her name was Fakhitah, or Hind, or Shaiqah, or Atikah, or Fatimah.

Allah entered upon Um Hani and proposed to her for himself. She said: 'How can this be when I have these infants to nurse and raise?' pointing to her two children before her.

Here the chain of narration is interrupted as there is no link between Abu Nawfal ibn Abi Aqrab, who died in 120 Hijri, and the Prophet, peace be upon him - the report is disconnected.

أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ عَامِرٍ قَالَ: خَطَبَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أُمَّ هَانِي فَقَالَتْ: يَا رَسُولَ اللَّهِ لَأَنْتَ أَحَبُّ إِلَيَّ مِنْ نَسَمِي وَنَعْمِي. وَحَقُّ الرُّوْحِ عَظِيمٌ فَأَخْضَى إِنْ أَقْبَلْتُ عَلَى رُؤْيِي أَنْ أُضَيِّعَ بَعْضَ شَأْنِي وَوَلَدِي وَإِنْ أَقْبَلْتُ عَلَى وَلَدِي أَنْ أُضَيِّعَ حَقَّ الرُّوْحِ. فَقَالَ رَسُولُ اللَّهِ. ص: إِنْ خَيْرٌ نَسَاءُ رِكَزِينَ الْإِبِلِ نَسَاءُ قُرَيْشٍ. أَخْنَأَهُ عَلَى وَلَدٍ فِي صِفْرِهِ وَأَرْغَاهُ عَلَى بَيْعَلٍ فِي ذَاتِ يَدِهِ

Abdullah ibn Numayr reported from Ismail ibn Abi Khalid from Amir who said: The Messenger of Allah proposed to Um Hani, and she said: 'O Messenger of Allah, you are dearer to me than my hearing and sight. But the rights of a husband are significant, and I fear if I devote myself to my husband, I may neglect some of my responsibilities towards my children, and if I devote myself to my children, I may neglect the rights of my husband.' The Prophet, peace be upon him, said: 'The best of women who have ridden camels are the women of Quraysh. They are the most tender with a child in his youth and the most caring towards a husband with his wealth.'

The report is disconnected as there is no link between Amir al-Sha'bi and the Prophet, peace be upon him.

أَخْبَرَنَا عبيد الله بن موسى. حدثنا إسرائيل عن الشَّدِيِّ عَنِ أَبِي صَالِحٍ عَنْ أُمِّ هَانِي بِنْتِ أَبِي طَالِبٍ قَالَتْ: خَطَبَنِي رَسُولُ اللَّهِ فَاعْتَذَرْتُ إِلَيْهِ فَعَذَّرَنِي. ثُمَّ أَنْزَلَ اللَّهُ: إِنَّا أَعْطَيْنَا لَكَ أَزْوَاجَكَ اللَّاتِيَّاتِ أَتَيْتِ أَجُورَهُنَّ حَتَّىٰ بَلَغَ اللَّاتِيَّاتِ هَاجِرُونَ مَعَكَ الْأَحْرَابَ: ٥٠. قَالَتْ: فَلَمْ أَكُنْ أَحِلُّ لَهُ. لَمْ أَهَاجِرْ مَعَهُ. كُنْتُ مَعَ الطَّلَقَاءِ.

In the Tabaqat Ibn Sa'd it is reported by Ubaidullah ibn Musa from Israel from Suddi from Abu Salih from Um Hani bint Abi Talib who said: The Messenger of Allah proposed to me, but I excused myself to him, and he accepted my excuse. Then Allah revealed: 'Indeed, We have made lawful to you your wives to whom you have paid their dowries' until 'those who emigrated with you' (Surah Al-Ahzab: 50). She said: 'So, I was not lawful for him because I did not emigrate with him. I was among those who were set free.'

The chain of narration includes al-Suddi, who is considered very weak, but this is the most likely the situation, if that proposal sent at all.

أَخْبَرَنَا الْقَاضِي بْنُ كَثِيرٍ. حَدَّثَنَا عَبْدُ الصَّلَامِ بْنُ عَرَبٍ الْمُضَلِّيُّ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: أَخْبَرَنَا أَبُو صَالِحٍ. أَوْ قَالَ تَمِيمٌ أَبُو صَالِحٍ مَوْلَى أُمِّ هَانِي قَالَ: خَطَبَ رَسُولُ اللَّهِ أُمَّ هَانِي بِنْتُ أَبِي طَالِبٍ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي مُؤَمَّمَةٌ وَبَيْعٌ صَغِيرٌ. قَالَ: فَلَمَّا أَذْرَهُ بَيُوهَا عَرَضَتْ نَفْسَهَا عَلَيْهِ فَقَالَ: وَأَمَّا الْآنَ فَلَا. لِأَنَّ اللَّهَ أَنْزَلَ عَلَيْهِ: يَا أَيُّهَا النَّبِيُّ إِنَّا أَعْطَيْنَا لَكَ أَزْوَاجَكَ اللَّاتِيَّاتِ أَتَيْتِ أَجُورَهُنَّ الْأَتِيَّاتِ هَاجِرُونَ مَعَكَ الْأَحْرَابَ: ٥٠. إِلَى قَوْلِهِ: اللَّاتِيَّاتِ هَاجِرُونَ مَعَكَ الْأَحْرَابَ: ٥٠. وَلَمْ تَكُنْ مِنَ الْمُهَاجِرَاتِ. وَقَالَ عُبَيْدُ اللَّهِ: فَوَلَدَتْ لِهَيْبَةَ بْنِ أَبِي وَهَبٍ حَمْدَةَ وَعُمَرَ وَيُوسُفَ وَهَانِيَا بِنْتِي هَيْبَةَ.

It is mentioned in the 'Tabaqat Ibn Sa'd' that Al-Fadl ibn Dukayn reported to us. He was told by Abdus Salam ibn Harb Al-Mulai. He was told by Ismail ibn Abdur Rahman who said: Abu Salih informed us, or I heard Abu Salih the freed slave of Um Hani saying: 'The Messenger of Allah proposed to Um Hani bint Abi Talib, and she said, 'O Messenger of Allah, indeed I am a widow and my children are small.' When her children grew up, she offered herself to him, but he said, [Now it is not (possible). For Allah has revealed to him, "O Prophet, indeed We have made lawful to you your wives to whom you have given their due compensation," to the saying, "those who emigrated with you" (Surah Al-Ahzab: 50). And she was not among those who emigrated.' And it is said by others that she bore Hubayrah ibn Abu Wahb, Ja'dah, and Amr, Yusuf, and Hani, the sons of Hubayrah.

In the chain of narration, Abu Salih Bazam, the freed slave of Um Hani, is considered unreliable by some scholars, such as Ibn Mahdi and others.

These accounts pertaining to a matter of familial concern lack credibility, largely because they are transmitted by narrators from around the year 200 AH. There are no earlier corroborating sources to verify the authenticity of these narratives.

Second Trip to Greater Syria

Previously, it was noted that Ibn Ishaq recounted the Prophet's journey to Syria as a youth, undertaken in the company of his uncle, Abu Talib, during which he encountered a monk Bahira. A further account, ascribed to Waqidi and Ibn Saad, details a subsequent voyage to Greater Syria, where he encountered another monk Nestor.

أَخْبَرَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ وَائِدِ الْأَسْلَمِيِّ، أَخْبَرَنَا مُوسَى بْنُ شَيْبَةَ عَنْ عَمِيرَةَ بِنْتِ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِ بْنِ عَمْرٍو عَنْ سَعْدِ بْنِ سَعْدِ بْنِ الرَّبِيعِ عَنْ نَيْبِ مَيْمَنَةَ بِنْتِ مَيْمَنَةَ بِنْتِ نَعْلَى بْنِ مَيْمَنَةَ قَالَتْ: قَالَ لَنَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - خَمْسًا وَعِشْرِينَ سَنَةً لَمْ يَأْتِ أَبُوهُ طَالِبٌ، أَنَا رَجُلٌ لَا نَالُ لِي وَوَعِدَ اشْتَدَّ الزَّمَانُ عَلَيْنَا. وَهَذِهِ عِيرٌ قَوْمِكَ وَقَدْ حَضَرَ خُرُوجَنَا إِلَى الشَّامِ وَخَدِيجَةُ بِنْتُ خُوَيْلِيدٍ تَبِعَتْ رَجُلًا مِنْ قَوْمِكَ فِي عِيَانِنَا، فَلَمَّا جِئْنَا فَعَرَضَتْ نَفْسَهَا عَلَيْنَا لِأَمْرِعَتِ الْيَلَدِ، وَبَلَغَتْ خَدِيجَةَ مَا كَانَ مِنْ مَخَاوِرَةِ عَمَلِ لِي، فَأَنْبَسَتْ إِلَيْهِ فِي ذَلِكَ وَقَالَتْ لِي: أَنَا أَعْطَيْكَ ضِعْفًا مِمَّا أُعْطِيَ رَجُلًا مِنْ قَوْمِكَ. قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ حَدَّثَنِي أَبُو الْمَلِيحِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ قَالَ: قَالَ أَبُو طَالِبٍ: يَا ابْنَ أَبِي قَدْ بَلَغَنِي أَنَّ خَدِيجَةَ انْتَأَجَرَتْ فَلَمَّا يَبْتَزِرُنِي وَلَسْنَا نَرْضَى لَكَ بِمِثْلِي مَا أَنْعَمْتَ، قَهْلَ لَكَ أَنْ تَكَلِّمَهَا؟ قَالَ: مَا أَنْعَمْتُ! الْخُرُجَ إِلَيْهَا فَقَالَ: هَلْ لَكَ يَا خَدِيجَةَ أَنْ تَسْتَأْجِرِي مَحْمَدًا؟ فَقَدْ بَلَغَنَا أَنَّكَ انْتَأَجَرْتِ فَلَمَّا يَبْتَزِرُنِي، وَلَسْنَا نَرْضَى لِخَدِيجَةَ دُونَ أَرْبَعِ بَكَارٍ، قَالَ: فَكَلَّمْتُ خَدِيجَةَ، لَوْ سَأَلْتُ ذَلِكَ لَيَبِيدَ بِنْتِ بَيْبِيسٍ فَعَلْنَا، فَكَيْفَ وَقَدْ سَأَلْتُ لَخَيْبِ قَرِيبًا؟ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ عُمَرَ، أَخْبَرَنَا مُوسَى بْنُ شَيْبَةَ عَنْ عَمِيرَةَ بِنْتِ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِ بْنِ عَمْرٍو عَنْ سَعْدِ بْنِ سَعْدِ بْنِ الرَّبِيعِ عَنْ نَيْبِ مَيْمَنَةَ قَالَتْ: قَالَ أَبُو طَالِبٍ: هَذَا رِجُلٌ قَدْ سَأَفَهُ اللَّهُ إِلَيْكَ الْخُرُجَ مَعَ غُلَامِيهَا مَيْمَرَةَ وَجَعَلَ عُزْمُوئُهُ يُوْضُونَ بِهِ أَهْلَ الْعِيرِ حَتَّى قَدِمَا بَعْرَى مِنَ الشَّامِ، فَتَقَالَا فِي ظِلِّ مَخْرَجِهِ، فَقَالَ لِنُسْطُورِ الرَّاهِبِ: مَا نَزَلَ مَحْتِ هَذِهِ الصَّخْرَةِ فَطَلَّ إِلَّا نَبِيٌّ، ثُمَّ قَالَ لِمَيْمَرَةَ: أَيُّ عَيْنَيْهِ خَيْرَةٌ؟ قَالَ: نَعَمْ لَا تَخْشَاهُ، قَالَ: هُوَ نَبِيٌّ وَهُوَ إِخْرَجُ الْأَنْبِيَاءِ، ثُمَّ بَاعَ سِلْمَتَهُ فَوَقَعَ بَيْنَهُ وَبَيْنَ رَجُلٍ تَلَاخَ فَقَالَ لَهُ: اخْلُفْ بِاللَّيْلِ وَالْمَرْى. [فقال رسول الله - ص: مَا خَلَفْتُ بِهَا قَطُّ وَإِنِّي لَأَمْرٌ فَأَعْرِضْ عَنِّي]. فَقَالَ الرَّجُلُ: الْقَوْلُ قَوْلُكَ، ثُمَّ قَالَ لِمَيْمَرَةَ: هَذَا وَاللَّهِ نَبِيٌّ خَيْرُهُمْ أَحْبَابُنَا مَثْوَا فِي كَهْبِهِمْ، وَكَانَ مَيْمَرَةَ إِذَا كَانَتْ الْهَاجِرَةَ وَاشْتَدَّ الْحُرُورُ يَرَى مَلَكَيْنِ يُطِلَانِ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنَ الشَّمْسِ، فَوَعَى ذَلِكَ كَهْمَ مَيْمَرَةَ، وَكَانَ اللَّهُ قَدْ ألقى عَلَيْهِ السُّخْرَةَ مِنَ مَيْمَرَةَ، فَكَانَ كَأَنَّهُ عَيْدٌ لَهُ، وَبَاعُوا بِحَارِثَتِهِمْ وَرَبِحُوا ضِعْفًا مَا كَانُوا يَرْبِحُونَ، فَلَمَّا وَجَعُوا فَكَلَّمُوا بَرَمَةَ الْكَلْبَرَانَ قَالَ مَيْمَرَةَ: يَا مُحَمَّدُ انْطَلِقْ إِلَى خَدِيجَةَ فَأَخْبِرْهَا بِمَا ضَعَفَ اللَّهُ لَنَا عَلَى وَجْهِكَ، فَأَبَتْ أَنْ تَعْرِفَ لَكَ ذَلِكَ، فَتَقَدَّمَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حَتَّى دَخَلَ مَكَّةَ فِي سَاعَةِ الظُّهْرِ وَخَدِيجَةُ فِي عَيْتِهِ لَهَا فَرَأَتْ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهُوَ عَلَى بَعِيرِهِ وَمَلَكَانِ يُطِلَانِ عَلَيْهِ، فَارْتَدَّتْ بِنْسَانَعَا فَمَعْبُورٌ بِذَلِكَ، وَدَخَلَ عَلَيْهَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَخَبَّرَهَا بِمَا رُبِحُوا فِي وَجْهِهِمْ، فَصُرَّتْ بِذَلِكَ، فَلَمَّا دَخَلَ مَيْمَرَةَ عَلَيْهَا أَخْبَرَتْهَا بِمَا رَأَتْ، فَقَالَ مَيْمَرَةَ: قَدْ رَأَيْتُ هَذَا مِنْهُنَّ خُرُوجَنَا مِنَ الشَّامِ، وَأَخْبَرْتَنَا بِمَا قَالَ الرَّاهِبِ لِنُسْطُورِ وَبِمَا قَالَ الْأَخْرَجِيُّ الْيَدِّي خَالَفَهُ فِي النَّبِيِّ، وَقَدِمَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِبَحَارِثِهَا فَرَبِحَتْ ضِعْفًا مَا كَانَتْ تَرْبِحُ، وَأَمْسَعَتْ لَهُ ضِعْفًا مَا سَمِعَتْ لَهُ.

Muhammad bin Umar bin Waqidi al-Aslami reported to us. Musa bin Shaybah reported to us from Amira bint Ubaidullah bin Ka'b bin Malik from Umm Sa'd bint Sa'd bin al-Rab'i from Nafeesah bint Munyah, sister of Ya'la bin Munyah, who said: When the Messenger of Allah, peace be upon him, reached the age of twenty-five, Abu Talib said to him: "I am a man of no wealth, and the times have become harsh for us. Here is the caravan of your people, which is about to set out to the Sham (Greater Syria), and Khadijah bint Khuwaylid is sending men of your people with her caravans. If you went to her and offered yourself, she would hasten to you." And Khadijah became aware of the discussion her uncle had with him. She sent for him regarding this and said to him: "I will give you double of what I give to any man from your people."

Abdullah bin Ja'far al-Raqi reported to us. Abu al-Maleeh narrated to me from Abdullah bin Muhammad bin Aqil who said: Abu Talib said, "My nephew, it has come to my knowledge that Khadijah hired a certain man for two camels, and we are not satisfied for you to accept the same as what she gave him. Would you speak to her?" He said: "As you like!" So he went out to her and said: "Would you hire Muhammad? For we have heard that you have hired a certain man for two camels, and we are not content for Muhammad to be given anything less than four camels." Khadijah said: "Had you asked that for someone distant and disliked, we would have complied. So how much more when you have asked for someone beloved and close?"

Muhammad bin Umar reported to us. Musa bin Shaybah reported to us from Amira bint Ubaidullah bin Ka'b bin Malik from Umm Sa'd bint Sa'd bin al-Rab'i from Nafeesah bint Munyah who said: Abu Talib said: "This is a provision that Allah has driven to you." So he went out with her servant Maysarah and his uncles advised the people of the caravan about him

until they arrived in Bosra of Sham. They stayed in the shade of a tree. The monk Nestor said: "No one has ever sat under this tree except a prophet." Then he said to Maysarah: "Are there redness in his eyes?" He said: "Yes, they never leave him." He said: "He is the prophet, and he is the last of the prophets." Then he sold his merchandise and a dispute arose between him and another man. The man said to him: "Swear by al-Lat and al-Uzza."

[The Messenger of Allah, peace be upon him, said: "I have never sworn by them, and indeed, I pass by and turn away from them."] So the man said: "The word is yours." Then he said to Maysarah: "This is, by Allah, a prophet; our priests find him mentioned in their books." And when the heat became intense during the midday, Maysarah would see two angels shading the Messenger of Allah, peace be upon him, from the sun. So Maysarah took note of all this, and Allah had cast affection for him from Maysarah. So it was as if he was his servant. And they sold their merchandise and gained double the profit they usually made. When they returned and they were at Marr az-Zahran, Maysarah said: "O Muhammad, go to Khadijah and tell her what Allah has done for her through you. For she will recognize that for you." So the Messenger of Allah, peace be upon him, proceeded until he entered Mecca at midday and Khadijah was in her upper chamber and saw the Messenger of Allah, peace be upon him, on his camel and two angels shading him. So she showed him to her women, and they were amazed by that. And the Messenger of Allah, peace be upon him, entered upon her and informed her of what they had earned. She was pleased with that. When Maysarah entered upon her, she informed him of what she had seen. Maysarah said: "I have seen this since we left Sham." And he informed her of what the monk Nestor had said and what the other man who had argued with him in the sale had said. And the Messenger of Allah, peace be upon him, came with her trade, and she gained double the profit she used to make. And she gave him double what she had promised him.

This report is narrated by many obscure and anonymous ladies (Amira bint Ubaidullah, Umm Sa'd bint Sa'd bin al-Rab'i, Nafeesah bint Munyah). Abdullah bin Muhammad bin Aqeel is also considered as a very weak narrator by scholars of hadith.

Marriage with Khadijah, family and his role as a father

At age of 25 years, Prophet Muhammad (*Peace be upon him*) married Khadijah bint Khuwailid خديجة, a noble lady of Makkah who was a business woman. At that time she had no children from her previous marriage. After marrying prophet she bore four daughters and two sons but sons did not survive and died early. The eldest daughter was Zaynab, then Ruqayyah then Fatimah and then youngest was Umm Kulsum* . .

All of the Prophet's son have died at a young age. It is mentioned in Musnad al-Firyaabi: After the death of Qasim, the Messenger of Allah - peace be upon him - came to Khadijah, may Allah be pleased with her, while she was crying. She said: 'O Messenger of Allah, this sorrow would have been easier for me if my son Qasim had lived to complete his breastfeeding.' The Prophet replied: 'In Paradise, there is a wet nurse who will complete his breastfeeding for him.' Khadijah, may Allah be pleased with her, said, 'If I had known that, it would have been easier for me.' Then the Messenger of Allah - peace be upon him - said, 'If you wish, I can let you hear his voice from Paradise.' She replied, 'I believe in Allah and His Messenger.'

Prophet has helped Khadijah in having a stable business and she also respected him.

Prophet's eldest daughter was Zaynab who was married to Abi Al-Aas (a mushrik) and this marriage bond was happened before he become prophet.

According to some Sunni scholars, the daughter of the Prophet Muhammad, peace be upon him, Umm Kulthum, was born 19 years before prophethood (i.e., when the Prophet was 21

* Al-Jamhartul Ansab by Ibn Hazm



years old), and Fatimah was born five years before the Prophetic mission. The expert on genealogies, Imam Ibn Hazm, states in his book *Jamharat Ansab al-Arab: Zaynab was the eldest, followed by Ruqayyah, then Fatimah, and then Umm Kulthum. All of them were the children of the Messenger of Allah, peace be upon him.*

According to the Shiite book *History of the Ahlul Bayt* by Al-Sayyid Muhammad Rida al-Husseini, it is mentioned*:

The progeny of the Prophet, peace be upon him and his family, from Khadijah includes: Al-Qasim, Abdullah (also known as Al-Tahir), Zainab, Ruqayyah, Umm Kulthum, and Fatimah, peace be upon her. From Maria the Copt (whom the Governor of Alexandria, Al-Muqawqis, sent to the Prophet) the child Ibrahim was born. Abu Abdullah, peace be upon him, said: From Khadijah, the children of the Messenger of Allah, peace be upon him and his family, were Al-Qasim, Abdullah (also known as Al-Tahir), Zaynab, Ruqayyah, Umm Kulthum, and Fatimah.

In *Ansab al-Ashraf* by Al-Baladhuri, it is mentioned that the first to be born was Al-Qasim, son of the Messenger of Allah, peace be upon him. He was also the namesake of the Prophet. He walked and died at the age of two. Then Zaynab, the daughter of the Messenger of Allah, was born. She was the eldest of the daughters of the Messenger of Allah, peace be upon him. Followed by the births of Ruqayyah, Umm Kulthum, and Fatimah.

Thus, before becoming an apostle at age of 40, Prophet Muhammad has four grown up daughters. Ruqayyah, the daughter of the Prophet Muhammad, peace be upon him, was born when the Prophet was thirty-three years old[†]. Ibn Abdul Barr mentioned that the sons of Abu Lahab had married the daughters of the Messenger of Allah, peace be upon him, before the prophethood. Utbah had married Ruqayyah and Utaybah had married Umm Kulthum. If this is established, then the marriage contracts with them were concluded while they were still young, but this did not imply consummation[‡].

Concocted story of Birth of Ali in Kaaba

When prophet was 22 years old, his cousin , Ali ibn Abi Talib was born. It was then already 34 years after the Year of Elephant[§] in 18 BH (604 CE) at Makkah in ancient Arabia[¶]. He was the cousin and son-in-law of the prophet Muhammad. Ali means “the exalted one”. He was the fourth son after Talib, Aqeel and Jafar.

An unknown narrator, *Yazeed bin Qanab* informed about the birth account of Ali ^{||}:



* History of the Ahlul Bayt (AS) – Narrations by the Leading Hadith Scholars and Historians – pp. 90 – 92

† This is recorded in Al-Mustadrak by Al-Hakim, who cites Muhammad bin Ishaq. I heard Abdullah bin Muhammad bin Sulaiman bin Jafar bin Sulaiman Al-Hashimi say: Ruqayyah, the daughter of the Messenger of Allah, peace be upon him, was born in the thirty-third year after the birth of the Prophet, peace be upon him, and Umm Kulthum was younger than her by age.

‡ Ibn Hajar in Al-Isabah comments on the aforementioned statement by Ibn Abdul Barr: "If this is proven, the marriage contract would be valid until they were eligible for consummation, but the separation occurred before that.

§ Year of Elephant was the misadventure of Abraha, King of Himyar to destroy the Kaabah in year 570 CE (53 BH) According to Islamic tradition, it was in this year that Prophet Muhammad (*Peace be upon him*) was born.

¶ According to Imam Baqir: Ali died at age of 58 years on 40 AH (See Moajam Al-Sahab by Abu Qasim Al-Baghwi and Seer Al-Allam Al-Nubla by Al-Dahabi)

|| Kitab Al-Amali by Sheikh Al-Sadooq, Narrator of the report *Yazeed bin Qanab* is unknown both among Sunni and Shiite scholars (Not mentioned in any encyclopaedia of Rijal (narrators) including Kitab

Saeed bin Jubair narrated that I heard Yazid bin Qan'ab saying that I was sitting among Abbas bin Abdul Muttalib and some people from Bani Abd-al-Uzza that suddenly Fatimah bint Asad (mother of Ali) came she was going through ninth month of pregnancy and she was feeling pangs. She raised her hands for prayer and said: "O Lord I believe in you and in your messengers and the books you sent. I testify the words of forefather Abraham and also I confirm in what Abraham, the one who built The Beit al-Atiq (Ka'aba). So make my labor easy, in the name of Abraham and in the name of the child I have in me." We saw a crack appear in the wall of the Ka'aba. Fatima went through the opening and disappeared into the House. We also searched for the crack in the wall, but saw no crevice there. We knew it was the will of Allah. Four days later, Fatima came out of the Ka'aba carrying Ali. Fatima bint Assad said: "Allah preferred me to all women before me. Assiah (wife of the Pharaoh) performed the acts of worship in seclusion where Allah did not like to be worshipped except in case of necessity. Mary, daughter of Imran shook the trunk of the palm-tree and ripe dates fell upon her. I entered the House of Allah and ate fruits of Paradise, when I was about to leave the place, I heard the divine Voce (Bat Qol) 'O Fatima! Name your son Ali, because he is Exalted and Allah Al-Ali Al-Alla (الله العلي الأعلى) said: I gave him a name derived from my Own name. I cultured him the way I willed. I made known to him the intricacies of My Own Omniscience. He is the one to crush the idols in My House. He is the one to call people to prayer from the roof of My House. He worships Me. Blessed are those who love him and woe to those who are his enemies."

This is concocted by Ibn Saba and his clan. All these reports are narrated by obscure or anonymous narrators. Even Shiites have no clue on the credibility of the narrators.

Later, Ali accepted Islam at age of eight and according to some reports at age of sixteen*. His brother Jafar also accepted Islam at the same time. Abu Talib still pagan was a benevolent father and he had not forced his children to renounce Islam. After Prophet Muhammad (Peace be upon him) migrated to Medinah, Ali also migrated and after a year he got married with Fatimah the daughter of Prophet. Ali was pious, humble and had good warrior skills which gave him distinct position among companions of Prophet. Being close relative of Prophet Muhammad (Peace be upon him) he received many privileges like other Ahl-Bayt, which God had given to them.

Note: Al-Bayhaqi stated in Sunan Al-Saghir: It is well-known that Ali was killed at the age of 63. Therefore, his acceptance of Islam occurred seven years after the Prophethood of Muhammad. According to one *Munkar* report in Sahih Muslim:

Ammar ibn Abi Ammar reported from Ibn Abbas who said: The Messenger of Allah, peace be upon him, stayed in Mecca for fifteen years experiencing visions and hearing voices. For



Al-Mufid min Moajam al-Rijal by Al-Jawahiri). Narrator has totally forgot that Hatim is also the part of Kaaba and during four days any one can enter Kaaba. Further the door of Kaaba was of wood and cannot be locked from inside.

* According to Hasan Al-Basri. See Moajam Al-Sahabh by Abu Qasim Al-Baghwi (d. 317 AH)



the first seven years, he saw lights but did not see any (angel), and for the next eight years, he received revelations.

Now, juxtaposing, one can infer that Ammar ibn Abi Ammar is saying that Prophet Muhammad had seen only lights in first seven years, but as soon as Ali accepted Islam, Prophet started seeing angels. Ammar ibn Abi Ammar thus belong to the Ibn-Saba sect of Shiites.

Sunni View on Ali:

Ali had no divinely ordained spiritual role.

Shiite View on Ali:

Ali had a spiritual role, as an Imam of his era^{*}. Prophet had received Mairaj (ascension) 72 times and each time he has been informed that he must announce that Ali is Imam (or Prophetic vizier)[†]. Apparently, Prophet delayed any announcement as he was not sure about his people's reaction, and announced in Gadeer Al-khum near Medinah in a very vague manner: من كنت مولاه فعلي مولاه *Whoever is my friend, Ali is his friend!*



* Numerous Shiite sects emerged in early Islam, spanning from 35 AH to 150 AH, each distinguished by its own theological perspectives. It is crucial to examine these groups individually rather than treating them as a monolithic entity, as understanding their unique doctrines provides deeper insights into their distinct identities and historical contexts (see appendix)

† Al-Kafi



Part I

Prophet in Makkah
13 Years

The Beginning



3

IN Quran Ad-Duha it is mentioned:

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ (٦) وَوَجَدَكَ ضَالًّا فَهَدَىٰ (٧) وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ (٨)

Did He not find you an orphan and give [you] refuge? (6) And He found you lost and guided [you], (7) And He found you in need and made [you] self-sufficient. (8)

This mentions the Prophet had clue before the first revelation that he will be a prophet, and he was poor and then Allah made him rich. According to Tafsir Tabari: Qattadah said:

كَانَتْ هَذِهِ مَنَازِلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَبْلَ أَنْ يُبْعَثَهُ اللَّهُ سُبْحَانَهُ وَتَعَالَىٰ

These were the states of the Messenger of Allah, peace be upon him, before Allah the Exalted and Glorified sent him as a prophet.

Prophet started receiving the dreams which were coming true. Prophet Muhammad (*Peace be upon him*) got perplexed and he was overwhelmed by this rare phenomenon. His thoughts started to focus towards this unusual thing and he become more aloof from worldly affairs and started Al-Tahanith* at a cave in Mount Hirah in nights. He did that for some nights and on one night an angelic being appeared and asked him to read a text:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الْأَكْرَمُ * الَّذِي عَلَّمَ بِالْقَلَمِ * عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Read! In the Name of your Lord, Who has created (all that exists), Has created man from a clot. Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen, Has taught man that which he knew not

Bukhari reported that[†]:



* An act of remembrance of Allah - The Creator of Universe

† Sahih Bukhari, Volume 1, Book 1, Number 3



(the mother of the faithful believers Aisha said:) The commencement of the Divine Inspiration to Allah's Apostle was in the form of good dreams which came true like bright day light, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadijah to take his food like-wise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet replied, "I do not know how to read. The Prophet added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists) has created man from a clot. Read! And your Lord is the Most Generous.'" (96.1, 96.2, 96.3) Then Allah's Apostle returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your Kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones." Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the Pre Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Apostle described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Apostle asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while. Narrated Jabir bin 'Abdallah Al-Ansari while talking about the period of pause in revelation reporting the speech of the Prophet "While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allah revealed the following Holy Verses (of Qur'an):

'O you (i.e. Muhammad)! wrapped up in garments!' Arise and warn (the people against Allah's Punishment),... up to 'and desert the idols.' (74.1-5) After this the revelation started coming strongly, frequently and regularly."

Allah informed in Quran, Chapter 42:

And We sent to you the Spirit from our commands (the revelation), you did not know what the Book was, nor what faith was.

This verse reveals that before becoming a prophet, the Messenger of Allah, peace be upon him, had absolutely no knowledge of the book of Allah. The only Christian he knew at Makkah was Waraqaah who died soon after the first revelation. The speculative judgments of Orientalists has led them to error*.

Contrary to report of Imam Zuhri, in the biography by Ibn Ishaq, it is stated:

قال ابن إسحاق: وَحَدَّثَنِي وَهَبُ بْنُ كَيْسَانَ، مَوْلَى آلِ الرَّبِيعِ، قَالَ: سَمِعْتُ عَبْدِ اللَّهِ بْنَ الرَّبِيعِ وَهُوَ يَقُولُ لِعَبِيدِ بْنِ عُمرَيْرِ بْنِ قَتَادَةَ اللَّيْثِيِّ: حَدَّثَنَا يَا عُبيدُ، كَيْفَ كَانَ بَدْءُ مَا أَبْتَدَيْتَ بِهِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ النَّبُوَّةِ، حِينَ جَاءَهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ؟ قَالَ: فَقَالَ: عُبيدُ وَأَنَا خَاصِرٌ يُحَدِّثُ عَبْدَ اللَّهِ ابْنَ الرَّبِيعِ وَمَنْ عِنْدَهُ مِنَ النَّاسِ: كَانَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُجَاوِرُ فِي حِرَاءٍ مِنْ كُلِّ سَنَةٍ شَهْرًا، وَكَانَ ذَلِكَ مِمَّا تَحَفَّتُ بِهِ قُرَيْشٌ فِي الْمَجَالِيَةِ. وَالتَّحَنُّنُ التَّبَرُّ. قَالَ ابْنُ إِسْحَاقَ: وَقَالَ أَبُو عَلِيٍّ: وَتَوَرَّقَ وَمَنْ أَرَى لَيْثًا مَكَانَهُ وَرَاقِبَ لَيْثِي فِي حِرَاءٍ وَتَأَرَّلَ

Ibn Ishaq said: Wahb ibn Kaysan, the freed slave of the family of Zubayr, told me that he heard Abdullah ibn Zubayr saying to Ubayd ibn Umayy ibn Qatadah al-Laythi: "Tell us, O Ubayd, how did the prophecy begin with the Messenger of Allah, peace be upon him, when Gabriel, peace be upon him, came to him?" Ubayd said: "I was present and Abdullah ibn Zubayr narrated in the presence of people that the Messenger of Allah, peace be upon him, would spend a month every year in seclusion in Hira, following the pre-Islamic practice of *Tahannuth*, as practiced by Quraysh."[†]

In another report Ibn Ishaq mentioned:

قال ابن إسحاق: وَحَدَّثَنِي وَهَبُ بْنُ كَيْسَانَ، قَالَ: قَالَ عُبيدُ: فَكَانَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُجَاوِرُ ذَلِكَ الشَّهْرَ مِنْ كُلِّ سَنَةٍ، يُطْعِمُ مَنْ جَاءَهُ مِنَ الْمَسْكِينِ، فَإِذَا قَضَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَوَارَهُ مِنْ شَهْرِهِ ذَلِكَ، كَانَ أَوَّلَ مَا يَبْدَأُ بِهِ، إِذَا انْصَرَفَ مِنْ جَوَارِهِ، الْكُفَّةَ، فَيَلُحُّ أَنْ يَدْخُلَ بَيْتَهُ، فَيَطْلُقُ بِهَا سَبْعًا أَوْ ثَمَانًا مِنَ اللَّهِ مِنْ ذَلِكَ، ثُمَّ يَرْجِعُ إِلَى بَيْتِهِ، حَتَّى إِذَا كَانَ الشَّهْرَ الَّذِي أَرَادَ اللَّهُ تَعَالَى بِهِ فِيهِ مَا أَرَادَ مِنْ كَرَامَتِهِ، مِنْ الشَّهْرِ الَّذِي بَعَثَ اللَّهُ تَعَالَى فِيهَا، وَذَلِكَ الشَّهْرُ (يَهْرَبِينَ) [٢٦] وَمِثْلَانِ، تَخْرُجُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى حِرَاءٍ، كَمَا كَانَ يَخْرُجُ لِحِوَارِهِ وَمَعَهُ أَهْلُهُ، حَتَّى إِذَا كَانَتْ اللَّيْلَةُ الَّتِي أُخْرِمَتْ فِيهَا بِرِضَالِيهِ، وَرَجِمَ الْعِبَادَ بِهَا، جَاءَهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ بِأَمْرِ اللَّهِ تَعَالَى. قَالَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَخَافَنِي جِبْرِيلُ، وَأَنَا نَائِمٌ، يَنْطِقُ [٢٦] مِنْ دِيبَاجٍ فِيهِ كِتَابٌ [٤]. فَقَالَ: أَرَأَيْتَ قَالَ: فُلْتُ: مَا أَرَأَيْتَ [٥]؟ قَالَ: فَفَتَنَنِي بِهِ حَتَّى عَلَنْتُ أَنَّهُ الشُّوْثُ، ثُمَّ أُرْسِلَنِي فَقَالَ: أَرَأَيْتَ قَالَ: فُلْتُ: مَا أَرَأَيْتَ قَالَ: فَفَتَنَنِي بِهِ حَتَّى عَلَنْتُ أَنَّهُ الشُّوْثُ، ثُمَّ أُرْسِلَنِي، فَقَالَ: أَرَأَيْتَ قَالَ: فُلْتُ: مَاذَا أَرَأَيْتَ مَا أَقُولُ ذَلِكَ إِلَّا أَفِيئَةً مِنْهُ أَنْ يَتَوَدَّى لِي يَيْتِلُ مَا صَنَعَ لِي، فَقَالَ: أَرَأَيْتَ بِأَمْرِ رَبِّكَ الَّذِي خَلَقَ خَلْقَ الْإِنْسَانِ مِنْ عَلَقٍ. أَرَأَيْتَ رَبِّكَ الْأَخْرَجَ الَّذِي عَلَّمَ بِالْقَلَمِ، عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ. [٦-١٠]. قَالَ: فَفَرَّجْنَا ثُمَّ التَّمَّيْنَا فَانْصَرَفَ عَنِّي وَغَيْبْتُ مِنْ [٢٧] نَوْمِي، فَكَلَّمْتَنِي كَلِمَاتٍ فِي قَلْبِي كِتَابًا. قَالَ: فَخَرَجْتُ حَتَّى إِذَا كُنْتُ فِي وَسْطِ مِنَ الْجَبَلِ سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ يَقُولُ: يَا مُحَمَّدُ، أَنْتَ رَسُولُ اللَّهِ وَأَنَا جِبْرِيلُ، قَالَ: فَزَعَمْتُ وَأَجِبْتُ رَأْيِي إِلَى السَّمَاءِ أَنْظُرْ، فَإِذَا جِبْرِيلُ فِي سُورَةِ رَجُلٍ صَافٍ قَدَمَيْهِ فِي أَفْقِ السَّمَاءِ يَقُولُ: يَا مُحَمَّدُ، أَنْتَ رَسُولُ اللَّهِ وَأَنَا جِبْرِيلُ. قَالَ: فَوَقَفْتُ أَنْظُرَ إِلَيْهِ فَمَا أَتَقَدَّمَ وَمَا أَتَأَخَّرَ، وَجَعَلْتُ أُصْرَفُ وَجْهِي عَنِّي فِي أَقْبَابِ السَّمَاءِ، قَالَ: فَلَا أَنْظُرُ فِي نَاجِيَةٍ مِنْهَا إِلَّا رَأَيْتُهُ كَذَلِكَ، فَمَا رَأَيْتُ وَإِنَّمَا مَا أَتَقَدَّمَ أَمَامِي وَمَا أُرْجِعُ وَرَأَيْتِي حَتَّى بَعَثْتُ خَدِيجَةَ وَسَلَّمَهَا فِي عَلِيٍّ، فَبَلَّغُوا أَغْلَى مَكَتَهُ وَرَجَعُوا إِلَيْهَا وَأَنَا وَاقِفٌ فِي مَكَانِي ذَلِكَ، ثُمَّ انْصَرَفَ عَنِّي

* Around 29 to 42 companions are named for writing down divine revelations. They recoded revelations as soon as they were revealed to Prophet Muhammad (*Peace be upon him*) and he ordered the writing. From the time when Prophet Muhammad (*Peace be upon him*) proclaimed prophethood, hundreds of Arabian people were watching him. Faithfuls were recording his each and every move. The way he used to talk and walk and the way he used to command. What is important is that his own prophetic sayings called *Hadith* have different literary style than *Qur'an*. Prophet Muhammad (*Peace be upon him*) was an illiterate (cannot read and write). In the beginning, he was fearful sometimes that he might forget what is revealed so he tried to repeat during revelation. On that he was informed that this is sent on his heart and he does not need to worry about forgetting. Orientalists have claimed that Prophet Muhammad (*Peace be upon him*) was fabricating the stories from Judeo-Christian literature specially Apocrypha. However they failed to remember that these books were neither available in libraries nor there were book-stores in those days. So how could he come across so many stories with such details. Jews and Christian of his time were also speculating that Prophet Muhammad (*Peace be upon him*) must have some hidden supporters from their ranks but then who were they? He was watched not only by opponents but by his own people as well.

† Note: This narration does not mention *I'tikaf*. The word *مُجَاوِرٌ* means to stay at a place, from which the term *Mujawir* is derived.

Ibn Ishaq said that Ubayd mentioned: The Messenger of Allah, peace be upon him, would seclude himself for that month every year, feeding any needy who came to him. When he completed his seclusion, the first thing he would do, before entering his house, was to visit the Kaaba and perform Tawaf around it seven times or as Allah willed, and then return to his home. Until the month came in which Allah intended to bestow His grace upon him, in the year he was chosen by Allah, which was the month of Ramadan, the Messenger of Allah went to Hira as he used to do for his seclusion along with his family, until the night Allah honored him with His message and showed mercy to His servants, Gabriel came with Allah's command. . .

This narration's chain of transmission is disconnected, as there is no link from Ubayd ibn Umayr onwards. In book *Jami' al-Tahsil fi Ahkam al-Marasil* by Salah al-Din Abu Saeed Khalil ibn Kaykaldi ibn Abdullah al-Dimashqi al-Alai (died 761H), it is mentioned: Ubayd ibn Umayr is considered by Imam Bukhari to have seen the Prophet, and by Imam Muslim as being born during his life-time, meaning he did not see him, and is counted among the Tabi'un (those who saw companion of the Prophet), thus his hadiths are Mursal (disconnected).

Thus, it should be clear to the reader that Ubayd ibn Umayr did not hear from the Messenger of Allah. In "*Jami' al-Tahsil fi Ahkam al-Maraseel*" by Salah al-Din Abu Sa'id Khalil ibn Kikhaldi ibn Abdullah al-Dimashqi al-'Ala'i (died 761 AH), it is mentioned:

"Ubayd bin Umair: Al-Bukhari mentioned that he saw the Prophet (peace be upon him), and Muslim mentioned him among those born during the Prophet's time, meaning he did not actually see the Prophet. He is counted among the Tabi'in (the generation following the Companions), so his hadith is considered mursal (a hadith with a missing link between the Tabi'in and the Prophet)."

Ibn Ishaq's narration does not conform to reality because it mentions the Messenger of Allah, peace be upon him, taking even his family to Hira Cave. However, the Cave of Hira is quite diminutive, scarcely accommodating one person at a time, and is situated in the wilderness outside Mecca. Given its limited space, it is implausible that he could have resided there with his family for a month. We need to keep in mind that two of Prophet's daughters at the time the revelation were married ladies. From this narration, some have concluded that the verses of the Quran, were recited to the Prophet Muhammad, peace be upon him, just as a symbolic event, and that view is in total contraction with verse of Quran given before.

In Ibn Ishaq's account, Ubayd informed further that (Prophet) He said: **"I recited it (surah), then it ended and he left me, and I woke up from my sleep as if a book had been written in my heart."**

This account differs significantly from Imam Zuhri's version. According to Imam Zuhri, the Prophet was awake during the event, whereas Ibn Ishaq describes it as occurring in a dream. In Ibn Ishaq's narrative, the Prophet saw an angel, recited some verses, and then abruptly awoke. This is not reliable as dream of a Prophet is only becomes a revelation once he become well aware of his position and role.

In Ibn Ishaq's account, Ubayd informed further that while prophet descended from Mount Hira this night, angel Gabriel appeared and informed Prophet that he is a messenger of Allah. This is in contradiction of more authentic Imam Zuhri's account where prophet had not received any revelation for the next two years, and this period is known as period when no revelation sent down.

Thus, Ibn Ishaq's narration is considered unreliable. Although he claimed to be a student of Imam Zuhri, his judicious selection of a report with a broken chain suggests that he was making corrective adjustments on his own.

Ibn Ishaq's Narration

1. Prophet used to go to Hira along with whole Family (One wife, Khadijah and at least two unmarried adult daughters Um Kulsoom and Fatimah).
2. When he used to come down he give alms to awaiting poor.
3. Prophet's birth was miraculous and he had been informed by at least two obscure Christian monks before that he will become a prophet one day. Even stones in Makkah were saying greetings to him, and tree were prostrating to him (i.e. he was witnessing strange events around him).
4. The initial revelation was akin to an ethereal, dream-like experience.

Imam Zuhri's Narration

1. Prophet used to go to Hira alone. (Location fact: Hira cave is not enough for more than two persons)
2. No record of poor gathering below mount Hira.
3. Prophet had no idea that he will be a future prophet when he entered the Hira cave and he was disinterested in worldly affairs due to his dreams.
4. Only one relative christian, Warqa bin Nufal concluded from Hira account that Muhammad will be a prophet of Allah.
5. The first revelation came in a clear vivid manner and angel appeared in a human form and prophet was all awake.

These two accounts are very different and they creates two different religiosities. Some of the Mystic and Shiite sects liked the Ibn Ishaq version of First revelation, whereas, Imam Bukhari and Imam Muslim took Imam Zuhri's version as a reliable one.

When Warqa came to know about the Hira incident, he immediately recognized as coming of the revelation from God and he said *Nomos* came to you. This word *Nomos* was said by Warqa bin Nufal when he spoke with the Messenger of Allah (peace and blessings of Allah be upon him) and narrate to him that his first experience of revelation is similar to what experienced by Moses and other prophets*.

Gap in Revelations and Depression

The next two years were over bearing for Prophet. He received only five verses from Quran and he started seeing Angel in their real appearances over horizon and he was called as **O' Prophet** by them. This time-period is called **Fitra-tul-Wahi** (Gap in Revelation). It is perfectly normal to experience doubt and depression during such times, as he has undergone a profoundly impactful personal event. He will need time to come to terms with it. The Quran does indeed recount the moment when Allah began to speak to Moses near the burning bush. At the start of their conversation, Allah commanded Moses to throw down his staff. Upon doing so, the staff transformed into a serpent. Witnessing this, Moses fled in fear, but Allah called him back, reassuring him not to be afraid and instructed him to grasp the snake, which then reverted to its original form as a staff.

وَأَلْقِ عَصَاكَ فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَا مُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيْ
الْمُرْسَلُونَ



* Holy Spirit is translated into Greek as *Nomos*. The word was Arabized and used by Christians of Arabia as *Nomos* (ناموس). According to the Arabic dictionary *Mukhtar al-Sahaah* (مختار الصحاح), the Arab speaking Christians use this term for the Holy Spirit. This term was used for angel Jibril, in the narration on the beginning of the revelations of our prophet Muhammad (blessings be on him). The word *Nomos* appears 89 times in Paul's letters in the New Testament.



And throw down your staff. But when he saw it writhing as if it were a snake, he turned in flight and did not return. [Allah said], O Moses, do not fear. Indeed, I do not cause the messengers to fear in My presence

It is mentioned in gospel of Mathew, Chapter 4 that similar experience Jesus had as he went up the Haikaal wall and he was about to throw himself down to commit suicide but changed his mind.

Then the devil took him to the holy city and had him stand on the highest point of the temple. ...Satan said, throw yourself down. For it is written: He will command his angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone.

Off course, Satan cannot deceive Prophet Jesus and force him to climb the wall unless this all happen if Jesus himself is going through a depression.

In the first revelation hadith, Imam Zuhri added a sentence:

وَقَرَّ الْوَحْيَ فَتَرَهُ حَتَّىٰ حَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فِيمَا نَلَفْنَا ، مَحْزُنًا عَدَا مِنْهُ مَرَارًا كَيْ يَتَرَدَّى مِنْ رُؤُوسِ سَوَاقِقِ الْجِبَالِ ، نَكَلَّمَا أَوْفَىٰ بِذُرُوءِ جَبَلٍ لِكَيْ يَلْقَىٰ مِنْهُ نَفْسَهُ تَبَدَّىٰ لَهُ جَبْرِيْلُ ، فَقَالَ : يَا مُحَمَّدُ ، إِنَّهُ رَسُولُ اللَّهِ حَقًّا

And the revelation ceased for a while, until the Prophet, peace be upon him, became so distressed that it reached us (i.e someone said to Imam Zuhri): he repeatedly thought of throwing himself from the tops of high mountains. Whenever he reached the peak of a mountain intending to throw himself off, Gabriel would appear to him and say: 'O Muhammad, you are indeed the Messenger of Allah in truth

Though, the sentences added by Imam Zuhri are via anonymous narrators but still we can explain it with the prophetic experiences of Moses and Jesus, who had fear or depression when appointed.

Persecution and Signs



PROPHET started informing his close friends about the Hira event and his dreams. The first one who have accepted Islam were Abu Bakr bin Abi Qahafah, Uthman bin Affan, Saad bin Abi Waqas, Abdur Rehman bin Auof, Talha bin Ubaidullah, Zaid bin Al-Arqam, Khabbab bin Al-Arat, Amir bin Fahirah.

During this time, the Prophet and his companions gather in House of Arqam and over there Prophet teach them about Islam and new revelations. Ibn Ishaq said in his Sirah:

قَالَ ابْنُ إِسْحَاقَ، وَكَانَ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا عَلَوْا، دَعَبُوا فِي الشَّعَابِ، فَاسْتَحْفُوا بِصَلَاتِهِمْ مِنْ قَوْمِهِمْ، فَبَيْنَا سَعْدُ بْنُ أَبِي وَقَّاصٍ فِي نَفَرٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي شِعْبٍ مِنْ شِعَابِ مَكَّةَ، إِذْ طَهَّرَ عَلَيْهِمْ نَفَرٌ مِنَ الْمُشْرِكِينَ وَهُمْ يُصَلُّونَ، فَتَاكَرَوْهُمْ، وَعَابُوا عَلَيْهِمْ مَا يُضْنَمُونَ حَتَّى قَاتَلُوهُمْ، فَضَرَبَ سَعْدُ بْنُ أَبِي وَقَّاصٍ يَوْمَئِذٍ رَجُلًا مِنَ الْمُشْرِكِينَ بِلُحْيِي بَعِيرٍ، فَتَمَّجَهُ، فَكَانَ أَوَّلَ دَمٍ هَرِيقٍ فِي الْإِسْلَامِ.

When the companions of the Prophet sought to pray, they sought seclusion in the glens to ensure privacy from their community. During one such prayer gathering in a Meccan glen, Sa'd ibn Abi Waqqas and several companions were unexpectedly approached by a group of polytheists who disrupted their prayers in a disrespectful manner. Accusations were exchanged, tensions escalated, and the altercation culminated in physical violence. It was during this confrontation that Sa'd used the jawbone of a camel to strike one of the polytheists, causing injury.

Ibn Ishaq has not mentioned any narrators for this report and it is not reliable, as in the beginning the prayers were done in the night time, when most of the people are at home.

Warn your nearest kinsfolk

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

Warn your nearest kinsfolk

Narrated Imam Bukhari: Yusuf bin Musa narrated to us, saying that Abu Usama narrated to us, saying that A'mash narrated to us, saying that 'Amr bin Murrah narrated to us, saying that Sa'id bin Jubair narrated to us, saying that Ibn 'Abbas (may Allah be pleased with them) said:

"When the verse (of Surah Ash-Shu'ara) was revealed: 'And warn your close kindred.' (26:214) The Messenger of Allah (peace be upon him) went out from Makkah and climbed Mount Safa. He called out, 'O people! Be cautious!' The people of Makkah gathered and said, 'Who is it?' They all gathered around the Messenger of Allah (peace be upon him). He said, 'Would you believe me if I were to inform you that enemy horsemen are advancing from beneath this mountain?' They said, 'Indeed, because we have never known you to tell a lie.' The Messenger of Allah (peace be upon him) said, 'Then listen, I am warning you about a severe punishment.' Abu Lahab then said, 'May you perish! Is it for this reason that you have gathered us?' At that moment, Allah, the Exalted, revealed the verse: 'Perish the hands of Abu Lahab.' (111:1) A'mash read it like this, 'And perish he!'" This hadith has also been narrated by him through another chain of transmitters.

Abu Lahab was a fierce opponent of Prophet while Hamazah was intense supporter. Prophet before receiving revelations from Allah had married two of his daughters Ruqqayah and Umm Kalsum with pagan sons of Abu Lahab, Utbah and Utaibah. But both of them divorced his daughters on instruction of their father. Prophet married Ruqqayah with Uthman. Zaynab was married to Abu Alas bin Al-Rabee (d. 12 A.H.) (son of her aunt Hallah bint Khuwailid), a noble man although pagan but was a man of word.

Allah instructed Prophet to start preaching his family*. Prophet Muhammad (*Peace be upon him*) called his family members and presented his message to them. Ali cousin of prophet accepted the message on this day. Jafar another cousin also accepted the Islam. However their father Abu Talib remained on his religion and did not persecuted them for change of religion. It is mentioned in Sahih Bukhari that the Prophet Muhammad (peace be upon him) used this invitation to warn his daughter Fatimah about the punishment of Allah, saying: O Fatimah, daughter of Muhammad, and O Safiyyah, daughter of 'Abdul-Muttalib, O descendants of 'Abdul-Muttalib, I cannot protect you from Allah's punishment at all; ask me whatever you wish from my wealth.

Curse you, Uncle!

Abu Lahab (Abdul Uzza bin Abdul Mattalib) was the Prophet's uncle. He had a good relation with Prophet. But as soon as Prophet proclaimed the call of monotheism, Abu Lahab become the stalwart opponent. Narrated in Sahih Ibn Khuzaimah:

طَارِقُ الْخَارِجِيِّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ فِي سُوقِ دِي النَّجَاجِ وَعَلَيْهِ حِلَّةٌ خَمْزَاءُ، وَهُوَ يَقُولُ: يَا أَيُّهَا النَّاسُ، قُولُوا: لَا إِلَهَ إِلَّا اللَّهُ فَتَلْحَقُوا، وَرَجُلٌ يَتَّبِعُهُ زَيْمَةُ بِالْحِجَابَةِ قَدْ أَذَى كَتَمَيْتِهِ وَغَرَفَوَيْتِهِ، وَهُوَ يَقُولُ: يَا أَيُّهَا النَّاسُ لَا تَلْعَبُوا فَإِنَّ كَذَّابٍ، فَنُفِكَ: مَنْ هَذَا؟ قَالُوا: عَلَامٌ بَنِي عَبْدِ الْمُطَّلِبِ، فَنُفِكَ: مَنْ هَذَا الَّذِي يَتَّبِعُهُ زَيْمَةُ بِالْحِجَابَةِ؟ قَالُوا: هَذَا عَبْدُ الْعَزِيزِ أَبُو لَهَبٍ

Tariq Al-Muharibiy said: "I saw the Messenger of Allah, peace be upon him, passing through the market of Da'l-Majaz wearing a red cloak, and he was saying: 'O people, say: There is no god but Allah, you will succeed.' And a man was following him, pelting him with stones, and he was saying: 'O people, do not obey him, for he is a liar.' So I asked: 'Who is this?' They said: 'One son of Abd Al-Muttalib.' I asked: 'Who is the one following him, pelting him with stones?' They said: 'This is Abd Al-Uzza, Abu Lahab.'"

Prophet was called the Bani Abdul-Muttalib (son of Bani Abdul-Muttalib) as he was orphan and was raised by his grand father. According one report, Abu Lahab's wife, Um Jameel bint Harb (sister of Abu Sufyan) once said about Prophet†:

"His devil slowed down."

أَبْعَأَ عَلَيْهِ شَيْطَانَهُ

"O Muhammad, I see your devil left you"

يَا مُحَمَّدُ مَا أَرَى شَيْطَانَكَ إِلَّا قَدْ تَرَكَكَ

During these difficult times, he faced taunts even from some of his own relatives. When Abu Lahab conspired too much, Allah revealed the news of severe punishment for them in Hell‡.

Warning for all

فَاذْعُغْ بِمَا تُؤْمَرُ، وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

So proclaim what you are commanded, and turn away from the polytheists.

* surah Al-Shuraa 214

† Sahih Al-Bukhari, Musnad Ahmed

‡ Surh Al-Masad



Leaders of pagans at Makkah wanted to maintain the status-quo of Kaabah and message of Islam was demanding the change in that. It was a disturbance that needs to be controlled at all cost; so they did whatever they can do to stop Prophet from preaching. Even they offered him to declare him the king of Makkah in case he does not say a word against pagans polytheism, which Prophet completely rejected. Prophet Muhammad (*Peace be upon him*) close friend Abu Bakr accepted Islam however there were others who did not follow. Many poor and slaves had also accepted the call of monotheism.

What were the demands of Prophet?

- Worship Allah alone without intermediaries, and remove idols from Kaabah
- Reject Taghut
- Do not worship trees and stones and be good to each other
- Do not perform naked circumambulations (Tawaf) around Kaabah
- Dress up modestly while praying
- Stop persecution of Muslims
- Give alms to poor and widows

Tagut means any entity acting against Allah's book and his commands. They can be humans and devils, and can be claimants of any religion*.

In those days there was no demand of five daily prayers, Zakat or Hajj. The five-pillars of Islam were established in Medina when the Prophet migrated to Medinah. Pagans were furious as their slaves were also accepting Islam and they had the fear that these slaves might inform prophet about all their plans. So they beat up the slaves. The first slave family martyred in those days were owned by Abu Hakam (father of wisdom), later named as Abu Jahal (father of ignorance)†

Narrated by Tariq al-Muharibi: I witnessed the Prophet Muhammad (peace be upon him) passing through the market of Thul-Majaz, adorned in a red cloak, while he proclaimed, "O people, say: There is no god but Allah, you will succeed." A man trailed him, hurling stones until Ka'b ibn Alqamah and 'Urwa ibn Mas'ud bled. He shouted, "O people, do not heed him, for he is a liar." Curious, I inquired, "Who is this?" They responded, "He is the son of Abdul-Muttalib's slave woman." I then asked, "And who is the one trailing him and throwing stones?" They answered, "That is 'Abdul-'Uzza, Abu Lahab."

* Muslim scholar who are giving *fatwa* against Quran are also Taghut.

† The ignorant pagan orientalist Muir has confused Summayah the slave of Abu Jahal with the slave of another person Yasir bin Amir. Ibn Saad mentioned in Tabqat: Yasir bin Amir and his brothers Harith and Malik traveled from Yemen to Mecca in search of their brother. Harith and Malik returned to Yemen, while Yasir stayed in Mecca. Abu Hudhayfah ibn al-Mughirah ibn Abd Allah ibn Umar ibn Makhzum swore an oath to Yasir, and Abu Hudhayfah married a slave woman named Sumayyah bint Khayyat to him. Sumayyah bore him a son named Ammar, whom Abu Hudhayfah freed. Yasir and Ammar remained with Abu Hudhayfah until his death. Eventually, they embraced Islam, along with Sumayyah and Ammar's brother, Abdullah ibn Yasir. Yasir had another son, older than Ammar, named Hurayth, whom Banu Dil killed during the Days of Ignorance. After Yasir's death, Sumayyah married al-Azraq. Al-Azraq was a Roman slave boy belonging to Harith ibn Kaladah al-Thaqafi, who accompanied the Prophet Muhammad during the siege of Ta'if, along with the slaves of Ta'if, including Abu Bakrah.

The ignorant Muir did not realize that several persons bearing same name can live in a same time.

Ibn Ishaq mentioned a weak report in his Sirah*:

قال ابن إصحاق: وحَدَّثَنِي يَعْقُوبُ بْنُ عُثَيْبَةَ بْنِ الْمُعْبِرَةِ بْنِ الْأَخْنَسِ أَنَّهُ حَدَّثَ: أَنَّ فُرَيْشًا جِئَ قَالُوا لِأَبِي طَالِبٍ هَذِهِ الصَّفَاةُ، بَعَثَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ لَهُ: يَا ابْنَ أُجَيٍّ، إِنَّ قَوْمَكَ قَدْ جَاءُونِي، فَقَالُوا لِي كَذَا وَكَذَا، اللَّذِي كَانُوا قَالُوا لَهُ، فَأَتَيْتُ عَلِيًّا وَعَلَى نَفْسِكَ، وَلَا تُحْتَمِلْنِي مِنَ الْأَمْرِ مَا لَا أُطِيقُ، قَالَ: فَظَنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَدْ بَدَأَ لِعَمَلِهِ فِيهِ بَدَأَهُ أَنَّهُ خَادِلُهُ وَمُسْلِمُهُ، وَأَنَّهُ قَدْ ضَعُفَ عَنْ لُصْرِيهِ وَالْقِيَامِ مَعَهُ. قَالَ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا عَمُّ، وَاللَّهِ لَوْ وَعَسَعُوا الشَّمْسُ فِي بَيْتِي، وَالْقَمَرُ فِي بَيْتَارِي عَلَى أَنْ أَتْرَكَ هَذَا الْأَمْرَ حَتَّى يُظَاهِرَهُ اللَّهُ، أَوْ أَهْلِكَ فِيهِ، مَا تَرَكْتُهُ. قَالَ: ثُمَّ اسْتَعْتَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَبَسِيَ حَمُّ قَامٍ، فَلَمَّا وَجَّى نَادَاهُ أَبُو طَالِبٍ، فَقَالَ: أَقْبِلْ يَا بَنِ أُجَيٍّ، قَالَ: فَتَقَبَّلَ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: اذْهَبْ يَا بَنِ أُجَيٍّ، فَقُلْ مَا أَحْبَبْتَ، فَوَاللَّهِ لَا أُسَلِّمُكَ لِيَنِّي، أَبَدًا.

Ibn Ishaq said: Jacob ibn 'Utbah ibn Al-Mughirah ibn Al-Akhnas narrated to me that it was narrated: When the Quraysh addressed Abu Talib with this proposal, he sent for the Messenger of Allah (peace be upon him) and said to him: "O son of my brother, indeed your people have approached me and said such and such to me. Respond to what they have said to you. Protect me and yourself, and do not burden me with a matter beyond my capacity." The Messenger of Allah (peace be upon him) thought that his uncle was showing signs of wavering and wavering in his support, and that he had become weak in his assistance and standing with him. The Messenger of Allah (peace be upon him) said: "O uncle, by Allah, even if they were to place the sun in my right hand and the moon in my left on condition that I abandon this matter, I would never abandon it until Allah makes it prevail or I perish in the process." Then the Messenger of Allah (peace be upon him) became emotional, and he wept. Then he got up. When he turned away, Abu Talib called him, saying: "Come here, O son of my brother." The Messenger of Allah (peace be upon him) came to him. Abu Talib said: "Go, O son of my brother, and say what you like, for by Allah, I will never hand you over to them for anything."

This account is unreliable, as pagans were openly persecuting Muslims and they were in no mode of sparing the Prophet. They were constantly harassing him. Narrated Imam Bukhari that pagans even put entails on prophet once.

Khabbab ibn al-Arat, said: "We complained to the Messenger of Allah (peace be upon him) while he was leaning against a cloak he had in the shade of the Kaaba. We said to him: 'Will you not seek victory for us? Will you not supplicate to Allah for us?' He said: 'Among those before you, a man would be dug into the ground and a saw would be brought and placed on his head, splitting him in two, but that would not make him abandon his religion. His flesh would be combed with iron combs, removing his flesh from his bones, but that would not make him abandon his religion. By Allah, this matter will be completed until a traveler from San'a to Hadramaut will not fear anyone except Allah or the wolf against his sheep. But indeed, you are impatient[†].

Urwah ibn az-Zubayr said: I asked Abdullah ibn Amr about the severest thing the polytheists did to the Messenger of Allah (peace be upon him). He said: 'I saw Uqbah ibn Abi Mu'ayt coming to the Prophet (peace be upon him) while he was praying. He placed his cloak around the Prophet's neck and strangled him severely with it. Abu Bakr came and pushed him away, saying: "Would you kill a man just because he says, 'My Lord is Allah,' and he has brought you clear proofs from your Lord?"' [Surah Ghafir: 28][‡].

* According to Al-Bani this is baseless narration:

فليس له إسناده ثابت، ولذلك أوردته في الأحاديث الضعيفة

† Sahih Bukhari, H 3612

‡ Sahih Bukhari, H 3678; In fact, pagans were no different than the ancient Egyptians who persecuted Moses and his nation. According to some atheist the punishment do not constitute religious persecution? According to them it we examine the perspective of Egyptian masters who expected their Israelite slaves to honor them and their beliefs. However, upon discovering that their slaves had embraced a new faith of Moses based on miracles, they noticed a shift in attitude, with the slaves showing disdain for their masters' religion. Attempts to reason with the Israelites proved futile, as their new found

Surah revealed on Prophet:

*Say: "O you who have rejected (the Islam)!
I do not worship what you worship,
Nor do you worship, what I worship.
And I will not worship what you have worshipped,
Nor will you worship, what I worship.
To you is your religion, and to me is mine."*

Ibn Ishaq wrote in his Sirah:

"And the Messenger of Allah, peace be upon him, intercepted while circumambulating the Kaaba - as it was reached to me - Al-Aswad ibn al-Muttalib ibn Asad ibn Abd al-Uzza, Al-Walid ibn al-Mughira, Umayyah ibn Khalaf, and Al-Aas ibn Wa'il As-Sahmi, who were known for their incisors among their people, said: "O Muhammad, come, let us worship what you worship, and you worship what we worship, so that we may share in this matter. If what you worship is better than what we worship, then we would have a share in it, and if what we worship is better than what you worship, then you would have a share in it." So Allah revealed regarding them: "Say, O disbelievers, I do not worship what you worship, nor are you worshippers of what I worship. Nor will I be a worshipper of what you worship. Nor will you be worshippers of what I worship. For you is your religion, and for me is my religion." (Surah Al-Kafirun, 109:1-6) That is, if you do not worship except Allah alone, and yet I worship what you worship, then there is no need for me to take any part in it. To you is your religion, and to me is mine.

This is not a reliable account as Ibn Ishaq has not provided any chain of narrators.

Narrated Ahmed: Urwah ibn az-Zubayr informed that Aisha said: Not a day passed but that the Messenger of Allah, peace be upon him, would visit us, both in the morning and in the evening. When the Muslims were tested, Abu Bakr decided to migrate towards the land of Abyssinia. When he reached the wells of Ghimad, he met Ibn ad-Daghinnah, who was the leader of the Quraish. Ibn ad-Daghinnah asked Abu Bakr: 'Where are you headed, O Abu Bakr?' Abu Bakr replied: 'My people expelled me.' Then he narrated the incident, saying: The Messenger of Allah, peace be upon him, said to the Muslims: "I have seen your place of emigration. I saw a sandy tract with two date-palm trees - and they were both dry. Whoever migrated towards Medina when the Messenger of Allah, peace be upon him, mentioned it, and some of those who migrated to the land of Abyssinia returned to Medina, Abu Bakr prepared to migrate.

Pagans demanded the change of Quran or another book

Pagans demanded that either bring another Quran, or change it*:

faith did not prioritize rational discussion. Consequently, they faced consequences for their insolence. It's understandable for the Egyptians to feel provoked by their slaves' disrespect towards their religion. Nonetheless, when offered the chance to sell their Israelite slaves, they willingly disposed of them. Doesn't this suggest that these slaves were punished not solely for their religious beliefs, but rather for neglecting their duties towards their masters and showing disrespect? Just as an employer might not tolerate an employee insulting their religion, why should a master tolerate a slave who denigrates their faith? However, we need to understand the mind set of the persecutors. It is not just a owner and slave relationship, it is also the social and societal setup in which the whole society is benefited with false believes.

* Surah Younis

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالِ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا ائْتِ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَاءِ نَفْسِي إِنْ أُتْبِعَ إِلَّا مَا يُوحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

"And when Our clear verses are recited to them, those who do not hope for Our meeting say, 'Bring a Quran other than this or change it.' Say, 'It is not for me to change it on my own. I only follow what is revealed to me. Indeed, I fear, if I disobey my Lord, the punishment of a tremendous day.'"

Allah said that even if the Prophet thought of changing anything in Quran*

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقْوَابِ (٤٤) لَأَخَذْنَا مِنْهُ بِالْيَمِينِ (٤٥) ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ (٤٦) فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ

"And if he had concocted any sayings in Our name, (44) We would have seized him by the right hand; (45) Then We would have cut his aorta. (46) And none of you could have withheld Us from (punishing) him."

The revelation that angels had already been commanded by God to terminate the Prophet, should he have shown any inclination towards fabricating even a single Quranic verse, is significant, as it will let us understand more the fallacy of the *Satanic Verses* incident which will be discussed later in this text.

Here, it is important to investigate a case of apostasy of one of the earliest Makkan companions of the Prophet. Surah Al-Mominoon is a chapter 23, revealed in Makkah. It is reported in some weak reports that one of the companion of Prophet Muhammad (Peace be upon him) called Abdallah ibn Sa'ad ibn Abi as-Sarh **السرْح** used to write the revelations. He was the brother of Uthman bin Affan (May Allah be pleased with him) through milk-suckling. It is said that at one time in Yathrib, while writing revelations, he got confused and returned to polytheism and went to Makkah. Tabari reported with chain containing weak narrators that some Quran verses were revealed for the case of Ibn Abi Sarh, and:

زَلَّتْ فِي عَيْدِ اللَّهِ بْنِ سَعْدِ بْنِ أَبِي سَرْحٍ، أَسْلَمَ، وَكَانَ يَكْتُبُ لِلرَّبِّيِّ عَلَى اللَّهِ عَلَيْهِ وَسَلَّمَ، فَكَانَ إِذَا أَمَلَى عَلَيْهِ نَبِيًّا عَيْمًا كَتَبَ هُوَ، عَلَيْهِمَا حَكِيمًا، وَإِذَا قَالَ: عَلَيْهِمَا حَكِيمًا كَتَبَ، نَبِيًّا عَلَيْهِمَا، فَشَكَهُ وَتَمَرَّ

Abdallah bin Abi Al Sarh accepted Islam and used to write for Prophet so when Prophet dictates him All Hearing All Wise, he used to write All Wise All knowledgeable, . . . so he got confused and committed disbelief.

The chain of narrators in Tafseer Al-Tabari is through **نَصْرٍ** (Asbat bin Nasr) and **السُّدِّي** (Al-Suddi). Both were considered as weak narrators.

Al-Baidawi has quoted in his book Tafsir Anwar al-Tanzil wa Asrar al-Ta'wil (without chain of narrators):

كان يكتب لرسول الله صلى الله عليه وسلم فلما نزلت ولقد خلقنا الإنسان من سلاطين من طين فلما بلغ قوله: ثم أنشأناه خلقاً آخر قال عبد الله (تبارك الله أحسن الخالقين) تعجباً من تفصيل خلق الإنسان فقال عليه الصلاة والسلام: كتبها فكذلك نزلت، فشك عبد الله وقال لئن كان محمد صادراً لقد أوحى إلي كما أوحى إليه ولئن كان كاذباً لقد قلت كما قال

. . . Abdallah Ibn Sa'd Ibn Abi Sarh, who used to write for God's messenger. The verse (23:12) that says, "We created man of an extraction of clay" was revealed, and when Muhammad reached the part that says, "... thereafter We produced him as another creature (23:14)", Abdallah said, "So blessed be God the fairest



* Surah Al-Haqqah:

of creators!” in amazement at the details of man’s creation. The prophet said, “Write it down; for thus it has been revealed.” Abdallah doubted and said, “If Muhammad is truthful then I receive the revelation as much as he does, and if he is a liar, what I said is a good as what he said”^{*}.

The chain of narrators in Tafseer Al-Tabari is through السُّدِّيُّ (Al-Suddi) who is a weak narrator. And in Mustadrak Al-Hakim it is quoted with chain having سعد بن شريحيل (Shurhabil bin Saad) who is also a weak narrator.

In Tafseer Ibn Abi Hatim there is another report about Abdallah bin Abi Al-Sarh that the verse “And who would be more transgressor than the one who lied about Allah...” is revealed for him. It is reported with chain of narrators containing أَبَا خَلْفٍ الْأَعْمَى (Aba Khalf al-Amma) who himself is famous as a liar narrator.

It is said that later when Prophet Muhammad (*Peace be upon him*) conquered Makkah, Abdallah ibn Sa’ad ibn Abi as-Sarh requested forgiveness and Prophet forgave him. Abdallah ibn Sa’ad ibn Abi as-Sarh also become the governor of Egypt. It is said that he wrote the verses of Qur’an and in the ending Prophet ordered him to change the Names of Allah. On that he inferred that there was some mistake committed by Prophet in communication of revelation. Abdallah ibn Sa’ad ibn Abi as-Sarh was deceived by Satan and instead of considering that probably he was unable to hear properly he took it as mistake of Prophet Muhammad (*Peace be upon him*). This report is considered weak narration as it is reported by Asbat bin Nasr[†]. There is also another report on his conversion. Qurtubi reported that when surah al-Mominoon was revealed it started with creation of humans. On this Abdallah ibn Sa’ad ibn Abi as-Sarh got confused and reverted to paganism[‡].

It is reported in Sunan Abi Dawood:

Narrated Sa’d: On the day when Mecca was conquered, the Apostle of Allah (peace be upon him) gave protection to the People except four men and two women and he named them. Ibn AbuSarh was one of them. He then narrated the tradition. He said: Ibn Abu Sarh hid himself with Uthman ibn Affan. When the Apostle of Allah (peace be upon him) called the people to take the oath of allegiance, he brought him and made him stand before the Apostle of Allah (peace be upon him). He said: Apostle of Allah, receive the oath of allegiance from him. He raised his head and looked at him thrice, denying him every time. After the third time he received his oath. He then turned to his Companions and said: Is not there any intelligent man among you who would stand to this (man) when he saw me desisting from receiving the oath of allegiance, and kill him? They replied: We do not know, Apostle of Allah, what lies in your heart; did you not give us an hint with your eye? He said: It is not proper for a Prophet to have a treacherous eye.

The report contains narrator أسباط بن نصر (Asbat bin Nasr) and السُّدِّيُّ (Al-Suddi) both of these are considered very weak and there narrations are rejected. Surprisingly they are the one who had quoted in detail the reason of apostasy of Abdallah bin Abi Al-Sarh. Seems like

* Tafsir Anwar al-Tanzil wa Asrar al-Ta’wil by ‘Abdallah Ibn ‘Umar al-Baidawi, Ruh al-Bayan by Abu Al-Fida

† Tafseer Ibn Abi Hatim, Vol 4, pg. 1346, H 7626, Maktabah Nazar Al-Mostafa, Makkah; Asbat bin Nasr is weak narrator according to all hadith scholars.

‡ Tafseer Qurtubi, Vol 7, page 40; Tafseer Al-Khazin

they had some grudge with Abdallah bin Abi Al-Sarh, Governor of Egypt and concocted lies surrounding him* .

In fact the whole episode of Apostasy of Abdallah bin Abi Al-Sarh (*May Allah be pleased with him*) due to scribal differences is a fabrication. The reports were concocted while he was governing Egypt in era of Uthman bin Affan (*May Allah be pleased with him*) . Had it been the case there must have been a single reliable hadith about this. All reports about his apostasy contains weak and unreliable narrators.

All Mufasreen of Quran are unanimous that Surah Al-Mominoon was revealed in Makkah. Note that Ibn Abi Sarh was among the earliest converts who migrated to Hasbshah as well. It means that surah Al-Mominoon was already been circulated, read and recited by all companions for several years until the alleged apostasy of Ibn Abi Sarh happened in Yathrib. This shows that the apostasy reports were fabricated by few Shiite deviants, who had no historical context.

The Tidings of a Victory

In 614 CE (8 years before migration to Yathrib), Persia conquered Syria and Judea. Persian army entered Jerusalem with the Jews cheering, and both slaughtered from 60,000 to 90,000 Christians. They also destroyed the Holy Sepulchre[†], discovered and built by Helena in era of Constantine. Allah revealed in Surah Ar-Rome (30:2-6):

غَلَبَتِ الرُّومُ
فِي أَدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ
فِي بِضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ
بِنَصْرِ اللَّهِ يَنْصُرُ مَن يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ
وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

The Romans have been defeated

In the nearest land. But after their defeat, they will overcome

Within a few years. To Allah belongs the command before and after, and on that day, the believers will rejoice

In the victory of Allah. He gives victory to whom He wills, and He is the Almighty, the Merciful. The promise of Allah. Allah does not fail in His promise, but most people do not know.

In 628, the son of Khusrau made peace with Heraclius and agreed to return all the territories captured by the Persian forces to the Byzantines. Heraclius successfully restored Byzantine control over all the territories that the Sasanian Persians had previously conquered, including Jerusalem and other significant regions. This event fulfilled the prediction mentioned in Surah Ar-Rome (Chapter of the Romans) in the Quran, where the Romans are said to have been initially defeated but would later achieve victory within a few years.

In Year 6 AH, the pact of Hudabiah signed and this was declared as Victory by Allah.

The Haze



* It is not a surprise as both are deviant Shiites. Imam Shobai used to call for Suddi -a person who had been given ignorance (Illal Imam Ahmed 2477)

† Supposed grave of Jesus

Ibn Masood informed: When the Quraysh persisted in opposing the Prophet, peace be upon him, and reviling him, he said: "O Allah, help me against them with seven like the seven (years of famine) of Joseph." He said: So, a year came upon them in which they suffered from famine and ate bones and dead animals until one of them would see something between him and the sky as if it were smoke from intense exertion. He said: So, they asked the Prophet, peace be upon him, saying: "Our Lord, remove from us the punishment." It was said to him: If we remove the punishment from them, they will revert. He said: So, he prayed to his Lord, and He removed it from them, but they reverted. Then Allah took vengeance on them on the day of Badr. That is the saying of Allah: "So watch for the Day when the sky will bring a visible smoke" [Surah Ad-Dukhan: 10].

Imam Bukhari narrated: Masruq said: We were with Abdullah and he said: "When the Prophet, peace and blessings be upon him, saw people in retreat, he said: 'O Allah, [grant us] seven like the seven of Joseph.' So, a year came upon them in which everything was distributed, until they ate hides and carrion and carcasses, and one of them would look at the sky and see smoke due to hunger. So, Abu Sufyan came to him and said: 'O Muhammad, you enjoin obedience to Allah and uphold family ties, but your people have perished, so pray to Allah for them.' Allah, the Most High, said: 'So watch for the Day when the sky will bring a visible smoke' [Surah Ad-Dukhan: 10] until His saying: 'Indeed, you are returning [i.e., to Us] on the Day of the Great Overpowering [i.e., the Day of Judgement]. Indeed, We are preparing for you a heavy assault' [Surah Ad-Dukhan: 16]." So, the "assault" refers to the day of Badr, and the smoke, the assault, and the constriction have passed, and the sign of the Romans."

Imam Muslim narrated: When the Messenger of Allah, peace and blessings be upon him, saw people in retreat, he said: "O Allah, [grant us] seven like the seven of Joseph." So, a year came upon them in which everything was distributed, until they ate hides and carrion from hunger, and one of them would look at the sky and see something like smoke. So, Abu Sufyan came to him and said: "O Muhammad, you came enjoining obedience to Allah and maintaining family ties, but your people have perished, so pray to Allah for them." Allah, the Almighty, said: "So watch for the Day when the sky will bring a visible smoke, covering the people; this is a painful torment" [Surah Ad-Dukhan: 11] until His saying: "Indeed, you are returning [i.e., to Us]" [Surah Ad-Dukhan: 15]. He said: "Will the punishment of the Hereafter be lifted? 'On the Day We will assault with the greatest assault, indeed, We will take retribution' [Surah Ad-Dukhan: 16]." So, the "assault" refers to the day of Badr, and the sign of the smoke, the assault, and the constriction have passed, and the sign of the Romans."

Migration to Habshah

When Prophet Muhammad (*Peace be upon him*) started his message of Monotheism in Makkah. He received the fierce opposition from Arabian pagans and he asked Muslim to seek safe refuge in Aksum (Habshah). Muslims migrated to Christian Aksum and Aksumite ruler Negus* (A)Sahama bin Abjar بن اصحم (d. 630 A.D.) helped Muslims and refused to return them to pagans of Makkah.

Muhammad ibn al-Ala informed us, Abu Usamah narrated to us, Burayd ibn Abdullah reported from Abu Burdah, who narrated from Abu Musa (may Allah be pleased with him), saying: "We received news of the Prophet's departure while we were in Yemen, prompting us to migrate and join him. My brother and I, with me being the younger, were among those who embarked on this journey. One of us was Abu Burdah, and the other was Abu Ruhm—either numbering in the twenties, or around fifty-two to fifty-five men from my tribe. We boarded



* Called *Najashi* in Arabic

a ship that brought us to al-Najashi in Abyssinia, where we coincided with Ja'far ibn Abi Talib and his companions, who were already present. Ja'far stated: 'The Messenger of Allah (peace be upon him) has sent us here and instructed us to stay. Therefore, stay with us.' We remained with them until we all arrived. Upon the conquest of Khaybar, the Prophet (peace be upon him) met us and allocated a portion of its spoils to us, or bestowed upon us from it. None of us missed out on a share from the conquest of Khaybar, except for those who bore witness alongside the Prophet. This exception applied to the companions of our ship, who were with Ja'far and his companions. They were allotted a share alongside them."

Abu Bakar decided to move to Habsha as well, but one of his pagan friends Al-Harith bin Yazid, also known with Ad-Daghna (being his mother's name), was from the Quraish tribe and was the leader of the Ahbabish, he came forward to stop him. Imam Bukhari narrated about it:

'Aishah (may Allah be pleased with her) said: "I never saw my parents disbelieving in their religion, nor did a day pass over us in which the Messenger of Allah (peace be upon him) did not come to us, in the forenoon or in the afternoon. When the Muslims were put to trial, Abu Bakr set out migrating towards Abyssinia, until when he reached Bark al-Ghimad, Ibn Ad-Daghinah met him while he was the chief of the Quraish. He said: 'Where do you intend to go, O Abu Bakr?' Abu Bakr replied: 'My people have expelled me, so I want to roam the earth and worship my Lord.' Ibn Ad-Daghinah said: 'You are a man who does not leave nor are you expelled. Indeed, you help the destitute, you maintain family ties, you bear the burden (of the weak), you host the guest, and you assist against the vicissitudes of truth. I am your neighbor, so return and worship your Lord in your land.' Ibn Ad-Daghinah, then, returned Abu Bakr, who began to worship his Lord in his house and did not pray in any other house. Later, Abu Bakr began constructing a mosque in the courtyard of his house and used to offer prayer therein and recite the Quran. The women of the idolaters and their children would spy on him, being amazed and looking at him. Abu Bakr was a man who wept much, such that when he recited the Quran, it affected the aristocrats of the Quraish among the idolaters. So, they sent to Ibn Ad-Daghinah, who came to them and said: 'We have employed Abu Bakr to worship his Lord in his house. Shall you expel a man who helps the destitute, maintains family ties, bears the burden, hosts the guest, and assists against the vicissitudes of truth? Lead him to his Lord in his land, let him pray, and let him recite whatever he wishes, and do not trouble us with that, nor cause us to reject it, for we fear that our children and women might be affected by it.' Ibn Ad-Daghinah conveyed this to Abu Bakr, who then worshiped his Lord in his house, without exhibiting arrogance in prayer or recitation outside his home. Later, he began to construct a mosque in his courtyard and emerged to offer prayer therein and recite the Quran. So, the aristocrats of the Quraish feared what they heard from the Prophet (peace be upon him), thus some who had migrated to Abyssinia returned to Al-Madinah. Abu Bakr prepared for migration and the Messenger of Allah (peace be upon him) said to him: 'Travel alone, as I hope that permission will be given to me (to migrate).' Abu Bakr said: 'Do you really hope that because of me?' He replied: 'Yes.' So, Abu Bakr kept himself ready to accompany the Prophet (peace be upon him). He loaded two she-camels he owned and fed them Samur leaves for four months.

This shows that in Makkah the persecution of Muslim was a mixed condition. Some of the community elders were stalwart opposers and some were neutral and do not accept the persecution.

Two later wives of Prophet, Um Salmah* and Um Habibah† had also migrated to Habshah.

* Her husband died later in 3 AH in Medinah and Prophet married her.

† She was daughter of Abu Sufyan, but accepted Islam. She was married to Ubaid ullah bin Jahash, who converted to Christianity in Habshah. Later, Um Habibah returned to Makkah.



Sawdah became an early adherent of the Islamic Faith, and her husband As-Sekran bin 'Amr also embraced Islam. During the migration to Abyssinia, Sawdah traveled with her husband. Sadly, her husband passed away on their journey back to Makkah, leaving her in a state of dire poverty.

Conversion of Umar

Umar (may Allah be pleased with him) is most famously known for his acceptance of Islam. Narrated Imam Bukhari: Aisha, may Allah be pleased with her said that the Messenger of Allah, peace and blessings be upon him, said: *"O Allah, strengthen Islam with Umar ibn Al-Khattab specifically."* *Isma'il ibn Abi Khalid said: Qais narrated to us, Ibn Mas'ud said: "We have continued to be strong ever since Umar embraced Islam."*

Imam Bukhari narrated hadith in his Sahih a voice echoed near Kaaba, which perplexed Umar and then he heard about the prophet*:

Narrated Abdullah ibn Umar: 'While I was asleep by their idols, a man came with a calf and slaughtered it. A loud cry, louder than any I had ever heard, echoed: 'O beautiful, momentous event! A bold man declares: There is no god but Allah!' The people awoke, and I said: 'I will not rest until I know what lies behind this.' Then, voice echoed again: 'O beautiful, momentous event! A bold man declares: There is no god but Allah!' I stood up, and we had hardly moved when someone exclaimed: 'This is a prophet!'

Probably, this loud voice moved Umar to discover more about Islam, as origin of voice was unknown and it echoed twice.

Ibn Ishaq narrative goes that when he set out with the intention of killing the Prophet (peace be upon him), a person stopped him and advised him to first inquire about the state of his own household, as both his sister and sister-in-law had embraced the new religion.

Upon hearing this, Umar headed straight for his sister's house, where his sister Fatimah bint al-Khattab and his brother-in-law Sa'id ibn Zaid were sitting with Khabbab ibn al-Arat, learning from him the teachings of a scripture. As Umar arrived, his sister immediately concealed the scripture. However, Umar had already heard some of it being recited. He inquired about the matter, and after some initial hesitation, his brother-in-law began to recite. In the ensuing altercation, when his sister tried to intervene, she too was struck until her head bled. Finally, both his sister and brother-in-law declared that they had indeed embraced Islam, urging him to do whatever he pleased. Upon witnessing his sister's blood, Umar was filled with remorse and requested to see the scripture they had been reading. His sister initially refused to hand it over, fearing that he would tear it apart. But she then insisted that he must perform ablution before touching the sacred scripture. Umar complied, performed ablution, and then began to read. It contained Surah Taha. As he read, his heart softened. Upon hearing this, Khabbab ibn al-Arat, who had concealed himself due to fear of being discovered, emerged and said, 'I had hoped that Allah would use you to support His Prophet's mission. Just yesterday, I heard the Prophet (peace be upon him) supplicating, 'O Allah, strengthen Islam by either Umar ibn al-Khattab or Abu Jahl.' These words completed what was lacking in Umar's resolve, and he immediately went with Khabbab to accept Islam.

This incident of his conversion took place shortly after the first migration to Abyssinia, as reported in various historical sources. This account lacks strong chain of transmission and is found in the Sirah by Ibn Hisham with a disconnected chain. It is also mentioned in the Tabqat of Ibn Saad, where the chain includes Al-Qasim ibn Uthman al-Basri, who is considered weak. Additionally, the Fadail Sahabah (virtues of the companions) in Imam Ahmad's



* Sahih Bukhari, H 3866



Musnad, Hadith number 371, narrated by Umm Abdullah bint Abi Hathmah and others, who cannot be identified. Thus this conversion story of Umar bin AL-Khattab is unreliable.

Ibn Ishaq reported another event:

Ibn Ishaq said: "Abdullah ibn Abi Najih al-Makki narrated to us from his companions: Ata' and Mujahid, or whoever narrated this. He said: Umar came to the Mosque intending to circumambulate the Kaaba. When suddenly, I saw the Messenger of Allah (peace be upon him) standing in prayer. Whenever he prayed, he faced towards Sham (the north), and positioned the Kaaba between him and Sham. His place of prayer was between the two corners: the Black Corner and the Yemeni Corner. When I saw him, I swore that if I could hear Muhammad's words tonight, I would be greatly moved by them.' I continued to approach him from the side of the Hijr (Hateem), then I entered beneath the cover of the Kaaba's curtain (Kiswah). I began to walk slowly until I stood directly in front of him, with nothing between us except the covering of the Kaaba. When I heard the Quran being recited, my heart softened, tears flowed, and Islam entered my heart. I remained standing in that place until the Messenger of Allah (peace be upon him) completed his prayer and left. After his prayer, he departed towards the house of Ibn Abi Husein, taking a certain route until he passed by the houses of Abbas ibn Abdul Muttalib, Ibn Azhar ibn Abdul A'uf al-Zuhri, and then the house of Akhnas ibn Shareeq, until he reached his own home. His dwelling was in the Dar al-Riqqat, which was under the control of Muawiya ibn Abi Sufyan.' Umar (may Allah be pleased with him) said: 'I followed him until he entered between the houses of Abbas and Ibn Azhar. I caught up with him, and when the Messenger of Allah (peace be upon him) recognized me, he thought that I had followed him to cause him harm, so he became wary of me. He then asked, 'What brings you here at this hour, Ibn al-Khattab?' I replied, 'I have come to believe in Allah and His Messenger and in what has come from Allah.' The Messenger of Allah praised Allah, then said, 'Allah has guided you, O Umar.' He then placed his hand on my chest, supplicated for my steadfastness, and then turned away. I went home, and the Messenger of Allah entered his house."

This narration is reported with broken chain and thus deemed unreliable.

Imam Ahmed narrated in Musnad Ahmed another report:

Abu al-Mughira informed us, Safwan narrated to us, Shuraih ibn Ubayd narrated to us, saying: Umar ibn al-Khattab said: "I went out to confront the Messenger of Allah (peace be upon him) before I embraced Islam. I found that he had preceded me to the Masid-al-Haram, so I stood behind him. He then began reciting Surah Al-Haqqah, and I was amazed by the eloquence of the Quran. I said, 'By Allah, this is the speech of a poet, just as the Quraysh claim.' He recited: 'It is] the word of a noble Messenger. And it is not the word of a poet; little do you believe. Nor is it the word of a soothsayer; little do you remember. [It is] a revelation from the Lord of the worlds. And if Muhammad had made up about Us some [false] sayings, We would have seized him by the right hand; Then We would have cut from him the aorta. And there is no one of you who could prevent [Us] from him.' (Quran 69:40-47) until the end of the Surah. Islam then settled in my heart in every aspect."

Scholars of hadith has rejected this report as well as it is broken between Shuraih and Umar. Shuraih has not met Umar.

Conversion of uncle Hamzah

It is narrated in Mustadrak al-Hakim:

Yunus ibn Bukayr narrated from Ibn Ishaq, who said: A man, who had embraced Islam and was aware, narrated to me that Abu Jahl confronted the Messenger of Allah, may Allah bless him and grant him peace, at al-Safa. He insulted him, abused him, and said about him things that were offensive to his religion and belittled him. "The Messenger of Allah, may Allah

bless him and grant him peace, did not respond to him." Abdullah ibn Jud'an's clan had a pavilion above al-Safa where she could hear that. Then he left and went to a gathering of the Quraysh near the Ka'bah and sat with them. It was not long before Hamza ibn Abdul Muttalib came back, returning from a hunting trip, with his bow on his shoulder. Whenever he did this, he would not pass by a gathering of the Quraysh, especially the most arrogant of them, without taking notice. On that day, he was a polytheist regarding his people's religion. The delegation came to him while the Messenger of Allah, may Allah bless him and grant him peace, was about to return to his house. They said to him, "O Umara, if only you had seen what your nephew Muhammad experienced from Abu al-Hakam just now. He insulted him, abused him, and said things about him that were offensive. Then he left him and went to a gathering of the Quraysh near the Ka'bah and sat with them without speaking to Muhammad. So Hamza, filled with anger for what Allah intended for his honor, immediately left without stopping to speak to anyone, as he usually did, intending to circumambulate the Ka'bah deliberately for Abu Jahl to notice him. When he entered the mosque, he saw him sitting among the people, so he went towards him. When he stood over him, he lifted his bow and struck him on the head with a blow that was full. Men from the Quraysh, from the Banu Makhzum tribe, came to support Abu Jahl. They said, "We see you, O Hamza, as drunk." Hamza said, "What stops me, when what he did to me has been shown to me? I bear witness that he is the Messenger of Allah, and what he says is true. By Allah, I will not stop unless you prove me wrong." Abu Jahl said, "Leave Abu Umara alone. I have insulted the son of your brother with a foul insult." Hamza passed by while he was embracing Islam, and the Messenger of Allah, may Allah bless him and grant him peace, prayed for him and lightened his penalty. When Hamza embraced Islam, the Quraysh realized that the Messenger of Allah, may Allah bless him and grant him peace, had gained strength and protection, and that Hamza would support him. So they stopped some of what they used to say and do to him. Sa'd mentioned this when he struck Abu Jahl, reciting: Taste, Abu Jahl, what you have been afflicted with. He said: "Then Hamza returned to his house, and Satan came to him and said, 'You are the chief of the Quraysh, yet you followed this renegade and abandoned the religion of your forefathers. Death is better for you than what you have done.' A likeness of doubt came to Hamza, so he said, 'What have I done? O Allah, if this is guidance, then make it firm in my heart. Otherwise, provide me with a way out of what I have fallen into.' He spent a night unlike any other he had spent, free from the whispers of Satan, until morning came. He went to the Messenger of Allah, may Allah bless him and grant him peace, and said, 'O son of my brother, I have fallen into a situation from which I do not know how to escape. I put myself in the same position as you, not knowing whether it is guidance or severe misguidance.' He narrated to him, and the Messenger of Allah, may Allah bless him and grant him peace, admonished him, warned him, and gave him good news. Allah placed faith in his heart, as the Messenger of Allah, may Allah bless him and grant him peace, said. So he said, 'I bear witness that you are truthful, a testimony corroborated by my knowledge. Show your religion, O son of my brother.' By Allah, I would not want to have what the sun shines on, and I am on my former religion." He said, "So Hamza was one of those whom Allah honored with religion."

This narration has an unknown narrator and thus considered *Daeef* (weak). In another chain in Tabarani the name of narrator is given as Ya'qub ibn 'Utba ibn al-Mughira ibn al-Akhnas ibn Shariq, who has not informed from whom he heard this report.

The Splitting of Moon

Pagans during this time started asking prophet the proof of his apostleship. They ridiculed and mocked him and Allah decided to show them a sign.

Imam Bukhari narrated:

Narrated by Anas, may Allah be pleased with him, who said: The people of Mecca requested to be shown a miracle, so he showed them the splitting of the moon. Narrated by Abdullah, who said: The moon split while we were with the Prophet, peace be upon him, and it became divided into two parts. He said to us, Bear witness, bear witness.

Later it is revealed in Quran:

اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ (١) وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَقَرٌّ (٢) وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أُمَّرٍ مُّسْتَقَرٌّ

The Hour has come near, and the moon has split [in two].

And if they see a sign, they turn away and say, "Passing magic."

And they denied [the truth] and followed their inclinations. But for every matter is a [time of] settlement.

Mercy for All Realms

Prophet informed about the creation that there is a realm of humans, then there is a realm of Jinns and then there is a realm of Angels. In Arabic we use word *Alam* which is often translated as world. Allah informed us that Prophet Muhammad is the last of the Al-Anbiyya (Prophets or Messengers or apostles) and there will be no more further *Rasool* (The Sent ones) after him. Also Allah informed that none of Prophet's son will reach the age of adulthood.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

"Muhammad is not the father of any of your men, but [he is] the Messenger of Allah and the Seal of the Prophets. And Allah knows everything."

It means that Prophet would neither have an adult son nor there will be any new appointments of *Rasul* (The Sent ones)*.

* That is why according to Islamic jurisprudence, if a person says he is messenger or prophet, he is declared as lair and kafir.

The Ascension

ALLAH ordered the angels to show Prophet the Heavens. This is called *Isra* (Journey) and also known as *Mairaj* (The stairs).

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ
آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

Glory be to Him who took His servant by night from the Sacred Mosque to the Farthest Mosque, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.

Masjid-al-Aqsa literally means the furthest mosque. The mosque was constructed by Prophet Dawood (David) and later refurbished by his son Prophet Suleiman (Solomon). Dawood constructed the mosque near his house and obviously in times of Prophet Dawood the mosque cannot be called as the furthest mosque. Later, in Jewish history the mosque is called *Haaikal Solomon*. It is important to note that word Haaikal (in Arabic هيكال) has same meaning in both Hebrew and Arabic, and it means huge structure. So Haikal was actually a mosque, but the rituals (مناسك) prescribed in Torah are different from rituals prescribed for the *Bait-al-Atique* (The Ancient House) or Kaaba. Allah informed Bene Israel that due to their transgression there will wrath unleashed twice against them*. The first promised wrath came in form of Babylonians, who entered the mosque of Dawood (Masjid-al-Aqsa) and destroyed every thing†. The second promised wrath came in form of Romans, who burned the mosque again. Jesus foretold about the second wrath that no stone of mosque or Haikal shall remain. Roman even burned the *Qudus al-Aqdas* (Holy of Holies). Josephus wrote in Antiquities:

Moreover, the hope of plunder induced many to go on; as having this opinion, that all the places within were full of money: and as seeing that all around it was made of gold. And besides, one of those that went into the place prevented Caesar, when he ran so hastily out to restrain the soldiers: and threw the fire upon the hinges of the gate, in the dark. Whereby the flame burst out from within the holy house itself immediately: when the commanders retired, and Caesar with them; and when nobody any longer forbade those that were without to set fire to it. And thus was the holy house burnt down, without Caesar's approbation.

* Bene Israel were cursed by Prophet David (see Psalm 109) and Prophet Jesus (Gos. Mark 13, Gos. John 2).

† Allah informed that all is destroyed and that probably includes the *Tabut-al-Sakinah* (Ark of Covenant, The box that contains the relics of family of Moses and Aaron). Jews on the other hand claim that probably the Ark was hid somewhere, but these are mere speculations.

Thus, the mosque was totally destroyed and area was flattened to ground and people lost the knowledge of the true location of the Haikal. Therefore, when Prophet reached Jerusalem, he saw the Jerusalem sitting over the Buraq and the vision was all miraculous and what was shown was the true replica of Masjid-al-Aqsa. Prophet has not stepped on the ground*.

Narrated Imam Bukhari through Imam Zuhri:

عن ابن جباب، عن أنس بن مالك، قال: كَانَ أَبُو ذَرٍّ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَلْفَرُخُ عَنْ سَنَفِ بْنِي وَأَنَا سَنَكَةٌ، فَتَلَّ جَبْرِيلُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَفَرَّخَ صُدْرِي، ثُمَّ غَسَلَهُ بِمَاءِ زَمْزَمَ، ثُمَّ جَاءَ بِطَشَبِ مَدَنٍ دَهَبٍ مَبْنُوعٍ جَنَكَةً وَإِبْرَاهِيمًا، فَأَلْفَرَفَهُ فِي صُدْرِي، ثُمَّ أَطْبَقَهُ، ثُمَّ أَخَذَ بِيَدِي، فَفَرَّخَ بِي إِلَى السَّمَاءِ الدُّنْيَا، فَلَمَّا جِئْتُ إِلَى السَّمَاءِ الدُّنْيَا، قَالَ جَبْرِيلُ: طَارِبُ السَّمَاءِ انْفُخْ، قَالَ: مَنْ هَذَا؟ قَالَ هَذَا قَالَ جَبْرِيلُ، قَالَ: هَلْ مَعَكَ أَحَدٌ؟ قَالَ: نَعَمْ مَعِيَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: أُرْسِلْ إِلَيْهِ؟ قَالَ: نَعَمْ، فَلَمَّا فَتَحَ عَلُونَا السَّمَاءَ الدُّنْيَا، فَإِذَا رَجُلٌ قَاعِدٌ عَلَى عَجَبِيهِ أَسْوَدَةٌ، وَعَلَى يَمَانِهِ أَسْوَدَةٌ، وَإِذَا نَظَرَ قَبْلَ عَجَبِيهِ حُجَيْبٌ، وَإِذَا نَظَرَ قَبْلَ يَمَانِهِ بَكِّي، فَقَالَ: مَرْحَبًا يَا نَبِيَّ الصَّالِحِ وَالْإِبْرَاهِيمَ الصَّالِحِ، فَكَلَّمَ جَبْرِيلُ: مَنْ هَذَا؟ قَالَ: هَذَا أَنَا، وَهَذَا الْأَسْوَدَةُ عَنْ عَجَبِيهِ وَجَمَالِهِ نَعَمْ نَبِيٌّ، فَأَهْلُ الْبَيْتِ مِنْهُمْ أَهْلُ الْحَبَّةِ، وَالْأَسْوَدَةُ الْيَمَانِ عَنْ يَمَانِهِ أَهْلُ النَّارِ، فَإِذَا نَظَرَ عَنْ عَجَبِيهِ حُجَيْبٌ، وَإِذَا نَظَرَ قَبْلَ جَمَالِهِ بَكِّي حَتَّى غَرَّخَ بِي إِلَى السَّمَاءِ الثَّانِيَةِ، فَقَالَ طَارِبُنَا: انْفُخْ، فَقَالَ لَهُ طَارِبُنَا مِثْلَ مَا قَالَ الْأَوَّلُ: فَفَتَحَ - قَالَ أَنَسٌ - فَذَكَرَ مَا أَنَّهُ [ص: ٩٧] وَجَدَ فِي السَّمَوَاتِ آدَمَ، وَإِبْرَاهِيمَ، وَمُوسَى، وَعِيسَى، وَإِبْرَاهِيمَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ، وَإِبْرَاهِيمَ يُثَبِّتُ كَيْفَ مَنَارِهِمْ غَيْرَ أَنَّهُ ذَكَرَ أَنَّهُ وَجَدَ آدَمَ فِي السَّمَاءِ الدُّنْيَا وَإِبْرَاهِيمَ فِي السَّمَاءِ السَّادِسَةِ، قَالَ أَنَسٌ - فَلَمَّا مَرَّ جَبْرِيلُ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِإِدْرِيَسَ قَالَ: مَرْحَبًا يَا نَبِيَّ الصَّالِحِ وَالْأَخَ الصَّالِحِ، فَقُلْتُ مَنْ هَذَا؟ قَالَ: هَذَا إِدْرِيَسُ، ثُمَّ مَرَّتُ بِالنَّبِيِّ الصَّالِحِ وَالْأَخِ الصَّالِحِ، فَقُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا مَرْزُوقٌ، ثُمَّ مَرَّتُ بِعِيسَى فَقَالَ: مَرْحَبًا بِالْأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، فَقُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا عِيسَى، ثُمَّ مَرَّتُ بِإِبْرَاهِيمَ، فَقَالَ: مَرْحَبًا يَا نَبِيَّ الصَّالِحِ وَالْإِبْرَاهِيمَ الصَّالِحِ، فَقُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا إِِبْرَاهِيمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ ابْنُ جَبَابٍ: فَأَخْبَرَنِي ابْنُ حَزْمٍ، أَنَّ ابْنَ عَثَابِ، وَأَبَا حَبَّةَ الْأَنْصَارِيَّ، كَانَا يَقُولَانِ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ثُمَّ غَرَّخَ بِي حَتَّى ظَلَمْتُ لِمَسْجِدِ يَسْمُوهُ أَمْتَعٌ فِيهِ صَرِيْفُ الْأَقْلَامِ، قَالَ ابْنُ حَزْمٍ، وَأَنَسُ بْنُ مَالِكٍ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: آفَرَفَرَسَ اللَّهُ عَرَّ وَجَلَ عَلَى أُمَّتِي خَمْسِينَ صَلَاةً، فَوَجَعْتُ بِذَلِكَ، حَتَّى مَرَّتُ عَلَى مُوسَى، فَقَالَ: مَا فَرَضَ اللَّهُ لَكَ عَلَى أُمَّتِكَ؟ قُلْتُ: فَرَضَ خَمْسِينَ صَلَاةً، قَالَ: فَارْجِعْ إِلَى رَبِّكَ، فَإِنَّ أُمَّتَكَ لَا تُطِيعُ ذَلِكَ، فَارْجِعْتُ، فَوَضَعَ شَطْرَهَا، فَوَجَعْتُ إِلَى مُوسَى، قُلْتُ: وَضَعَ شَطْرَهَا، فَقَالَ: رَاجِعْ رَبِّكَ، فَإِنَّ أُمَّتَكَ لَا تُطِيعُ، فَارْجِعْتُ فَوَضَعَ شَطْرَهَا، فَوَجَعْتُ إِلَيْهِ، فَقَالَ: رَاجِعْ إِلَى رَبِّكَ، فَإِنَّ أُمَّتَكَ لَا تُطِيعُ ذَلِكَ، فَارْجِعْتُهُ، فَقَالَ: هِيَ خَمْسٌ، وَهِيَ خَمْسُونَ، لَا يَبْدُلُ الْقَوْلَ لَدَيْ، فَوَجَعْتُ إِلَى مُوسَى، فَقَالَ: رَاجِعْ رَبِّكَ، فَقُلْتُ: اسْتَعِينْتُ مِنْ رَبِّي، ثُمَّ انْطَلَقْتُ بِي، حَتَّى اتَّهَمْتُ بِي إِلَى بَدْرَةِ الْمُشْتَمِي، وَمَعِينَتَا أَلْوَانٌ لَا أَدْرِي مَا هِيَ؟ ثُمَّ أَذْهَبْتُ الْحَبَّةَ، فَإِذَا فِيهَا خَبَائِلُ اللَّؤْلُؤِ وَإِذَا تُرَابُهَا الْمِسْكُ

Narrated Ibn Shihab from Anas ibn Malik who said: Abu Dharr used to relate that the Messenger of Allah, peace and blessings be upon him, said: "The roof of my house was opened while I was in Mecca, and Gabriel descended and split open my chest, then he washed it with Zamzam water, and then brought a golden basin full of wisdom and faith, and emptied it into my chest, then closed it up, and then took me by the hand and ascended with me to the nearest heaven. When I reached the nearest heaven, Gabriel said: 'Open the gate.' He (the gatekeeper) asked, 'Who is it?' He replied: 'Gabriel.' The gatekeeper said: 'Is there anyone with you?' He replied: 'Yes, Muhammad is with me.' He said: 'Has he been called?' He replied: 'Yes.' Then it was said: 'He is welcomed, what an excellent visitant he is!' I said to Gabriel: 'Who is he?' He replied: 'He is Adam.' Then I was allowed to enter, and I found Adam there. Gabriel then said: 'This is your father, Adam; pay him your greetings.' So I greeted him and he returned the greeting to me and said: 'You are welcome, O pious son and pious Prophet.' Gabriel then said: 'Do you know the white palace?' I replied in the affirmative. Gabriel said: 'That is your dwelling in Paradise.' I said: 'Let me enter my dwelling.' Gabriel asked the gatekeeper for permission for me. (The gatekeeper) said: 'Has he been called?' Gabriel said: 'Yes.' The gatekeeper said: 'He is welcomed, what an excellent visitant he is!' Then I met Moses and greeted him, and he said: 'You are welcomed, O pious brother and pious Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said: 'I weep because after me there has been sent (as Prophet) a young man whose followers will enter Paradise in greater numbers than my followers.' Then I was taken to heaven and Gabriel asked for the opening of its gate. The gatekeeper asked: 'Who is it?' Gabriel replied: 'Gabriel.' The gatekeeper said: 'Who is accompanying you?' Gabriel replied: 'Muhammad.' The gatekeeper said: 'Has he been called?'



* This is stressed by companion of Prophet, Hudifah bin Yaman that Prophet remained in sky while he saw the Al-Aqsa mosque (Sunan Tirmidi). Imam Bukhari also had not reported a single narration in which Prophet physically stepped on the ground of Jerusalem. Imam Muslim, however, reported a vague and short report from Abu Hurrarah that Prophet lead the prayer in Jerusalem at the time of prayer. But in writer's view its a Shaaz (unique and against more Sahih) narration. Abu Hurrarah accepted Islam very later and event of Ascension happened while Prophet was in Makkah.

Gabriel said: 'Yes.' The gatekeeper said: 'He is welcomed. What an excellent visitant he is!' So I entered heaven, and behold! There I met Abraham, and he said: 'You are welcomed, O pious son and pious Prophet.' I replied: 'You are welcomed, O my pious father and Prophet.' Then he ascended with me till he reached the second heaven and Gabriel asked for the opening of its gate. The gatekeeper said to him the same as the gatekeeper of the first heaven had said, and he opened the gate. Anas bin Malik said: "Abu Dhar added that the Prophet met Adam, Moses, Jesus, and Abraham, he mentioned their respective qualities and spoke of his ability to see them. He also added that Gabriel then ascended with the Prophet to Sidrat-ul-Muntaha (i.e., the lote tree of the utmost boundary)." Anas said: "It is called so because nobody is allowed to pass beyond it." Anas said: "When Allah revealed the verses: 'Certainly will the believers have succeeded: They who are during their prayer humbly submissive' (Quran 23:1-2), the Prophet performed only seven rukats." Ibn Shihab said, "I heard that from Ibn Abbas, and Abu Habba al-Ansari used to narrate it." The Prophet said, "Then Gabriel ascended with me to a place where I heard the creaking of the pens." Ibn Hazm and Anas bin Malik said: "The Prophet said, 'Then Allah enjoined fifty prayers on my followers when I returned with this order of Allah, I passed by Moses who asked me, 'What has Allah enjoined on your followers?' I replied: 'He has enjoined fifty prayers on them.' Moses said: 'Go back to your Lord (and appeal for reduction) for your followers will not be able to bear it.' (So I went back to Allah and requested for reduction) and He reduced it to half. When I passed by Moses again and informed him about it, he said: 'Go seek your Lord as your followers will not be able to bear it.' So I returned (prayed) to Allah and requested for further reduction and half of it was reduced. I again passed by Moses and he said to me: 'Return to your Lord, for your followers will not be able to bear it. So I returned to Allah and He said, 'These are five prayers and they are all (equal to) fifty (in reward) for My Word does not change.'"

Narrated Imam Ahmed with reliable chain: Abu Nadhr reported: Shayban narrated to us, who heard it from Asim, who heard it from Zirr bin Hubaysh, who said: "I went to Hudhayfah bin al-Yaman (may Allah be pleased with him) and he was narrating the events of the Night Journey when the Messenger of Allah, peace and blessings be upon him, said: 'I set out, or we set out (meaning Gabriel and the Prophet), until we reached Beit al-Maqdis (Jerusalem), but we did not enter it.' I (Zirr bin Hubaysh) said: 'Rather, you did enter it that night and you prayed there.' Hudhayfah said: 'Yes, we did enter it that night and we prayed there.' Hudhayfah then said: 'O bald one, what is your name?' I replied: 'You know my face but not my name.' I said: 'Zirr bin Hubaysh.' Hudhayfah said: 'How do you know that the Prophet, peace and blessings be upon him, prayed that night?' I said: 'The Quran informed me.' Hudhayfah said: 'He who mentioned the Quran is in the majority.' 'Recite!' So I recited: 'Glorified is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.' (Quran 17:1) I read: 'Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.' Hudhayfah said: 'I did not find it in me that I prayed there.' I (Zirr bin Hubaysh) said: 'Did you not find it in you that you prayed there?' He said: 'No.' Hudhayfah said: 'By Allah, no prayer was offered that night. If the Prophet, peace and blessings be upon him, had prayed that night, it would have become obligatory upon us, just as the obligatory prayer at al-Masjid al-Haram is.' Hudhayfah said: 'By Allah, the Star did not set until He (the Prophet) was taken up and he was shown the gates of heaven, and he saw Paradise and Hellfire, and he saw other things that have been promised. Then the Star became just as it was before.' Zirr said: 'Then Hudhayfah smiled and said: And people narrate that he was tied (meaning the Buraq) so it would not escape, while He, the Knower of the unseen and the witnessed, had subjected it for the Messenger of Allah, peace and blessings be upon him.'

The reports that on night of ascension, all prophets descended on Earth and Prophet Muhammad was Imam in that prayer are not accepted by senior companion of the Prophet. In Sahih al-Bukhari, there is no mention in any hadith of the Prophet Muhammad, peace be upon him, leading the prophets in prayer. However, in Bukhari, there are narrations from Anas ibn Malik from Malik ibn Sasaa'ah (may Allah be pleased with them) that are related to the event of Isra, but none of Anas's authentic narrations mention the leadership of the prophets in prayer*.

When Prophet came back, he informed about it to Quresh in front of Kaaba. Jabir ibn



* Imam Tahavi narrated in his book *Mushkil-ul-Athaar* a narration of Abdullah ibn Mas'ud (may Allah be pleased with him) states that the Prophet Muhammad, peace be upon him, tied the Buraq and met there with three prophets: Ibrahim (Abraham), Musa (Moses), and Isa (Jesus), along with other prophets whose names are not mentioned in the Quran. It is clear that neither Dawood (David) nor Sulaiman (Solomon) had built Masjid al-Aqsa, nor did Musa (Moses) or Ibrahim (Abraham) offer prayers there. Therefore, it is stated in the narration that the prophets offered prayers: "I prayed with them except for these individuals, except for the three: Ibrahim, Musa, and Isa (peace be upon them)." The unique aspect of this narration is attributed to Maymun Abu Hamzah al-Qassab al-A'war, who is an abandoned narrator, causing confusion. Imam Hakim presented this narration in his *Mustadrak* with the same chain.

Al-Haythami presents this narration of Ibn Mas'ud in the book "Al-Muqassid al-Ali fi Zawa'id Abi Ya'la al-Mawsili" and comments: "I said, this is a hadith regarding the Isra, different from what is authentic."

In Musnad Ahmad, there is a narration from Anas (may Allah be pleased with him) stating that the Prophet Muhammad, peace be upon him, tied the Buraq and entered Masjid al-Aqsa, where he prayed two rak'ahs. However, there is no mention of the leadership of the prophets. Hammad ibn Salamah al-Basri's uniqueness in this narration is also noted, as he was affected by confusion in his later years and belonged to Basrah.

In the challenging narrations, Al-Tahawi mentions that other narrations state that the Prophet Muhammad, peace be upon him, led the prophets in prayer. For example, there is a narration from Yunus ibn Abd al-A'la from Abdullah ibn Wahb, who narrates from Ya'qub ibn Abd al-Rahman al-Zuhri, who narrates from his father, who narrates from Abdul Rahman ibn Hashim ibn Utbah ibn Abi Waqqas, who narrates from Anas ibn Malik that when the Prophet Muhammad, peace be upon him, entered Jerusalem on the night of the Isra, Adam and other prophets were sent for him, and the Messenger of Allah, peace be upon him, led them in prayer.

The chain of this narration contains Abdul Rahman ibn Hashim ibn Utbah ibn Abi Waqqas, who is unknown. See "Al-Mu'jam al-Saghir li-Rijal al-Imam Ibn Jarir al-Tabari" by Akram bin Muhammad Ziyadah al-Falouji al-Athari.

It is narrated from Ibn Abbas (may Allah be pleased with him) that when the Prophet, peace be upon him, entered Al-Masjid al-Aqsa, he stood up to pray, and then he turned around and saw all the prophets praying with him.

Imam Ahmad (4/167) narrates this from Ibn Abbas, but the chain is also weak. The chain includes Qabus ibn Abi Zabyan al-Janbi, about whom Ibn Saad says, "There is weakness in him, and it cannot be relied upon." However, Ibn Kathir considers this narration authentic in his *Tafsir*. Shu'ayb al-Arnaout classifies it as weak, while Ahmad Shakir considers it authentic.

In Sahih Muslim, there is a narration from Abu Huraira (may Allah be pleased with him) that when the time of prayer came at Masjid al-Aqsa, he led them in prayer. The chain only goes back to Abu Salamah ibn Abd al-Rahman ibn A'waf al-Zuhri, who died in 110 AH. It is reported by Abu Huraira.

This narration is not authentic because at that time, the time for prayer had passed, and no prayer could be performed. The Prophet Muhammad, peace be upon him, used to pray the night prayers and was awakened after sleeping. On the same night, he traveled from Mecca to Jerusalem, met with the seven heavens and conversed with the prophets. When he saw all these scenes, would time continue to pass? Obviously Not.

Abdullah (may Allah be pleased with him) narrated that he heard the Messenger of Allah (peace be upon him) saying: When the Quraysh denied me, I stood in the Hijr and Allah presented to me Bayt al-Maqdis, so I informed them about its signs while I was looking at it*.



* Narrated Ahmed in his Musnad and Ibn Katheer mentioned following in his History book:

حدثنا محمد بن جعفر وزوج، المعنى، قال حدثنا عوف عن زُرَّازَةَ بن أَوْفَى بن ابن عباس قال: قال رسول الله صلى الله عليه وسلم: ألا كان ليلة أنبري بي، وأصبحتُ بمكة، فظننتُ بأبري، وعرفتُ أن الناس مُكذَّبِي فمعدَّ ممتلاً حزيناً، قال: فمر عدوُّ الله أبو جهل، فجاء حتى جلس إليه، فقال له كالمتهزئ: هل كان من شيء؟ فقال رسول الله - صلى الله عليه وسلم: أنعم، قال: ما هو؟ قال: أنه أنبري في الليلة، قال: إلى أين؟ قال: على بيت المقدس، قال: ثم أصبحتُ بين ظهْرَانِنَا؟ قال: أنعم، قال: فلم يُرْ أنه يكذِّبه، مخافةً أن يحجَّده الحديث إذا دعا قومَه إليه، قال: أرايتُ إن دعوتُ قومَكَ محمدَهم ما حدثتني؟ فقال رسول الله - صلى الله عليه وسلم: أنعم، فقال: هيأ معشرَ بني كعب بن لؤي، قال: فانتفضتُ إليه المجلس، وجاءوا حتى جلسوا إليهما، قال: حدثتُ قومَكَ بما حدثتني، فقال رسول الله - صلى الله عليه وسلم: في أنبري في الليلة، قالوا: إلى أين؟ قلت: على بيت المقدس، قالوا: ثم أصبحتُ بين ظهْرَانِنَا؟ قال: أنعم، قال: فمن يئنُّ مُصَقِّقاً، ومن بين واضع يده على رأسه، يتمججاً للكذب زَعَمُ، قالوا: وهل تستطيع أن تنعت لنا المسجد، وفي القوم من قد سافر إلى ذلك البلد ورأى المسجد، فقال رسول الله - صلى الله عليه وسلم: أفذهبتُ أنعتُ، فما زلتُ أنعتُ حتى التبتش عليَّ بعفص التعت، قال: تقفي، بالمسجد وأنا انظر، حتى وُضع دونَ دار عقال أو عُقيل، فنعتهُ وأنا انظر إليه، قال: وكان مع هذا نعتٌ لم أحفظه، قال: فقال القوم: أمَّا النعت فوالله لقد أصاب.

Narrated by Muhammad ibn Ja'far and Rawh, Al-Ma'ani said: We were informed by 'Awf from Zarara ibn 'Aouf regarding Ibn 'Abbas, who said: The Messenger of Allah said, "The night I was taken on the Night Journey, and I found myself in Mecca in the morning, I was distressed by what had happened to me, and I realized that the people were calling me a liar." So, he sat apart, feeling sad. Then the enemy of Allah, Abu Jahl, passed by, and he came and sat beside him, and said to him mockingly: "Was there anything (special)?" The Messenger of Allah said: "Yes." He asked: "What was it?" He replied, "I was taken on the Night Journey." He asked: "To where?" He said: "To Jerusalem." He asked: "Then you found yourself between our two mountains?" He said: "Yes." Abu Jahl did not show any sign of disbelief, fearing that if he did, the people might deny it when he called them to it. He asked: "What if I were to call your people and tell them what you have told me?" The Messenger of Allah said: "Yes." So he said: "Come, O Banu Ka'b ibn Lu'ayy. The assemblies sprang up and they came until they sat before them. He said: "Tell your people what you have told me." So the Messenger of Allah said: "I was taken on the Night Journey tonight." They said: "To where?" I said: "To Jerusalem." They said: "Then you found yourself between our two mountains?" He said: "Yes." Among them was one clapping his hands and another placing his hand on his head in amazement at the lie he thought I was telling. They said: "Can you describe the mosque to us, when among us there are some who have traveled to that land and seen the mosque?" So the Messenger of Allah said: "So I began to describe it, and I kept describing it until I could see it clearly by the clearness of my description." He said: "The mosque was brought to me while I was looking, until a piece of cloth or a saddlebag was placed below it. So I described it while I was looking at it." He said: "Along with this there was a description that I have forgotten." He said: "So the people said: 'As for the description, by Allah, he has got it right."

This is a weak report, as it is narrated by Aouf bin Abi Jameelah, a shiite narrator, who is considered weak in hadith transmission.

Imam Zuhri's view: Ascension was with real body

The above hadith is narrated by Imam Zuhri and in all his reports he mentioned in a way that shows that Mairaj was a bodily ascension.

Ibn Ishaq view: Ascension was a dream

Ibn Ishaq claimed (*Tafsir Tabari*):

قال: نبي بغض آل أبي بكر، أن عائشة، كانت تقول: ما فقد جسد رسول الله صلى الله عليه وسلم، ولكن الله أمرى بزوجه

Some descendants of Abu Bakr narrated that Aisha used to say, "The body of the Messenger of Allah (peace be upon him) was not lost, but rather Allah ascended him with his soul".

Ascension happened with the soul of the Prophet Muhammad (peace be upon him), and this statement is attributed to Mother Aisha and Muawiyah. However, this hadith is not firmly established, and al-Qadi 'Iyad weakened it both in terms of its chain of narrators and its content in his book "Al-Shifa". Ibn Dahyah also deemed it unreliable.

Ibn Ishaq added further (*Tafsir Tabari*):

فلم ينكر ذلك من قولها الحسن أن هذه الآية نزلت وما جعلنا الرُّؤيا التي أرئيتك إلا مِثْقَةَ لَبَنٍ ولقول الله في الخبر عن إبراهيم، إذ قال لابنه (يا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَى) ثم مضى على ذلك، فعرفت أن الوحي يأتي بالأنبياء من الله أيقاظاً ونياماً، وكان رسول صلى الله عليه وسلم يقول: تتألم عيني وقلبي يقظان فإله أعلم أي ذلك كان قد جاءه وعاین فيه من أمر الله ما عاین على أي حاله كان نائماً أو يقظاناً كل ذلك حقٌ وصدق

Nobody denied the statement of Hasan Basri that the verse was revealed (And We did not make the sight which We showed you except as a trial for the people) [Surah Al-Isra (17:60)] on ascension, and by Allah's saying in the story of Abraham when he said to his son, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think" [Surah As-Saffat (37:102)]. Then it continued on that, so I recognized that revelation comes to prophets from Allah while awake and asleep. The Messenger of Allah (peace be upon him) used to say, "My eyes sleep, but my heart is awake." So Allah knows best which of those things had come to him and in which of them he witnessed from the command of Allah, whether he was asleep or awake, all of that is true and authentic.

It was a Mutazilah theology that ascension was a dream and therefore in the book *Al-Du'afa* by Abu Zur'ah al-Razi, it is narrated: *Muhammad ibn Idris told me, he said: I heard Muhammad ibn al-Munhall al-Darir saying: I heard Yazid ibn Zurari saying: "Muhammad ibn Ishaq was Mu'tazilite.* In the book "Mizan al-Itidal" volume 3, page 469, Abu Dawud said on Muhammad ibn Ishaq: *Qadari Mu'tazilite.* Thus, Muhammad ibn Ishaq had adopted believes of deviant Qadri and Mu'tazilite theology, which was different from *Ahlul-Sunnah*.

Prophet prayed at many places - a concocted hadith

Imam Nisai narrated a concocted report: *Yazid bin Abi Malik narrates that Anas bin Malik (may Allah be pleased with him) informed us, saying: The Messenger of Allah (peace be upon him) said, "A creature larger than a mule and smaller than a donkey was brought to me. Its step reached as far as its sight could see. So, I mounted it, and with me was Gabriel (peace be upon him). I set off, then Gabriel said: Dismount and offer the prayer. So, I did so. He asked: Do you know where you have prayed? You have prayed in Taiba (Madinah), and migration will be towards it. Then he said: Dismount and offer the prayer. So, I offered the prayer. He asked: Do you know where you have prayed? You have prayed at Tur Sinai (Mount Sinai), where Allah, the Almighty, spoke to Moses. Then he said: Dismount and offer the prayer. I dismounted and offered the prayer. He asked: Do you know where you have prayed? You have prayed at Bethlehem, where Jesus, peace be upon him, was born."*

In book Illal-ul-Hadith by Imam Ibn Abi Hatim, Imam Abi Hatim says on narration: Amr bin Abi Salamah, from Sa'id bin Abdul Aziz, from Yazid bin Abi Malik, said: "Some companions of Anas narrated to us from Anas - meaning, from the Prophet (peace be upon him) - he said: 'So I returned and came to the Lote Tree of the Utmost Boundary, and I prostrated.'" Yazid bin Malik heard the narration of the Ascension from some companions of Anas - it is not directly from Anas himself.

Regarding the narrator, Imam Al-Dhahabi says: "He is known for fabricating and transmitting from those whom he did not meet."

This fabrication and transmission is attributed to those whom he did not meet.

Shiite claim: Angels took him to Kufa before taking him to Jerusalem

The narration from Al-Kafi by Kulayni, regarding the mosques of Kufa, states:

Muhammad ibn al-Hasan and Ali ibn Muhammad, from Sahl ibn Ziyad, from Amr ibn Uthman, from Muhammad ibn Abdullah al-Khazzaz, from Harun ibn Kharijah, from Abu Abdullah (peace be upon him) who said: "O Harun ibn Kharijah, how far is the distance between you and the Mosque of Kufa?" I said: "Not far." He said: "Do you perform all prayers there?" I said: "No." He said: "If you were in its presence, I would hope that you would not miss any prayer there. Do you know the virtue of that place? There is no righteous servant or prophet except that they have prayed in the Mosque of Kufa. Even when Allah took His Messenger (peace be upon him and his family) on the Night Journey, Gabriel (peace be upon him) said to him: 'Do you know where you are, O Messenger of Allah, at this moment? You are opposite the Mosque of Kufa.' He said: 'So my Lord granted me permission to approach it, and I performed two rak'ahs in it.' So Allah, the Mighty and Sublime, granted permission, and indeed, its right side is a garden from the gardens of Paradise, its middle is a garden from the gardens of Paradise, and its left side is a garden from the gardens of Paradise."

In this chain of transmission, Muhammad bin Abdullah al-Khazaz is unknown, and even Al-Khuyi couldn't provide any verification for him in the dictionary of narrators.

The polytheists demanded that they want to see themselves the ascension of the prophet:

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَنْجِرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا (٩٠) أَوْ تَكُونَ لَكَ بَحْتًا مِنْ نَحِيلٍ وَعَيْنٍ فَتَفَجَّرَ الْأَنْهَارُ خِلَالَهَا تَفْجِيرًا (٩١) أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِي بَالِلًا وَالْمَلَائِكَةَ قَبِيلًا (٢٩)

أَوْ يَكُونُ لَكَ بَيْتٌ مِنْ زُخْرِفٍ أَوْ تَرَقَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ بِرُفَيْكَ حَتَّى تَنْزِلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ قُلْ
سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا (٣٩)

We will not believe you until you make a spring gush forth from the earth for us. Or you have a garden of date-palms and grapes and make rivers gush forth in it abundantly. Or you make the sky fall, as you have claimed, upon us in fragments. Or you bring Allah and the angels before us face to face. Or you have a house of adornable stones. Or you ascend to heaven. And [even then], we will not believe in your ascension until you bring down to us a book we may read." Say, "Exalted is my Lord! Was I ever but a mortal messenger?

Burning of the Gabriel's Wings?

It is claimed in some reports that when Prophet reached Seventh Heaven, he saw the Lote Tree and Angels advised him to go beyond Lote Tree. Gabriel said*:

لو تجاوزت لاحرقت بالنور. وفي رواية لو دنوت ائملة لاحترقت

If I crossed, I'll be burned by Light, (and in another report he said) If I moved at bit more like an ant, I'll be consumed by flames

There no reliable Sunni report on this account. But it is reported in Shiite literature. This statement is reported in *Amali* by Saduq Al-Mutawaffi 381 AH, which is an authoritative Shiite book. Also, according to the book *Haqiqat 'Ilm Al Muhammad (AS) Wajahatah* by Sayyid Ali Ashour, page 44, it is narrated from Abu Abdullah (peace be upon him): "This verse is a witness to Allah's meeting with His Prophet when he ascended to the heavens. The Prophet (peace be upon him and his family) said: 'I reached the Lote Tree of the Utmost Boundary.' And from it is the comprehensive Hadith: Gabriel said to the Prophet Muhammad (peace be upon him and his family):

'Move forward.' The Prophet (peace be upon him and his family) said: 'At this point, you shall leave me.' Gabriel replied: 'If I came near, I would burn.'

In *Amali* the chain of narration is given as:

حدثنا أبي (رضي الله عنه) ، قال : حدثنا سعد بن عبد الله ، قال : حدثنا أحمد بن أبي عبد الله البرقي ، عن أبيه ، عن خلف بن حماد الأسدي ، عن أبي الحسن العبيدي ، عن الأعمش ، عن عباية بن ربيعي ، عن عبد الله بن عباس ، قال : إن رسول الله (صلى الله عليه وآله) لما أسري به إلى السماء ، انتهى به جبرئيل إلى نهر يقال له النور ، وهو قول الله عز وجل : (خلق الظلمات والنور

In the chain of narration, there is عباية بن ربيعي Abaya bin Rabe'ah. Al-Dhahabi mentions it in *Mizan* and says about it: "Among the extremists of the Shia."

Al-Dhahabi further informed in "*Mizan*". Al-Ala' bin Al-Mubarak said: I heard Abu Bakr bin Ayyash saying: I said to A'mash, "Where were you when Musa narrated from Abaya?" He mentioned it, so he said: "By Allah, I only narrated it in a mocking manner."

The crux of the matter lies in Abaya bin Rabe'ah's deliberate omission of Gabriel's presence during the conversation between God and the Prophet. His motive becomes apparent when we delve deeper into his rationale: Abaya bin Rabe'ah sought to insinuate that the proclamation of Ali's leadership does not fall within the realm of divine revelation, typically mediated by Gabriel to the Messenger of Allah, peace and blessings be upon him. Hence, the



* According to the interpretation of the Ruh al-Bayan by the exegete Isma'il Haqqi also known as Al-Mawla Abu al-Fadaa (died: 1127 AH).

absence of any explicit mention of Ali's leadership in the Quran is not an oversight, but rather a deliberate omission, as it was a directive directly from Allah to the Prophet during his celestial ascent, a revelation even beyond Gabriel's purview. This was the Shiite agenda around 150 AH.

The narration found in the Shia book *Bihar al-Anwar* by Majlisi (*Bihar al-Anwar* / Volume 3 / Page 315) which goes as follows*:

ع: أبي، عن سعد، عن ابن عيسى، عن ابن محبوب، عن مالك بن عبيدة (٢٦) عن حبيب السجستاني قال: سألت أبا جعفر عليه السلام عن قوله عزوجل: ثم ذق فتدلى فكان قاب قوسين أو أدنى فأوحى إلى عبداهما: ثم ذق فتدانا فكان قاب قوسين أو أدنى، فأوحى الله إلى عبده يعني رسول الله صلى الله عليه وآله ما أوحى، يا حبيب إن رسول الله صلى الله عليه وآله لما فتح مكة أتعب نفسه في عبادة الله عزوجل والشكر لنعمة في الطواف بالبيت وكان علي عليه السلام معه فلما غشيم الليل انطلقا إلى الصفا والمروة يريدان النبي، قال: فلما هبطا من الصفا إلى المروة وصارا في الوادي دون العلم الذي رأيت غشيبا من السماء نور فأضأت هما جبال مكة، وحسأت أبصارهما، (١٦) قال: ففرعا لذلك فرعا شديدا، قال: فمضى رسول الله صلى الله عليه وآله حتى ارتفع من الوادي، وتبعه علي عليه السلام فرجع رسول الله صلى الله عليه وآله رأسه إلى السماء فإذا هو برماتين على رأسه، قال: فتلوهما رسول الله صلى الله عليه وآله فأوحى الله عزوجل إلى محمد: يا محمد إنها من تطف الحجة فلا يأكل منها إلا أنت ووصيك علي بن أبي طالب عليه السلام، قال: فأكل رسول الله صلى الله عليه وآله عليه وآله إحداهما، وأكل علي عليه السلام الأخرى ثم أوحى الله عزوجل إلى محمد صلى الله عليه وآله ما أوحى، قال أبو جعفر عليه السلام: يا حبيب ولقد رآه نزلت أخرى عند سدة التي عندها جنة المأوى يعني عندها وفا به جبرئيل حين صعد إلى السماء، قال: فلما انتهى إلى محل السدة وقف جبرئيل دونها وقال: يا محمد إن هذا موقفي الذي وضعني الله عزوجل فيه، ولن أقدر على أن أتقدمه، ولكن امض أنت أملكك إلى السدة، فوقف عندها، قال: فتقدم رسول الله صلى الله عليه وآله إلى السدة وتخطف جبرئيل عليه السلام، قال أبو جعفر عليه السلام: إنما سميت سدة التي لأن أعمال أهل الأرض تصعد بها الملائكة المحفوظة إلى محل السدة، والمحفوظة الكرام البرة دون السدة يكتبون ما ترفع إليهم الملائكة من أعمال العباد في الأرض، قال: فيتوبون بها إلى محل السدة، قال: فنظر رسول الله صلى الله عليه وآله فرأى أقصابتها تحت العرش وحوله، قال: فتجلى لمحمد صلى الله عليه وآله نور الجبار عزوجل، فلما غشي محمدا صلى الله عليه وآله النور تخضع بصره، وارتعدت فرائضه، قال: فشد الله عزوجل لمحمد قلبه وقوى له بصره حتى رأى من آيات ربه ما رأى، وذلك قول الله عزوجل: ولقد رآه نزلت أخرى عند سدة التي عندها جنة المأوى قال يعني الموافاة، قال: فرأى محمد صلى الله عليه وآله ما رأى بصره من آيات ربه الكبرى، يعني أكبر الآيات

Narrated from Saad, from Ibn Isa, from Malik bin 'Uyaina, from Habib al-Sajistani who said: I asked Abu Ja'far (peace be upon him) about the saying of the Almighty: "Then he approached and descended, until he was two bows' length away or even nearer, and He revealed to His Servant what He revealed." He said: O Habib! When the Messenger of Allah (peace and blessings be upon him and his family) conquered Mecca, he exerted himself in worshipping Allah the Almighty and expressing gratitude for His blessings by circumambulating the Kaaba, and Ali (peace be upon him) was with him. When night fell upon them, they set out for Safa and Marwah intending to perform the Sa'i. He said: When they descended from Safa to Marwah and were in the valley below the mountain, which I saw illuminated from the sky, a light shone upon the mountains of Mecca, dazzling their eyes. He said: They were greatly frightened by this, a severe fright indeed. He said: The Messenger of Allah (peace and blessings be upon him and his family) continued until he ascended from the valley, and Ali (peace be upon him) followed him. The Messenger of Allah (peace and blessings be upon him and his family) raised his head towards the sky, and behold, there were two fruits resembling pomegranates upon his head. He said: The Messenger of Allah (peace and blessings be upon him and his family) picked them and Allah the Almighty revealed to Muhammad: O Muhammad, these are from the fruits of Paradise, and none shall eat from them except you and your successor Ali ibn Abi Talib (peace be upon him). He said: The Messenger of Allah (peace and blessings be upon him and his family) ate one of them, and Ali (peace be upon him) ate the other. Then Allah the Almighty revealed to Muhammad (peace and blessings be upon him and his family) what He revealed. Abu Ja'far (peace be upon him) said: O Habib! He certainly saw another descent near the Lote Tree of the Utmost Boundary, where the Garden of Retreat was. This is where Gabriel alighted when he ascended to the heavens. He said: When he reached the location of the Lote Tree and stood there, Gabriel remained behind it and said: O Muhammad, this is the place where Allah the Almighty stationed me, and I am unable to go beyond it. However, you proceed ahead to the Lote Tree and stand by it. He said: The Messenger of Allah (peace and blessings be upon him and his family) advanced towards the Lote Tree, and Gabriel (peace be



* It should be noted that narrator of this report, Malik bin 'Uyaina is an unknown figure, whose mention is not found in the books of Shia biographies.

upon him) stayed behind. Abu Ja'far (peace be upon him) said: It is called the Lote Tree of the Utmost Boundary because the deeds of the people of the earth ascend to the angels stationed at the Lote Tree, the noble and righteous angels below the Lote Tree record what the angels carry up to them of the deeds of the servants on earth. He said: They then carry them to the Lote Tree, where the Messenger of Allah (peace and blessings be upon him and his family) saw its branches beneath the Throne and around it. He said: The manifestation of the Almighty's light appeared to Muhammad (peace and blessings be upon him and his family), and when the light overpowered Muhammad (peace and blessings be upon him and his family), he was stunned by it, and his limbs trembled. He said: Allah the Almighty strengthened Muhammad's heart and fortified his vision until he saw with his own eyes from the greatest signs of his Lord, which is the saying of Allah the Almighty: "And indeed he saw him in another descent at the Lote Tree of the Utmost Boundary. Near it is the Garden of Refuge," meaning, the Garden of Retreat. He said: Muhammad (peace and blessings be upon him and his family) saw with his own eyes the greatest signs of his Lord.

It is reported in book *Bihar al-Anwar* by Baqir Majlisi:

ابن الوليد، عن الحسن بن متيل عن سلمة بن الخطاب، عن منيع بن الحجاج، عن يونس (بن أبي وهب القصري)، عن الصباح المزني، عن أبي عبد الله (عليه السلام) قال: عرج بالني (صلى الله عليه وآله) إلى السماء مائة وعشرين مرة ما من مرة إلا وقد أوصى الله عز وجل فيها النبي (صلى الله عليه وآله) بالولاية لعلي والائمة عليهم السلام أكثر مما أوصاه بالفرائض

Ibn al-Walid, from Al-Hasan bin Matil, from Salama bin Al-Khattab, from Muni' bin Al-Hajjaj, from Yunus (ibn Abi Wahb Al-Qasri), from Al-Sabah Al-Muzani, from Abu Abdullah (peace be upon him), who said: The Prophet (peace be upon him and his family) ascended to the heavens 120 times, and not a single time passed except that Allah, the Almighty, instructed the Prophet (peace be upon him and his family) regarding the authority of Ali and the Imams (peace be upon them) more than He instructed him about the obligations.

Regarding the chain of narration, Al-Sabah bin Yahya bin Muhammad Al-Muzani Al-Kufi is mentioned, who is considered weak. According to the book "As'hab al-Imam al-Sadiq" by Abdul Hussain Al-Shabestari, he is deemed trustworthy among the scholars of Zaidism, while some consider him weak, and he has a book. He narrated from Imam Al-Baqir (peace be upon him) as well. Muni' bin Al-Hajjaj is an unknown figure, and his mention is found in the book "Mashaikh al-Thiqat" by Ghulam Reza Erfanian. No one else has mentioned him. In the book "Al-Khisal" by Ali Akbar Al-Ghaffari, published by the Publications of the Teachers' Association in the Holy City of Qom, it is mentioned in the footnote that Muni' bin Al-Hajjaj is neglected.

It is quite evident that the claim that Gabriel (peace be upon him) said "they will be burned if I advanced further", is indeed a narration propagated by the *Ghali-Shiite* sects.

Ascension was to show the Heavens - Sunni claim

It is universally acknowledged among Sunni sects that the Prophet Muhammad ascended to the heavens. However, certain fringe Sufi groups propagate a peculiar belief asserting that during the Prophet's ascent, upon reaching the Great Veil above the Lote Tree, a hand emerged from behind the veil and extended to shake hands with the Prophet. Allegedly, the Prophet observed that the hand was wearing the same ring as that of Ali on one of its fingers.

Ascension was to declare Ali as Caliph - Shiite claim

Shiite claim that Prophet has received multiple ascensions and every time it is reminded that he must inform his people that Ali is an Imam. Apparently, Prophet had not done so and he died.

In a narration reported in *Al-Amali* by al-Tusi it is claimed that Prophet's cousin Ali was also appearing with Prophet in front of God:

قال حدثنا الأمامي للطوسي محمد بن زياد بن أبي عمير، قال حدثنا علي بن رباب، عن أبي بصير، عن أبي عبد الله جعفر بن محمد عليهما السلام، عن أبيه، عن علي عليه السلام، قال قال لي رسول الله صلى الله عليه وآله يا علي، إنه لما أُنزِلَ بي إلى السماء ... حين أُسْرِي بي إلى ذي العرش عِزْرَ و جَلَّ، فقال لي جبرئيل أين أخوك يا محمد فقلت خلفته ورأيتي. قال ادع الله عِزْرَ و جَلَّ فليأتك به، فدعوت الله عِزْرَ و جَلَّ فإذا مثلك معي، وكشفت لي عن سبع سماوات حتى رأيت سكانها و عمارها و موضع كل ملك منها.

Narrated by al-Amali from al-Tusi, Muhammad bin Ziyad bin Abi 'Umayr, who said: Ali bin Ra'ab narrated to us, from Abu Basir, from Abu 'Abdullah Ja'far bin Muhammad (peace be upon them), from his ancestors, from Ali (peace be upon him), who said: The Messenger of Allah (peace be upon him and his family) said to me, 'O Ali, when I was taken on the Night Journey to the heavens... When I was taken on the Night Journey to the Throne of Allah (the Exalted), Gabriel said to me, 'Where is your brother, O Muhammad?' So I said, 'I have left him behind me.' Gabriel said, 'Pray to Allah (the Exalted) that He may bring him to you.' So I prayed to Allah (the Exalted), and your likeness appeared with me, and I wiped away the seven heavens until I saw their inhabitants, their structures, and the place of each angel in them.

The narrator, Abdullah bin Asad bin Zarahah, is considered unknown in the chain of transmission.

Did Prophet see Allah Almighty on His Throne?

Imam Bukhari narrated:

عَنْ مَرْثُوقٍ قَالَ: قُلْتُ لِعَائِشَةَ رَضِيَ اللَّهُ عَنْهَا يَا أُتْمَانَةُ هَلْ رَأَى مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَبَّهُ؟ فَقَالَتْ لَقَدْ فَتَّحْتَنِي بِمَا قُلْتَ، أَيَّنَ أَنْتَ مِنْ ثَلَاثٍ مَنْ حَدَّثَكَ كَذَبًا فَقَدْ كَذَبَ، مَنْ حَدَّثَكَ أَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَبَّهُ فَقَدْ كَذَبَ، ثُمَّ قُرَأَتْ: لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ.

Narrated by Masruq, he said: I asked Aisha (may Allah be pleased with her), O Mother, Did Muhammad (peace be upon him) see his God? She replied, You have made my hair stand on end with what you have asked! Where are you in relation to these three verses which you have recited? Whoever tells you that Muhammad (peace be upon him) saw his Lord has indeed lied. Then she recited: Vision perceives Him not, but He perceives vision; and He is the Subtle, the Acquainted. (Quran, Surah Al-Anam, 6:103).

However, by 300 AH, it is accepted by many Hanbalite sects (later called Salafis) accepted the reports that Prophet indeed saw God in His real appearance. Imam Baihaqi, being Asarite, reported and criticized following narration*:



* The opinion of al-Bayhaqi on the narration of the Lord with curly hair: Al-Bayhaqi commented on Hammad bin Salamah and he wrote: Abu Sa'd al-Malini told us, I am Abu Ahmad bin Adi, from Ibn

Hammad bin Salama, Qatadah, Ikrimah, and Ibn Abbas narrate from the Prophet (peace be upon him) that he said: "I saw my Lord in the form of a young man with curly hair (without a beard or mustache) wearing green garments".

This narration had become the cornerstone of Aqidah in Hanabalite sects.

Shiite Reports: The narration is found in Al-Amali by al-Tusi:

أخبرنا ابن الصلت، قال أخبرنا ابن عقدة، قال أخبرنا محمد بن هارون الهاشمي قراءة عليه، قال أخبرنا محمد بن مالك بن الأبرد النخعي، قال حدثنا محمد بن فضيل بن غزوان الضبي، قال حدثنا غالب الجهني، عن أبي جعفر محمد بن علي بن الحسين، عن أبيه، عن جده، عن علي بن أبي طالب عليه السلام، قال قال رسول الله صلى الله عليه وآله لما أُرِي بي إلى السماء، ثم من السماء إلى السماء، ثم إلى سدة التّهي، أوقفت بين يدي ربي عز وجل، فقال لي يا محمد. فقلت لبيك ربي وسعديك. قال قد بلوت خلقي، فأيمم وجدت أطوع لك قال قلت رب عليا. قال صدقت يا محمد، فويل اتخذت لنفسك خليفة يؤدي عنك، و يعلم عبادي من كتابي ما لا يعلمون قال قلت اختر لي، فإن خيرتك خير لي. قال قد اخترت لك عليا، فاتخذة لنفسك خليفة و وصيا، فإني قد نحلته علمي و حلمي و هو أمير المؤمنين حقا، لم يقلها أحد قبله و لا أحد بعده. يا محمد، علي راية الهدى، و إمام من أطاعني، و نور أوليائي، و هو الكلمة التي أُرِيها الثّقين، من أحبه فقد أحبني، و من أبغضه فقد أبغضني، فبشره بذلك يا محمد. الأمالي للطوسي

Narrated by Ibn al-Salat who said: Ibn 'Aqda narrated to us, he said: Muhammad bin Harun al-Hashimi, who read on him, narrated to us, he said: Muhammad bin Malik bin al-Abrad al-Nakha'i, he said: Muhammad bin Fudayl bin Ghazwan al-Dubi, he said: Ghaleb al-Juhani, from Abu Ja'far Muhammad bin Ali bin al-Hussein, from his father, from his grandfather, from Ali bin Abi Talib (peace be upon them), who said: The Messenger of Allah (peace be upon him and his family) said, "When I was taken on the Night Journey to the heavens, then from heaven to heaven, then to the Sidrat al-Muntaha, I was stationed before my Lord, the Most High, and He said to me, 'O Muhammad.' So I said, 'At Your service, my Lord and Sustainer.' He said, 'I have tested My creatures, so which of them did you find most obedient to you?' I said, 'O Lord, Ali.' He said, 'You have spoken the truth, O Muhammad. Have you appointed a successor who will act on your behalf and teach My servants from My Book what they do not know?' I said, 'Choose for me, for indeed Your choice is the best for me.' He said, 'I have chosen Ali for you, so take him as your successor and guardian, for I have endowed him with my knowledge and wisdom, and he is truly the Commander of the Faithful, a title not given by anyone before or after him. O Muhammad, Ali is the standard-bearer of guidance, the leader of those who obey me, and the light of my saints. He is the word that the God-fearing have adhered to. Whoever loves him has loved me, and whoever hates him has hated me. So give him glad tidings of that, O Muhammad."

It's noteworthy that in Al-Amali the authenticity of this narration is challenged due to the presence of Muhammad bin Fudayl bin Ghazwan, whom Imam Abu Hatim described as frequently making mistakes, and Ibn Saad mentioned that some of his narrations are baseless. Additionally, Ghaleb al-Juhani is considered unknown in the chain of transmission. Only from Shia sources, it is known that he was among the companions of Imam al-Baqir (peace be upon him).



Hammad, from Muhammad bin Shuja al-Thalji, who narrated to me that Ibrahim bin Abdul Rahman bin Mahdi said, 'Hammad bin Salamah was not known for these hadiths until he went out on a journey to Abadan, and when he returned, he was narrating them. I believe that only Satan went out to him in the sea and threw them to him.' Abu Abdullah al-Thalji said: 'I heard Abbad bin Suhayb say: 'Hammad bin Salamah did not memorize them, and they used to say that they were fabricated in his books.

Prophet saw God- Salafi sects

Salafis: The jurist Qadi Abu Ya'la (d. 526 AH), writes in his second book, *Al-Aiteqad* that during the Isra and Mi'raj:

ورأى ربه، وأدناه، وقربه، وكفه، وشرقه، وشاهد الكرامات والدلالات، حتى دنا من ربه فتدلى، فكان قاب قوسين أو أدنى. وأن الله وضع يده بين كنفه فوجد بردها بين نديه فعلم علم الأولين والآخرين وقال عز وجل: وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرْتَابُكَ إِلَّا فِتْنَةً لِلنَّاسِ [الإسراء:٦٠] . وهي رؤيا يقظة (١) لا منام. ثم رجع في ليلته بمجده إلى مكة

Prophet saw his Lord, approached Him, drew close to Him, conversed with Him, was honored by Him, and witnessed miracles and signs until he drew near to his Lord and descended, until he was two bows' length away or even nearer. And Allah placed His hand between his shoulders, and he felt the coolness of it between his chest, and he knew the knowledge of the ancients and the later generations. And Allah, Almighty, said: 'And We did not make the sight which We showed you except as a trial for the people.' (Quran, Surah Al-Isra, 17:60). And this is a wakeful vision, not a dream. Then he returned to Mecca with his body in the same night.

In the book "Kitab al-Tawhid wa Ithbat Sifat al-Rabb" by Abu Bakr Muhammad bin Ishaq bin Khuzaymah, (d. 311 AH), mentioned: "As for the narration from Qatadah and Al-Hakam bin Aban, from Ikrimah, from Ibn Abbas (may Allah be pleased with them both), and the narration from Abdullah bin Abi Salama, from Ibn Abbas (may Allah be pleased with them both), it is clear that Ibn Abbas affirmed that the Prophet (peace be upon him) indeed saw his Lord.*

Prophet had not seen God - Asharites view[†]

Ibn Jouzi (another Hanbali but against Tashbeeh (Similitude)) in book *دفع التشبيه* And indeed, *Qadi Abu Ya'la has affirmed the Similitude for Allah and stated that He (Allah) looked like a young man without a beard or mustache, wearing garments and sandals, and wearing a crown. He has established this, but the intellect does not comprehend its meanings... And we know what "young man" and "man" mean... Ibn 'Uqail says, "We assert with certainty that this hadith is a lie, then there is no benefit in the reliability of the narrator if the possibilities are not in the text."*

Ibn Taymiyyah in his book "Bayaan Talbees al-Jahmiyyah fi Ta'sees Bid'ah al-Kalaamiyyah" on page 225 presents these narrations and quotes the saying of Imam Ahmad:



* According to Al-Bani, the narration of Hammad bin Salama is considered authentic, and the invalidation of interpretations of attributes is presented by Judge Abu Ya'la. In the book "Ibtal al-Tawilat li-Akhbar al-Sifat" by Muhammad bin al-Hussein bin Muhammad bin Khalf ibn al-Farrah (d. 458 AH), numerous narrations are found, among which Allah Almighty is described as a young man with curly hair. All these narrations have been presented, demonstrating that Allah Almighty was indeed seen by the Messenger of Allah (peace be upon him). This has been accepted by the early Hanbalite scholars.

† In Islamic theology, Ash'arites are followers of the Ash'ari school of thought, named after the theologian Abu al-Hasan al-Ash'ari (d. 935 CE). The Ash'arites are known for their theological stance on issues such as divine attributes, free will, and predestination. They assert that the Quran and Sunnah should be interpreted metaphorically when necessary to reconcile apparent contradictions between reason and revelation. The Ash'arite school is one of the major theological traditions within Sunni Islam, alongside the Maturidi and Athari schools.

Abdullah reported: "Imam Ahmad narrated to us from Aswad bin 'Aamir who narrated from Hammad bin Salamah from Qatadah from 'Ikrimah from Ibn 'Abbas (may Allah be pleased with them both) who said: The Messenger of Allah (peace be upon him) said: 'I saw my Lord in the form of a young man with abundant curly hair in a verdant garden.' And it has been reported that Al-Tabarani said: 'The narration of Qatadah from 'Ikrimah from Ibn 'Abbas regarding this vision is authentic.' And it was said: 'Whoever claims that I retracted from this narration after narrating it has indeed lied.' And it was said: 'This is a narration reported by a group of the Companions from the Prophet (peace be upon him), and a group of the Successors from Ibn 'Abbas, and a group of the Successors of the Successors from 'Ikrimah, and a group of reliable narrators from Hammad bin Salamah.' And my father, may Allah have mercy on him, narrated this hadith from a group of trustworthy Imams, from Hammad bin Salamah, from Qatadah, from 'Ikrimah, from Ibn 'Abbas, from the Prophet (peace be upon him).' And their names were mentioned at length. And Muhammad bin 'Ubaydullah al-Ansari informed us saying: 'I heard Abu al-Hasan 'Ubaydullah bin Muhammad bin Ma'dan saying: I heard Sulayman bin Ahmad saying: I heard Ibn Sadaqah al-Haafiz saying: 'Whoever does not believe in the hadith of 'Ikrimah is a heretic.' And Muhammad bin Sulayman informed us saying: 'I heard Bandar bin Abi Ishaq saying: I heard 'Ali bin Muhammad bin Aban saying: I heard al-Birza'i saying: I heard Abu Zur'ah al-Razi saying: 'Whoever denies the hadith of Qatadah from 'Ikrimah from Ibn 'Abbas, he (the Prophet) said: 'I saw my Lord, Almighty and Glorious,' is a Mu'tazilite.'

Imam Bukhari held the view that Prophet has seen angel Gabriel. He narrated*:

Narrated by Qutaibah who narrated from Abu 'Awanah who narrated from Abu Ishaq al-Shaybani who said: "I asked Zirr bin Hubaish about the saying of Allah, the Most High: 'So did God convey the inspiration to His servant what He revealed' (Surah al-Najm, 53:10). He said: Ibn Mas'ud told us that he saw Gabriel with six hundred wings in his original form."

Imam Muslim reported:

عَنْ مَسْرُوقٍ، قَالَ: قُلْتُ لِعَائِشَةَ: فَأَيْنَ قَوْلُهُ؟
 ثُمَّ دَنَا فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى [النجم: ٩] قَالَتْ: آ إِنَّمَا ذَلِكَ
 جَرِيْلٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْتِيهِ فِي صُورَةِ الرَّجَالِ، وَإِنَّهُ أَتَاهُ فِي هَذِهِ الْمَرَّةِ فِي صُورَتِهِ الَّتِي هِيَ
 صُورَتُهُ فَسَدَّ أَفَقَ السَّمَاءِ

Narrated by Masruq, he said: I asked Aisha, "Where is the saying: 'Then he approached and descended, until he was two bows' length away or nearer, and He revealed to His servant what He revealed'?" She said, "That was Gabriel (peace be upon him) who used to come to him in the form of a man, and indeed, he came to him in this instance in his usual form, causing the horizon of the heavens to distort."

Shiites: According to Shiite literature, Prophet went beyond seventh Heaven and he reached near the Throne, but there was a Great veil between God and His creation. Then the veil billowed a little and some Light emerged from it. It is narrated by Kulayni:

"Some of our companions narrated from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from al-Qasim ibn Muhammad al-Jawhari, from 'Ali ibn Abi Hamzah, who said: Abu Basir asked Abu 'Abdullah (peace be upon him) while I was present: 'May I be your ransom, how many times did the Messenger of Allah (peace be upon him and his family) ascend?' He replied: 'Twice, and Gabriel stopped him at a station and said to him: "Stay in your place, O Muhammad, for you have reached a station where no angel or prophet has ever stood before.

* Sahih Bukhari, Hadith Number: 3232

Indeed, your Lord is performing the prayer." So he said: "O Gabriel, and how does He perform the prayer?" Gabriel said: "He says: 'Exalted and Holy am I, I am the Lord of the angels and the Spirit. My mercy precedes My wrath.' He then said: 'O Allah, forgive, forgive!' He replied: 'It was as if Allah had said, "He was as close as two bows' lengths or even nearer.'" Abu Basir asked him: 'May I be your ransom, how close is "as close as two bows' lengths or even nearer"?' He replied: 'Between her horn and her ear.' He then said: 'There was a veil between them that glittered and fluttered, and I know it was called the Zabarjad. He looked at something as small as the tip of a needle to whatever Allah wished of the light of His greatness.' Allah, the Most Blessed and Exalted, said: 'O Muhammad,' and he said: 'Here I am, my Lord.' He asked: 'Who will be your successor after you?' He replied: 'Allah knows best.' He said: 'Ali ibn Abi Talib, the Commander of the Faithful, the Master of the Muslims, and the Leader of the Striking Stars.' Abu 'Abdullah then said to Abu Basir: 'O father of Muhammad, by Allah, the Wilayah of Ali (peace be upon him) did not come from the earth but it came from the heavens, affirming one another.'"

It means that if the Prophet (peace be upon him) had caught the bowstring with his *sait* and had aimed it towards the sky or the heavens, then the veil would have descended even below the *sait*, and the light of greatness could be seen from it.

What Prophet received in ascension?

Narrated Imam Bukhari that during Ascension:

Ibn Hazm and Abu Hayyah Al-Ansari informed me that they used to say: The Prophet, peace and blessings be upon him, said, "Then I was taken up until I reached a place where I heard the creaking of pens." Ibn Hazm and Anas ibn Malik, may Allah be pleased with them, said that the Prophet, peace and blessings be upon him, said, "So Allah obligated upon me fifty prayers, so I returned with that until I reached Moses, who said, 'Moses, what has your nation been commanded with?' I said, 'They have been commanded with fifty prayers.' He said, 'Return to your Lord, for indeed your nation cannot handle that.' So I returned and asked my Lord, so He reduced it by half. I returned to Moses and he said, 'Return to your Lord.' So I mentioned the same to Him, so He reduced it by half again. I returned to Moses and he said, 'Return to your Lord.' I said, 'I feel too ashamed to go to my Lord again.' Then he journeyed until he reached the Sidrat al-Muntaha, which was enveloped in colors unknown to me. Then I was admitted into Paradise, and there I saw its sides of pearls, and its soil was musk."

Conclusion is:

1. Prophet reached point where he heard the creaking of pens, and the five daily prayers were ordained
2. He returned (lowered) and met Moses and then prayed to Allah
3. He saw the *Didra-tul-Muntaha* The Heavenly Lote tree and part of *Janna-tul-Mava*

Nowhere, Imam Bukhari and Muslim narrated that Prophet met Allah alone. There is not a single narration on this. But *Salafi* sects try to distort the *sahih* Bukhari narrations as according to them Prophet met God who had curly hairs.

Did some Companions become apostate?

Hakim Narrated in *Mustadrak*, and Al-Balahaqi in *Dalail-ul-Nabowah*:

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ الشُّعْبَانِيُّ قَالَ: حَدَّثَنَا مَعْمَرُ بْنُ زَائِدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، قَالَتْ: لَمَّا أُتِيَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَسْجِدِ الْأَمْضِيِّ أَسْبَحَ يَتَحَدَّثُ النَّاسَ بِذَلِكَ، فَارْتَدَّ نَاسٌ مِنْ كَثَرٍ كَانُوا آمَنُوا بِهِ وَصَدَّقُوهُ، وَسَعَوْا بِذَلِكَ إِلَى أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُ، فَقَالُوا: هَلْ لَكَ فِي صَاحِبِكَ؟ يُزَيِّمُ أَنَّهُ أُتِيَ بِهِ فِي اللَّيْلِ إِلَى بَيْتِ الْمُطَفِّيسِ قَالَ: أَوْقَالَ ذَلِكَ؟ قَالُوا: نَعَمْ، قَالَ: لَيْنَ كَانَ قَالَ ذَلِكَ لَقَدْ حَدَّثَ، قَالُوا: وَصَدَّقَهُ أَنَّهُ ذَهَبَ اللَّيْلَةَ إِلَى بَيْتِ الْمُطَفِّيسِ، وَجَاءَ قَبْلَ أَنْ يُصْبِحَ؟ قَالَ: نَعَمْ، إِنِّي لَأَعِدُّهُ بِمَا هُوَ أَبْعَدُ مِنْ ذَلِكَ: أَعِدُّهُ بِحَجْرِ السَّمَاءِ فِي غَدْوَةٍ أَوْ رَوْحَةٍ، فَبِذَلِكَ نَمَتِي أَبُو بَكْرٍ الصِّدِّيقَ

It is narrated from Aisha, may Allah be pleased with her, that on the night the Prophet, peace and blessings be upon him, journeyed to Masjid al-Aqsa, the next morning when the Prophet, peace and blessings be upon him, mentioned this among the people, many who had previously been believers and had affirmed (the presence of the Prophet, peace and blessings be upon him) turned apostate. Some people went to Abu Bakr Siddiq, may Allah be pleased with him, and said, "Do you have any knowledge about your companion's claim that he traveled from Bayt al-Maqdis to Makkah overnight?" Abu Bakr Siddiq, may Allah be pleased with him, asked, "Did he really say that?" The people said, "Yes, he did indeed say that." Abu Bakr Siddiq, may Allah be pleased with him, then said, "Then I bear witness that if he said it, it is true!" The people asked, "Do you believe that they traveled from Sham (Jerusalem) to Makkah and returned before dawn?" He replied, "Yes, indeed!" I affirm their claim even from a distant place, for I affirm his news from the heavens morning and evening." The narrator says that after this incident, he became famously known as "Siddiq."

The chain includes Muhammad ibn Kathir al-San'ani al-Musi'isi in the book "Al-Ightibat biman Rami min al-Ruwat bil-Ikhtilat" according to the dictates of mixing.

Ibn Saad said: It is mentioned that he experienced confusion in his later years.

Aqili mentioned this in "Al-Du'afa" (the weak narrators).

قال عبد الله بن أحمد: ذكر أبي محمد بن كثير المصفي ضعفه جدًا، وقال مع من معمر، ثم بعث إلى اليمن فأخذها فرواها، وضعف حديثه عن معمر جدًا وقال: هو منكر الحديث، أو قال: يروي أشياء منكره. العمل (١٥، ٩٠).

Abdullah ibn Ahmad said: Abu Muhammad ibn Kathir al-Musi'isi mentioned it, weakening it severely. He heard from Mu'ammār, then he was sent to Yemen and he narrated from there. His narration from Mu'ammār is highly weak, and he said: He is a fabricator of hadith, or he said: He narrates objectionable things. "Al-Ilal" (5109).

Imam Ahmed narrated in Musnad:

حَدَّثَنَا عَبْدُ الصَّمَدِ، وَحَسَنٌ، قَالَا: حَدَّثَنَا ثَابِتٌ، قَالَ حَسَنٌ أَبُو زَيْدٍ: قَالَ عَبْدُ الصَّمَدِ: قَالَ: حَدَّثَنَا هَلَالٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ عَنْ ابْنِ عَبَّاسٍ قَالَ أَمْرِي بِاللَّيْلِ عَلَى اللَّهِ عَلَيْهِ وَسَلَّمَ إِلَى بَيْتِ الْمَقْدِسِ ثُمَّ جَاءَ مِنْ لَيْلِيَةِ لَحْدَيْتُمْ تَبِيرِهِ وَبِعَلَامَةِ بَيْتِ الْمَقْدِسِ وَبِعَيْرِهِمْ فَتَأَلَّفَ قَالَ حَسَنٌ لَحْنٌ نَصَدَّقْتُ مُحَمَّدًا بِمَا يَقُولُ فَارْتَدَّوْا كَفَرًا وَرَأَى الدَّجَالَ فِي صُورِيهِ رُؤْيَا عَيْنٍ لَيْسَ رُؤْيَا مَنَامٍ إِلَى آخِرِ الْحَدِيثِ

From Ibn Abbas: He said, "The Prophet, peace be upon him, was taken on the Night Journey to the House of Jerusalem. Then he came back from his night journey and informed them about his journey, the signs of the House of Jerusalem, and their camel. Some people said, 'Hasan (meaning 'good'), we believe Muhammad in what he says.' So they reverted to disbelief. And he saw the Antichrist in his true form, not as a dream..." until the end of the narration.

In its chain, there is the uniqueness of Halaal ibn Khabbab al-Basri.

Ibn al-Qattan said: "He became altered at the end."

Ibn al-Qattan mentioned that he was subject to alteration in his final years.

According to the book "Al-Ightibaat biman Rumi min al-Ruwat bial-Ikhtilaat," Yahya al-Qattan said, "I visited him, and he had indeed altered." And Al-Uqayli in his narration mentioned "confusion and alteration at the end."

According to Ibn Hibban, al-Saji, Al-Uqayli, and Ibn Hajar, this narrator was a victim of mixing.

Ibn Hibban said: "It is not permissible to use him as evidence if he narrates alone." No evidence should be taken from his singular narration.

The narrations that some of the companions of Prophet reverted to paganism are narrated by Iraqi narrations during Abbasid period. This is narrated by Abu Bakr Muhammad ibn al-Husayn ibn Abdullah al-Ajurri al-Baghdadi (died: 360 AH) via Imam Zuhri.

حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ التَّمُوزِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ زُهَيْرٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ الْأَوْفَرِيِّ فِي حَدِيثِهِ عَنْ عُرْوَةَ قَالَ: سَمِعْتُ رِجَالَ مِنَ الْفَرَسِيِّينَ إِلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَقَالُوا لَهُ: هَذَا عَجَابٌ لِيُزَعَمُ أَنَّهُ قَدْ أَمْرِي بِهِ اللَّيْلَةَ إِلَى بَيْتِ الْمَقْدِسِ، ثُمَّ رَجَعُ مِنْ لَيْلَتِهِ، فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: أَوْ قَالَ ذَالَهُ؟ قَالُوا: نَعَمْ، قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: فَأَنَا أَتَيْتُهُ إِذْ كَانَ قَالَ ذَالَهُ لَقَدْ صَدَقَ، قَالُوا: نَصَدَّقُهُ أَنَّهُ قَدْ جَاءَ النَّهَامُ فِي لَيْلَتِهِ وَاجِدَةٌ وَرَجَعُ وَبَلَ أَنِّي نَضِخُ؟ فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: [ص: ٩٣٥] عَنْهُ: نَعَمْ، أَنَا أَصَدَّقُهُ بِأَمْرِهِ مِنْ ذَلِكَ، أَصَدَّقُهُ بِحَبْرِ السَّمَاءِ عُدْوَةً وَعَيْشِيَّةً فَيَذَلُّهُ نَحْيِي أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: الصَّدِيقِ



Abu al-Qasim Abdullah ibn Muhammad ibn Abdul Aziz al-Baghawi narrated to us, he said: Abu Bakr ibn Zanjawayh narrated to us, he said: Abd al-Razzaq narrated to us, from Ma'mar, from Al-Zuhri in his narration from Urwah, he said: "Some men from the polytheists came to Abu Bakr (may Allah be pleased with him) and said to him: 'Your companion claims that he was taken on a night journey to the Bayt al-Maqdis (Jerusalem), then returned in the same night.' Abu Bakr (may Allah be pleased with him) said: 'Did he say that?' They said: 'Yes.' Abu Bakr (may Allah be pleased with him) said: 'Then I bear witness, if he said that, he has spoken the truth.' They said: 'Do you believe him that he went to Syria in one night and returned before morning?' Abu Bakr (may Allah be pleased with him) said: 'Yes, I believe him even more than that. I believe him with the news from the heavens, morning and evening.' That is why Abu Bakr (may Allah be pleased with him) was named "Al-Siddiq" (the Truthful)."

Note I: In 17 AH, Muslim forces entered Jerusalem, and Umar constructed a mosque over an abandoned roman structure, which was considered as abominable or cursed place by Christians of Jerusalem. According to their traditions, Jesus was tried by Pilates in a roman fort. Muslims liked this place as no one has claim of possession on this place and also the place is higher than any other ground place in Jerusalem. Umar constructed a mosque, which was initially called mosque of Umar, then it was called mosque Al-Qabli and then around 64 AH Abdul-Malik constructed a Dome-like structure near it (Dome of Rock). By 170 AH, people started calling this mosque as Masjid Bayt-Al-Maqdas (Mosque of Jerusalem), and by 4th hijri century, people started writing books on Virtues of Bayt-al-Maqdas and claimed that original mosque of Umar is *Masjid-Al-Aqsa*. When Knight Templars entered Jerusalem they thought that *Dome of Rock* is the place of Holy of Holies, and *Masjid-Al-Qibli* they converted into a palace. Knight Templars coined a new name for *Dome of Rock* and they named it *Temple Mount*.

Note II: The Arab polytheists called Jerusalem, Elia إيليا (the name was originally THE CAPITOLINA AELIA)*. It was a Roman colony built on the city of Herod. The order to make CAPITOLINA AELIA a Roman military camp was ordered by King Hadrian, who was the 14th king of the Roman Empire, and his full name was *Augustus Hadrianus Aelius Publius*†. Hence, after his name Aelius, he named Jerusalem, which was later arabaized to Elia‡. In 135 B.C.E., polytheistic Roman soldiers camped in this city and there were pockets of christian settled in the city. In 325 B.C.E., the Roman king Constantine became a Christian, who was on the religion of Mathura§. During this time, most of the Romans in the Jerusalem city believed in Mathura religion, and they worship celestial bodies. Later, during Prophet's time the Jerusalem city was reintroduced as a holy city and it is mentioned as Bayt-al-Maqdas in hadith literature.

Note III: AELIA CAPITOLINA was the name given to Jerusalem when it was reconstructed by the Romans in 135 CE. Before that Jerusalem lay largely in ruins, with only the camp of the Tenth Legion (Fretensis) of Romans remaining. The camp was located in the area of the Upper City and within the ruins of the *Praetorium*, near the palace of Herod the Great. This area was protected, according to the first-century historian Josephus (War, 7, 1:1), by remnants of the city wall and towers on the northwest edge of the city. The Jews were generally banned to enter the city except during the Ninth of Av. According to Josephus further accounts, the whole Haaikal compound was flattened to the ground. Today, if you visit Jerusalem, you can see the Wailing wall and Masjid Al-Qibli (the so called Al-Aqsa) platform over the platform, which is actually the *Praetorium*, the garrison area of Romans. Most likely the structure was the part of the remnants of Fort Antonia. The original Al-Aqsa (Haaikal) then must be in the south of Wailing wall, in the original city of David¶.

Note IV: The term *Temple-Mount* is an invention of the heretic sect of Knight-Templar

* CAPITALINA means capital, that is, the place from which the province will be governed.

† It should be noted that at the time of King Hadrian, there were neither Christian churches nor Jewish temples in this city because Jerusalem was a city of ruins

‡ In Islamic literature the city is also called Eliyah. Some interpreter confused by this name and thought that it comes from Hebrew name Eliya (Elijah), which was the name of a prophet in Hebrew, who appeared in Northern Kingdom of Isreal and argued with Baal Priesthood.

§ Mathura was originally a Persian religion but it has again popularity among romans as well.

¶ A similar view is held by Jewish group *Neturei Karta*.



(later identified as Crusaders). Before them this term is nowhere found in neither Catholic literature nor of the Greek-Orthodox literature. Many revisionist historians have used the Greek orthodox sources to claim that early Muslim who had entered Jerusalem were eager to construct the mosque over the remains of the Temple of Solomon. But this is a wrong conclusion. Umar the second Caliph was going towards Jerusalem, he did a speech near Medinah and said*:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْهَدَّادِ، سَمِعْتُ عُمرَ بْنَ الْخَطَّابِ يُخَطِّبُ بِالرُّوحَاءِ، لَا تُشَدُّوا الرِّحَالَ إِلَّا إِلَى الْبَيْتِ الْعَتِيقِ

Abdullah ibn Abi al-Hudhayl narrated to us, I heard Umar ibn al-Khattab delivering a sermon in al-Rawha'; Do not tighten the reins except for the Ancient House (The Kaaba).

This signifies that early Muslims only wanted to construct the mosque for themselves and the Christians living in the holy land had issues with it as they thought of the mosque building as an abomination. It was never declared as a mosque over a temple of Solomon. The conclusion that Masjid-al-Qibli is standing over the Masjid-al-Aqsa is a later claim in history. Umar did the journey to Jerusalem on the request of the Christians that they can give their church keys to the Commander of the Faithful, Umar, may Allah be pleased with him. Upon the request of the Patriarch of Jerusalem, Sophronius (d. 638 CE), it was decided that the keys to the important churches of Jerusalem would not be given to an ordinary Muslim but to the Muslim caliph. This tradition of keys is respected to this day. The keys to the Church of the Nativity are with the Muslims, and only a Muslim can open it. Even Christians respect this tradition. The later work called Theophanis Chronographia is definitely a forgery which is concocted during Crusades periods to counter the earlier Greek orthodox monks writings in which Umar was depicted in positive light.



* Musanif Ibn Abi Sheebah



The Prostration

After the ascension, surah Al-Najam was revealed and ascension of Prophet is mentioned:

وَالنَّجْمِ إِذَا هَوَىٰ (١) مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ (٢) وَمَا يَنْطَلِقُ عَنِ الْهَوَىٰ (٣) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (٤) عَلَّمَهُ شَدِيدُ الْقُوَىٰ (٥) ذُو مِرَّةٍ فَاسْتَوَىٰ (٦) وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ (٧) ثُمَّ دَنَا فَتَدَلَّىٰ (٨) فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ (٩) فَأُوْحَىٰ إِلَىٰ عَبْدِهِ مَا أُوْحَىٰ (١٠) مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ (١١) أَفَتُمَارُونَهُ عَلَىٰ مَا يَرَىٰ (١٢) وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ (١٣) عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ (١٤) عِنْدَهَا جَنَّةُ الْمَأْوَىٰ (١٥) إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ (١٦) مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ (١٧) لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ (١٨) إِفْرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ (١٩) وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ (٢٠) أَلَكُمُ الدَّكْرُ وَلَهُ الْأُنثَىٰ (٢١) تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ (٢٢) إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمِيَّتُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَىٰ (٢٣) أَمْ لِلْإِنْسَانِ مَا تَمَنَّىٰ (٢٤) فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ (٢٥)

And the Star (Sirius) when it tumbles. (1) Neither your companion strayed, nor he deviated. (2) Nor he speaks from his whims. (3) It is nothing but the revelation revealed. (4) Taught to him by one mighty in power. (5) Possessor of power - he ascended. (6) And while he was on the clear horizon. (7) Then he came near and descended. (8) Then the gap (become) two bow lengths or (even) less. (9) Then He revealed on His slave - what he revealed. (10) Heart didn't lie what he saw. (11) Do you doubt over what he saw. (12) And indeed he saw him in another descent. (13) Near the Lote-Tree at the Uttermost Boundary. (14) Near Janna-tul-Mawaa (Garden of Restfulness). (15) When covered the Lote-Tree - what has covered. (16) Neither the sight turned nor it deviated. (17) Behold he saw great signs of his Lord. (18) Have you seen Allat and Uzza. (19) And the Manat - the third one? (20) For you: Are the males? while for Him are the females? It is an unfair division? (21) They are nothing but names you and your forefathers heard - Allah has not sent down an authorization on this; They are following none except their conjecture and whatever they themselves desire; Indeed Guidance has arrived from your Lord. (23) Or is there for man whatever he wishes? (24) Whereas to Allah belongs the end, and the beginning. (25)

When pagans heard that Prophet is reciting Quran and and ayat explained well that even Sirius is a creation of Allah, polythesist lost their ground to claim that



Prophet is influenced by Abi Kabshah and they all prostrated. Narrated in Sahih Bukhari:

Abdullah ibn Masood, may Allah be pleased with him, narrated that Prophet recited Surah An-Najm and prostrated, and those with him also prostrated, except that an elderly man took a handful of soil and raised it to his forehead, saying, "This is sufficient for me." Abdullah said, "Indeed, I saw him later killed as a disbeliever."

In other reports the pagan name was mentioned: **بُنْ خَلِيفَ** Umayyah bin Khalf.

Many Muslim historians have placed the ascension event just a year before migration to Medina, after the demise of Abu Talib and Khadijah. However, contrary to this popular view, the Mairaj or Isra (ascension) happened before the the prostration event. This view is supported by Quran. Allah has commented on Mairaj in surah An-Najm and it was recited by prophet completely in public near Kaaba.

Gharaniq incident - a concocted story

Al-Lat was a cube rock in Ta'if, Al-'Uzza was a cube rock in Mecca, and Manat was a cube rock Medina, the special deities of the Arabs. These were not idols like a women, but like Kaaba they were created like cubes. Al-Kalbi's informed in his book *Al-Asnam* that Arabs used to call upon them during circumambulation around Kaaba, and they say loudly:

"And Al-Lat, Al-'Uzza, and the third, Manat... Indeed, they are exalted cranes, and their intercession is sought after."

Pagans believed that rocks were possessed by angelic spirits and they are the daughters of Allah and their mothers are Lady-jinns. Thus, some pagan cults were believing that angels are female. Allah denounced this claim in Surah Najam (19-23):

Have you seen AlLat and Uzza. 19 And the Manat - the third one? 20 For you: Are the males? while for Him are the females? It is an unfair division' 21 They are nothing but names you and your forefathers heard - Allah has not sent down an authorization on this; They are following none except their conjecture and whatever they themselves desire; Indeed Guidance has arrived from your Lord 23

Around 80-90 AH, some narrations were created with the claim that Prophet said during recitation*. Ibn Saad narrated with broken chain that Prophet said about three goddesses:

They are pretty cranes, and their intercession is echoed (in Heavens)

أَشْبَرْنَا مُحَمَّدُ بْنُ عَمْرٍو قَالَ: حَدَّثَنِي يُونُسُ بْنُ مُحَمَّدٍ بْنِ فَصَّالَةَ الطَّفَرِجِيِّ عَنْ أَبِيهِ قَالَ: وَحَدَّثَنِي كَثِيرٌ بْنُ زَيْدٍ عَنِ الْمُظَلِّبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَلٍ قَالَا: رَأَى رَسُولَ اللَّهِ. ص. مِنْ قَوْمِهِ كَمَا عَنْهُ. فَجَلَسَ خَالِطًا فَكَلَّمَنِي فَقَالَ: لَيْتَنِي لَا يَنْزِلُ عَلَيَّ نَجْمٌ يَنْزُرُهُمْ عَلَيَّ! وَقَارَتِ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَوْمَهُ وَدَنَا مِنْهُمْ وَدَنَا مِنْهُ. فَجَلَسَ يَوْمًا مَخْلِيسًا فِي نَادٍ مِنْ تِلْكَ الْأَنْدِيَةِ حَوْلَ الْكَعْبَةِ فَقَرَأَ عَلَيْهِمُ: وَالنَّجْمُ إِذَا هَوَى النِّجْمُ: ١. حَتَّى إِذَا بَلَغَ أَرْوَاهُمُ اللَّاتُ وَالْعُزَّى وَمَنَاةَ الثَّالِثَةَ الْأُخْرَى النِّجْمُ: - ١٩. ٧٠. أَلْقَى الشَّيْطَانُ كَيْمَاتَيْنِ عَلَى لِسَانِهِ: تِلْكَ الْغَرَابِيقُ الْعُلَى. وَإِنَّ شِعَابَئِينَ لَتَرْمَعُنَّي. فَكَلَّمَنِي رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِمَا: ثُمَّ مَضَى فَقَرَأَ السُّورَةَ كُلَّهَا وَتَجَدَّدَ وَتَجَدَّدَ الْقَوْمُ حَمِيمًا

This report is narrated by Al-Mutallib bin Abdullah. Abi Hatim said that he has not heard anything from Ibn Abbas: وفي كتاب المرحح والتعديل: قال أبو حاتم: هو عن ابن عباس وابن عمر مرسل.



* The incident has been reported with *Izterab* differences in several commentaries, for example:

- In Tafsir Maqatil bin Sulayman (d. 150 AH)
- In Tafsir Yahya bin Salam (d. 200 AH)
- In Tafsir al-Tabari (d. 310 AH)
- In Tafsir Ibn Abi Zamanin (d. 399 AH)
- In Tafsir al-Tha'labi, Abu Ishaq (d. 427 AH)
- In Tafsir al-Baghawi (d. 516 AH)

Roughly after the year 80 AH, this story began to circulate, and its hub was Basra, from here it reached Mecca and was attributed to Ibn Abbas, may Allah be pleased with him*. Later some tried to give explanation that Prophet recited correctly, but under influence of Satan, pagans heard what they heard. According to some Prophet was under influence of Satan and he indeed recited incorrectly and later realized his mistake and then corrected it by replacing the verses with praise of idols with the corrected ones. Some totally rejected these narrations†.

Ibn Battal, Abu al-Hasan Ali ibn Khalaf ibn Abd al-Malik (Died: 449 AH) rejected this event in his book *Sharah Sahih al-Bukhari* that Prophet cannot recite wrong verses as Allah has mentioned in surah Hajj that Satan influence on him is not possible: “*And we did not send before you any messenger or prophet, but when he desired, the Satan made a revelation respecting his desire; but Allah annuls that which Satan casts, then does Allah establish His communications, and Allah is all Knowing, Wise. So that He may make what Satan casts a trial for those in whose hearts is diseased.*” (Q.22:52-53).

Considering all the chains, we come to conclusion that the *Gharaniq* event has two chains which were considered acceptable at some level:

1. Abu Bishr al-Basri (Ja’far ibn Iyas son of Abu Wahshiyah), (d. 124/126 AH), narrated from Saeed ibn Jubayr‡
2. Uthman ibn al-Aswad al-Makki (d. 147/150 AH) narrated from Saeed ibn Jubayr§.



* This entire narrative is attributed to Muhammad ibn Qays ibn Mukhrama and Muhammad ibn Ka’b by Muhammad ibn al-Sa’ib ibn Bishr al-Kalbi (d. 146 AH). Similarly, Abu al-Aliyya al-Basri (d. 93 AH), and al-Suddi al-Kufi, the confidant of Qays ibn Mukhrama (d. 127 AH), and Qatadah al-Basri (d. 118 AH), have also commented on it. Furthermore, it has been narrated through the chain of Uthman ibn al-Aswad al-Makki (d. 150 AH), and through the chain of Sa’id ibn Jubayr (d. 95 AH), and also through the chain of Ibn Abbas, for example, in “*Asbab al-Nuzul*” and in Ibn Mardawayh. Similarly, through the chain of Ja’far ibn Iyas al-Basri (d. 126 AH), this is attributed to Sa’id ibn Jubayr as a mural statement. Therefore, the first mention of this incident comes from the Basra, Iraq. Rafi’ ibn Mihran al-Riyahi, known as Abu al-Aliyya al-Riyahi (d. 90 or 93 AH), narrated it *mursal* (broken). Qatadah al-Basri (d. 118 AH), also narrated it. Qatadah himself was a student of Abu al-Aliyya al-Basri, and both are considered dubious narrators. On one side, it is mentioned in Basra through Qatadah, and on the other side, in Mecca, Sa’id ibn Jubayr (d. 95 AH), also narrates it from Ibn Abbas.

† Ibn Kathir al-Dimashqi and al-Alusi both denied this incident, while Ibn Hajar al-Masri affirmed its authenticity. Ibn Hajar al-Asqalani stated that there was some basis to it, upon which al-Albani criticized Ibn Hajar al-Asqalani. Ibn Taymiyyah interpreted this incident in his *Fatwa*, Volume 10, page 291, saying: *This was cast into their ears by Satan, and the Messenger of Allah (peace be upon him) did not utter it.* Al-Dhahabi mentioned this incident in *Siyar A’lam al-Nubala* Volume 1, page 149, without any criticism. Al-Zamakhshari al-Mu’tazili explained it in *Al-Kashaf* without any criticism. Dr. Umar Abdul Salam al-Tadmiri, in his commentary on al-Dhahabi’s *Tareekh al-Islam*, writes: “Al-Bayhaqi said in ‘*Dalail al-Nubuwwah*’ 2/62: ‘This story is not established in terms of transmission. Its narrators have been criticized and the scholars have cast doubt on them. In ‘Al-Bahr’, it is mentioned that Muhammad ibn Ishaq, the author of ‘Al-Sirah’, was asked about it, and he said: ‘This is from the fabrication of the heretics.’ Abu Mansur al-Maturidi said: ‘The correct view is that his statement, “Those are the high cranes, etc.”, is among the suggestions of Satan to his allies among the heretics, and the Qur’an is innocent of this narration.’ Judge Ayyad said in ‘Al-Shifa’ 2/28: ‘It is enough for you that this hadith was not narrated by any of the reliable narrators, nor was it transmitted through a sound chain, despite its weakness, the confusion of its narrations, the discontinuation of its chain, and the discrepancy in its wording.’ Judge Ayyad elaborated on the lack of authenticity of this narration from several aspects, which should be referred to in his book ‘Al-Shifa’.”

‡ This narration is found in *Al-Mu’jam Al-Kabeer* by Tabarani and *Musnad Al-Bazzar*.

§ Al-Wahidi *Asbab al-Nuzool*

This means that one Basran and one Meccan attributed this narration to Saeed ibn Jubayr*.

Scholars are asserting that the tradition of the *Graniq* incident is deemed inaccurate because it contradicts the Quran, which indicates that the Messenger of Allah could not have erred. Therefore, the responsibility for such narratives lies with the narrators†.

The narration of *Gharaniq* event is fabricated to prove that Prophet can commit errors in his recitation. The origin of report is in Iraq and it is attributed (probably intentionally) to Saeed ibn Jubayr to make it sound reliable. The political reasons of creating this report are not clear‡.

Surah Hajj Ayah 52 revealed after the Prostration Event?

There is not a reliable or sahih hadith to prove that following verse was revealed after the prostration incident:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

And We did not send before you any messenger or prophet except that when he desired, Satan threw in his desire. But Allah destroys that which Satan throws in; then Allah clear his sings. And Allah is Knowing and Wise.

The above verse is about the desire of all prophets which they had and that include Moses and Jesus as well. The verse is not exclusively talking about Prophet Muhammad. And we know that all prophets desired that all their nation become Muslim. This desire that religion become acceptable to their respective nations is increased by Satan by influencing prophet's

* Ja'far ibn Iyas is considered a reliable narrator by scholars, and the same is said for Uthman ibn al-Aswad. According to the scholars of hadith, Saeed ibn Jubayr took the responsibility for this narration, as it has trustworthy narrators in its chain, and only Saeed ibn Jubayr narrates it among the students of Ibn Abbas.

† Tabrasi (d. 548 AH) wrote in Tafsir Al-Bayan:

روي عن ابن عباس وغيره أن النبي (صلى الله عليه وآله وسلم) لما تلا سورة والنجم وبلغ إلى قوله أفرأيتم اللات والعزى ومئات الثالثة الأخرى ألقى الشيطان في تلاوته تلك الغرائق العلى وإن شفاعتهن لترجى فسر بذلك المشركون فلما انتهى إلى السجدة سمع المسلمون وسمع أيضاً المشركون لما سمعوا من ذكر آياتهم بما أعجبهم فهذا الخبر أن صحح محمول على أنه كان يتلو القرآن فلما بلغ إلى هذا الموضع و ذكر أسماء آياتهم وقد علموا من عادته (صلى الله عليه وآله وسلم) أنه كان يعيها قال بعض الحاضرين من الكافرين تلك الغرائق العلى وألقى ذلك في تلاوته توهم أن ذلك من القرآن فأضافه الله سبحانه إلى الشيطان لأنه إنما حصل بإغوائه وسوسته وهذا أوردته المرتضى قدس الله روحه في كتاب التنزيه وهو قول الناصر للحق من أئمة الزيدية وهو وجه حسن في تأويله

‡ During the period spanning 80 to 95 AH, the Banu Umayyad dynasty held sway, yet their authority in Iraq began to wane amidst the tumultuous uprisings led by Ibn Zubair and Ibn Al-Ashath. The unrest stemmed from Ibn al-Ashath's resentment towards Al-Hajjaj, who ordered him to confront the Turks. Despite Al-Hajjaj's insistence, Ibn al-Ash'ath's refused to obey, and he revolted by rejecting Al-Hajjaj's authority. Apparently, Saeed bin Jubair also joined the ranks of resistance. Caliph Abdul Malik mobilized troops from Syria to support Al-Hajjaj and prepared him to confront Ibn al-Ash'ath. Momentarily Hajjaj army defeated and Ibn al-Ash'ath ordered a trench to be dug around Basra, which was completed towards the end of Dhul-Hijjah in year 82 AH. Some who participated regretted their decision, as Ibn Sa'd narrates that many of those who joined Ibn al-Ash'ath expressed remorse for their involvement. Ibn Sa'd also mentions that Muslim bin Yasar, who participated in the uprising, regretted his actions and expressed gratitude for not harming anyone during the conflict. Similarly, Al-Sha'bi, who joined Ibn al-Ash'ath, admitted to Al-Hajjaj after the uprising that they had rebelled unjustly. Additionally, Ibn Kathir mentions that many perished due to this misstep. It is a typical case of revolt of local commander to the administrator.



followers, who ask Prophet questions about the possibility of conversion of the whole community. This influence is annulled by Allah and then it is reinforced that not all will accept Islam. Allah clear up the situation more for the prophets that their community might reject them totally and this becomes more clear once the signs are shown to them.



Challenging Questions and surah Kahaf



AGANS found themselves bewildered by the unfamiliar circumstances, unsure of how best to navigate them. The decided to approach other abrahamic faiths and bring some challenging questions for the Prophet. The consulted the Jews and Christians, who gave them two questions:

1. What is Al-Rauch (The Holy Spirit)?
2. How Al-Khidr is related with Dhul-Qarnayn?
3. Who were the people of the cave (*Ashab-al-Kahf*)?

Prophet Muhammad replied that come to see him tomorrow to know the answers and he forgot to say Allah willing. So the revelation was delayed and later in surah Kahaf he was taught that he must say Allah's willing *أَنْ شَاءَ اللَّهُ*. Surah Al-Kahf (18:23-24) of the Quran, it is advised that in future:

وَلَا تَقُولَنَّ لشيءٍ إِيَّايَ فَاعِلٌ ذَلِكَ غَدًا إِلَّا أَنْ يَشَاءَ اللَّهُ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِي رَّبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا

And never say of anything, 'Indeed, I will do that tomorrow,' Except [when adding], 'If Allah wills.' And remember your Lord when you forget [it] and say, 'Perhaps my Lord will guide me to what is nearer than this to right conduct

Background on First Question: Jews uses name Ruach Ha-Kodesh or Ruac Haqodesh for Holy Spirit in Hebrew. In addition, the Torah also mentions the wandering of the spirit of Yahweh on earth, which is called The Spirit of Yahweh or Elohim, which is called Ruach Elohim. Yahweh or Elohim are divine names used for Allah in Hebrew. In Torah the second verse of Genesis chapter 1 is

The earth was formless and empty, and darkness covered the deep waters. And the Spirit of God was hovering over the surface of the waters.

In Psalm 51:11, the term of the Holy Spirit is mentioned that Prophet David used to pray:

Cast me not away from your presence, and take not your Holy Spirit from me.

Christians here got deviated and started believing this *Rauch* (Holy Spirit) is the one-third of the divine Trinity. So Jews and Christians had disputed over the meaning *Rauch* or *al-Rooh*.

Background on Second Question: In the eyes of the Arabian Jewry:

- In the incident involving Moses and Khidr, Moses is NOT Moses son of Amram, peace be upon him.
- Secondly, Khidr was a commander in army of Dhul-Qarnayn, and they he drank from the fountain of life.
- Thirdly, who are Gog and Magog? According to the book of Ezekiel, Gog is an individual and Magog is a nation.

According to the book "Al-Bidayah wa al-Nihayah" by Al-Muthahar bin Tahir Al-Maqdisi (d. approximately 355 AH):

زعم وهب أن أم الخضر بليا بن ملكان بن بالغ بن عابر بن أرغند بن سام بن نوح وكان أبوه ملكا وقال قوم الخضر بن عامل من ولد إبراهيم وفي كتاب أبي حذيفة أن أرميا هو الخضر صاحب موسى وكان الله أقر نبوته إلى أن بعث نبيا زمن ناصية الملك قبل أن يهزو نصر بيت المقدس وكثير من الناس يرضون أنه كان مع ذي القرنين وزيراً له وابن خالته وروى عن ابن عباس رضي الله عنه أن الخضر هو اليسع وإنما سمي خضرًا لأنه لما ثرب من عين الجنة لم يدع قدمه بالأرض إلا اخضر ما حوله فهذا الاختلاف في الخضر قالوا وهو لم يمت لأنه أعطى الخلد إلى النسخة الأولى موكل بالبحار وبغيت المضطربين واختلفوا في موسى الذي طلبه ف قيل هو موسى بن عمران وقال أهل التوراة أنه موسى بن منشا ابن يوسف بن يعقوب وكان نبيا قبل موسى بن عمران [٢٦] كان قد قضى الله خيرهما في القرآن المجيد عز من قائل وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنِّي عَلَىٰ بَاطِنِ الْأُمُورِ خَفِيًّا ۖ وَإِنِّي خَشِيَ إِلَهَ الْعَالَمِينَ ۚ

It is claimed by Wahb that the name of Khidr was Bilya bin Malkan bin Balgh bin A'bar bin Arfakhshad bin Sam bin Noah, and his father was a king. Some say that Khidr was from the descendants of Abraham's son, Amil. In the book of Abu Hudhaifah, it is mentioned that Jeremiah is actually Khidr, the companion of Moses. Allah delayed his prophethood until he sent him as a prophet during the time of the reign of the king before the conquest of Jerusalem. Many people believe that he was a minister and a cousin of Dhul-Qarnayn. It is narrated from Ibn Abbas (may Allah be pleased with him) that Khidr is actually Al-Yasa. He was called Khidr because when he drank from the Fountain of Life, wherever his foot touched the ground, it turned green. There is disagreement about whether Khidr died or not, as it is believed that he was given eternal life, entrusted with the seas, and he provides relief to the distressed. There are also differing opinions about the Moses mentioned alongside him. Some say he is Moses, son of Imran, while others from the Torah believe he is Moses, son of Minsheh, son of Joseph, son of Jacob, who was a prophet before Moses, son of Imran. Allah has mentioned their story in the Noble Quran, starting from when Moses said to his servant, "I will not give up until I reach the junction of the two seas or until I spend years and years." (Quran 18:60) The Quran has mentioned their story in its meanings and implications.

According to the book "Al-Muntazam fi Tarikh al-Umam wal-Muluk" by Ibn al-Jawzi (died: 597 AH):

الخضر قد كان قبل موسى، قال الطبري: كان في أيام أفريدون المليك بن أثنيان. قال: وقيل: إنه كان على مقدمة ذي القرنين الأكبر، الذي كان أيام إبراهيم. وذي القرنين عند قوم هو أفريدون، ورسم بعضهم أنه من ولد من كان آمن بالخليل عليه السلام، وهاجر معه من أرض بابل. وقال عند الله بن شاذب: الخضر من ولد فارس. وقال ابن إسحاق: هو من سبط هارون بن عمران.

وقول من قال: إنه كان في زمان أفريدون أكثر من ألف سنة، والخضر قديم إلا أنه لما كان ذكره لم ينع إلا في زمان موسى ذكرناه هاهنا

Al-Khidr existed before Moses. Al-Tabari stated: "He was in the days of Afridoon, the son of Athfiyan." It is said that he was at the time of Dhul-Qarnayn the Elder, who was in the days of Abraham. Dhul-Qarnayn, according to some people, is Afridoon. Some claimed that he was from the descendants of those who believed in the Friend (Abraham) and migrated with him from the land of Babylon. Abdullah ibn Shawdhab said: Al-Khidr is from the descendants of Fars. Ibn Ishaq said: He is from the lineage of Harun ibn Imran. And the saying of those who stated: "He lived in the time of Afridoon for over a thousand years, and Al-Khidr is ancient, but mentioning him was not appropriate except in the time of Moses, so we mention him here."

According to the book "Al-Kamil" by Ibn al-Athir (died: 630 AH):

قَالَ أَعْلَى الْكِتَابِ: إِنَّ مُوسَى صَاحِبَ الْخَضِرِ هُوَ مُوسَى بْنِ مَنصُورِ بْنِ يُونُسَ بْنِ يَعْقُوبَ، وَالْحَدِيثُ الصَّحِيحُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ مُوسَى صَاحِبَ الْخَضِرِ هُوَ مُوسَى بْنِ إِمْرَانَ عَلَى مَا نَذَرْتُهُ. وَكَانَ الْخَضِرُ مِنْ كَانَ أَيَّامَ أَمْرِيدُونَ الْمَلِكِ بْنِ أُنَيْيَانَ فِي قَوْلِ عُلَمَاءِ أَهْلِ الْكُتُبِ الْأُولِ قَبْلَ مُوسَى بْنِ إِمْرَانَ. وَقِيلَ: إِنَّهُ نَلَقَ مَعَ ذِي الْقَرْنَيْنِ الْأَكْبَرِ الَّذِي كَانَ فِي أَيَّامِ إِزْرَاهِمَ الْخَلِيلِ، وَإِنَّهُ نَلَقَ مَعَ ذِي الْقَرْنَيْنِ نَهْرَ الْحَيَاةِ فَكَبَّرَ مِنْ مَائِهِ وَلَا يَعْلَمُ ذُو الْقَرْنَيْنِ وَمَنْ مَعَهُ، فَخَلَّدَ وَهُوَ حَيٌّ عِنْدَهُمْ إِلَى الْآنِ. وَوَعَمَ بَعْضُهُمْ: أَنَّهُ كَانَ مِنْ وَلَدِ مَنْ مَعَ إِزْرَاهِمَ، وَهَاجَرَ مَعَهُ، وَاتَّخَذَ بَنِي مَلِكَانَ بْنِ فَالَغِ بْنِ عَابِرِ بْنِ سَالِحِ بْنِ أَرْخَشَدَ بْنِ نَاحِ بْنِ نُوحٍ، وَكَانَ أَبُوهُ مَلِكًا عَظِيمًا. وَقَالَ الْخَزْرَوِيُّ: ذُو الْقَرْنَيْنِ الَّذِي كَانَ عَلَى عَهْدِ إِزْرَاهِمَ أَمْرِيدُونَ بْنُ أُنَيْيَانَ، وَعَلَى مَقْدَمَيْهِ كَانَ الْخَضِرُ

The People of the Book said: Moses, the companion of Al-Khidr, is Moses, the son of Mansha, the son of Joseph, the son of Jacob, as authenticated by the Prophet (peace be upon him) – according to what we mention. Al-Khidr was among those who lived in the time of Afridoon, the son of Athfiyan, according to the consensus of the scholars of the earlier generations, before Moses, the son of Imran. It is said that he reached the presence of Dhul-Qarnayn the Elder, who was in the days of Abraham the Friend. It is also said that he reached the River of Life with Dhul-Qarnayn, from which he drank, and neither Dhul-Qarnayn nor those with him knew, so he was immortalized and is believed to be alive until now. Some claimed that he was from the descendants of those who believed with Abraham, and migrated with him. His name was Balya, the son of Malkan, the son of Falagh, the son of Aabir, the son of Shalakh, the son of Arfakhshad, the son of Sam, the son of Noah, and his father was a great king. Others said: Dhul-Qarnayn, who lived in the time of Abraham, was Afridoon, the son of Athfiyan, and Al-Khidr was associated with him.

This shows that according to Jews, the ancient historical figures like Dhu-Qarnayn had met a contemporary figure Al-Khidr. Al-Khidr was a post-diluvian period person. However, according to Quran, Dhu-Qarnayn was an ancient king who scoured earth and he was obsessed with monotheistic ideas. He established the monotheistic kingdom across the then known world*

Background on Third Question: According to Arabian Christian traditions, the Seven Sleepers were believed to be devout Christians who sought refuge in a cave:

- Located in Ephesus (modern-day Turkey).
- Some accounts place their cave in Jordan.
- Others suggest their hiding place was in Syria.
- There are also suggestions, locating their cave in Iraq.
- Additionally, some suggested their cave in Egypt.

The narrative surrounding the Seven Sleepers was a subject of contention among Christians, much like the debate surrounding Al-Khidr and Moses, which sparked differing opinions among the Jews. Thus, these religious communities found themselves lacking a definitive consensus on these matters.

Answer to Question 1: What is *Rauch* الروح?

In Quranic verses, consistent difference is maintained between الروح (The-Rouh) and روح (soul). Former is related with revelation and latter is used for souls in living things.



* Dhu-Qarnayn - it is unclear who this person is. However, he is most likely related with Persia and figures points towards king Afridoon who had a mace with two-horns. In no way Dhu-Qarnayn has any resemblances with pagan Alexander and Cyrus.

The revelation from God comes directly via al-Rooh (This is called Al-Rooh) in Quran. The second mode of revelation is via angel (as happened in the cave Hira), and third form of revelation from God is direct discussion (as happened with Moses near Burning Tree)*.

The Qur'an also refers to الروح (Al-Rooh) as divine revelation in Surah Bani Israel†:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلٌ

And they question on al-Rooh (الروح): Say: 'Al-Rooh is from commands of my Lord, and you have been given little knowledge.'

In this verse, divine revelation is discussed and word الروح (al-Rooh) has been given as a proper noun by applying *alif* ا and *laam* ل. This verse is not about every human soul, as in Arabic grammar the soul present in living things (روح) is then common noun.

Answer to second question: According to surah al-Kahf, Dhu-Qarnayn was a devout king and he was monotheistic and he erected wall between humans and Gog-Magog, who have created tyranny over world. Also, Dhu-Qarnayn and al-Khidr never met each other. Moses has been informed by God that there is a being more knowledgeable than him and he was al-Khidr. They both met and Moses learned from him few things‡

* The three modes of revelation are mentioned last few verses of Makkan surah, a chapter called Al-Shura.

† Surah Al-Nahl 2 mentions al-Rooh as the divine revelation:

يُنزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ

He sends angels with al-Rooh to whomsoever among His servants, He wills; warning them that there is none worthy of worship but Me, so fear Me.

Surah Ghaffar 15 mentions الروح (al-Rooh) as a divine revelation:

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ

He is the owner of glories, possessor of the High Throne, and He puts al-Rooh on whomsoever among His servants He wills by His command, so that they may fear the Day of Meeting.

Surah Al-Shura 52 mentions الروح (al-Rooh) as a divine revelation:

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَبْهِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ

And similarly, We revealed to you a Rouh from Our commands – you had no idea what the Book is and what faith is, but We have made this rouh a light by which We guide whomsoever of Our servants We will, surely you are guiding to the straight path.

In above verses, *Rouh* is described as equivalent to command, or an order or as a divine revelation.

‡ This was contrary to Jewish belief that no one lived on Earth who is more knowledgeable than Moses.



Answer to third question: According to surah al-Kahf, Ashab-al-Kahf were not Christians. They were pure monotheist and to save their religion they fled to a cave. Their number and names is not important at all.

These questions were answered by God, but obviously Jew and Christians believed otherwise, as they been indoctrinated by their sages.



Further Events

Besiegement in Hollow of Abu Talib **شعب أبي طالب**?

In Makkah city, at one place there was a hollow/dip/depression in land and over there Abu Talib and his family used to live. In Sirah Ibn Ishaq and Maghazi Ibn Aqbah there is a spurious account that Prophet and his family and Abu Talib and his family, were forced to stay in that area. They were besieged **ثَلَاثَ سِنِينَ** and boycotted and no one traded with them any good. According to Ibn Ishaq Prophet and his maternal side family remained in the pit for two to three years*. According to Musa bin Aqba it was three years. According to Ibn Hajar it started in 7th year of his Prophethood†, but according to Ibn Ishaq it happened earlier even before acceptance of Islam by Prophet's uncle Hamzah.

According to some historical commentaries, during this time the family survived just by eating the tree barks, roots and even the leather. According to one report Prophet was 59 years old when he was allowed to come out of this pit. So for three years Prophet was unable to preach to the rest of Makkah and its suburbs. The besiege ended when (in words of Ibn Isahq) the enemies were told that their tribal agreement, now placed in Kaaba has been vanished‡:

ثم إن الله عز وجل أرسل على صحيفة قريش التي كتبوا فيها تظايرهم على بني هاشم، الأرض، فلم تدع فيها اسم هو له عز وجل إلا أكلته

"Then, by His mercy, Allah Almighty sent upon the scroll of the Quraysh, in which they wrote their hostility towards the Banu Hashim, His earth (i.e termite). The earth ate all and it did not spare therein any name except the name of Allah."

Due to this divine sign, Quresh felt ashamed and allowed Prophet to come out of the pit. In Islamic sources apparently, nowhere the whole incident is reported with reliable unbroken chain. To fill up the gaps, often Ibn Ishaq just say things without even providing the sanad (chain of narrators). All chains of narrations are broken about this incident. If we consider it acceptable then it means that for three years Muslims were deprived of Quran, and this is totally against Allah's plan mentioned in several Makki Chapters that Allah will protect his Messenger.

Imam Bukhari has reported one hadith that Prophet told his companions before entering on Makkah§:

✦

* Maghazi Al-Waqdi, Sirah Al-Halabiyah

† Fatih-ul-Barri

‡ No sanad is provided by historians on this report

§ Interestingly, the narrators are Ali ibn Hussein son of Ali ibn Abi Talib, also known as Zayn al-Abidin, and the second narrator is Amr ibn Uthman ibn Affan. Most likely, this report is related with disputes on some property in Makkah.

يا رسول الله، أين تتركنا غدًا يا محيي؟ قال: وهل تركنا غيبيل مئذلاً؟ ثم قال: نحن نأرلون غداً بحيف بني كنانة المشركين، حيث قامت قريش على الكفر
"O Messenger of Allah, where will you stay tomorrow during the pilgrimage?" He said, "Has Aqil left us any house?" Then he said, "We will stay tomorrow in the valley of Khaif, belonging to the Banu Kinanah, where Quraysh (pagans) were divided up over the disbelief.

Narrator inferred from this statement that the Quraysh and the Bani Kinanah tribe formed an alliance against the Banu Hashim and the Banu Muttalib (Prophet and his cousin's families), agreeing not to marry them or pledge allegiance to them until they handed over the Messenger of Allah - peace be upon him.

However, it is nowhere mentioned explicitly in any other report that this narration statement is in context of 3 years long boycott, and thus this is mere conjecture of later narrators. An agreement not to marry and trade is fine. Parties can do such an accord, but besieging Prophet and his cousins in their houses and forcing them to stay in house for 3 years is not reliable. Remember that in those days people used to go outside of their homes, into wilderness to relieve themselves. Also, for three years neither Abu Bakr, nor Uthman, nor Umar tried to rescue Prophet. Thus, according to my view, the report of besieging and boycott are a later propaganda to aggrandize Abu Talib's role*†.

Demise of Abu Talib

Muslim sects difference of opinion on Abu Talib, whether he died as a Muslim or as a pagan. There is a lot of confusion present in the narrations and all are considered authentic by various scholars. According to some reports Prophet was not there when Abu Talib died and later Ali informed him about it. According to other reports he was present but was unable to hear what Abu Talib was saying. According to some reports Abu Talib refused to utter the

Abu Talib died as pagan: Narrated in Sunan Abi Dawood and Nisai‡:

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سفيانَ، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ نَاحِيَةَ بْنِ كَعْبٍ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: إِنْ عَمَّكَ الشَّيْخُ الصَّالِحُ قَدْ مَاتَ، قَالَ: أَذْهَبَ فَوَارِ أَبَاكَ، ثُمَّ لَا تُحَدِّثُ شَيْئًا حَتَّى تَأْتِيَنِي فَذَهَبْتُ فَوَارَيْتُهُ وَجِئْتُ، فَأَمَرَنِي فَأَغْتَسَلْتُ، وَدَعَا لِي

Ali, peace be upon him, said: I said to the Prophet, peace and blessings be upon him: "Indeed, your uncle, the misguided old man, has died." He said: "Go and shroud your father, then do not speak of anything until you come to me." So, I went and shrouded him, then came to him. He ordered me to perform the ritual bath, and he prayed for me.

Nattared in Masnad Abi Yala§:

حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى الْوَابِئِيُّ، حَدَّثَنَا الْحَسَنُ بْنُ زَيْدِ الْأَصَمِّ، قَالَ: سَمِعْتُ الشَّاذِلِيَّ، يَقُولُ: عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلْمِيِّ، عَنْ عَاقِبِ بْنِ عَلِيٍّ، قَالَ: لَمَّا تَوَفَّى أَبُو طَالِبٍ، أَتَيْتُ النَّبِيَّ، فَقُلْتُ: إِنْ عَمَّكَ الشَّيْخُ قَدْ مَاتَ، قَالَ: أَذْهَبَ فَوَارِهِ، وَلَا تُحَدِّثُ شَيْئًا حَتَّى تَأْتِيَنِي، قَالَ: فَوَارَيْتُهُ، ثُمَّ أَتَيْتُهُ، فَقَالَ: أَذْهَبَ فَأَغْتَسِلُ، وَلَا تُحَدِّثُ شَيْئًا حَتَّى تَأْتِيَنِي، قَالَ: فَأَغْتَسَلْتُ، ثُمَّ أَتَيْتُهُ، فَدَعَا لِي بِدَعْوَابٍ مَا يَمُرُّ بِي أَنْ يَأْخُذَ النَّعْمَ أَوْ سُودَهَا، قَالَ: وَكَانَ عَرِيٌّ إِذَا غَسَلَ مِثْلًا اغْتَسَلَ

Ali, peace be upon him, said: I said to the Prophet, peace and blessings be upon him: "Indeed, your uncle, the misguided old man, has died." He said: "Go and shroud your father, then do not speak of anything until you come to me." So, I went and shrouded him, then came to him. He ordered me to perform the ritual bath, and he prayed for me.

* Forefather of Banu Abbas

† It is narrated with chains:

أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ سَلْفَةَ الْمُرَادِيُّ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنَا ابْنُ لُبَيْبَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ أَبِي الْأَسْوَدِ. وَأَخْبَرَنَا عَبْدُ الْوَارِثِ بْنُ سَفْيَانَ، قَالَ: أَخْبَرَنَا قَاسِمُ بْنُ أَبِي سَعِيدٍ، قَالَ: حَدَّثَنَا مُطَرِّفُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ قَيْسٍ، قَالَ: حَدَّثَنَا يَغْفُوبُ بْنُ حَمِيدٍ بْنِ كَاسِبٍ، وَأَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ السَّمِيعِيُّ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ، عَنْ مُوسَى بْنِ عَقِبَةَ، عَنْ ابْنِ مَهَابٍ دَخَلَ حَدِيثَ بَعْضِهِمْ فِي بَعْضٍ

. All these chain links are too weak to be deemed reliable.

‡ Sanad Hasan according to scholar Shoaib Al-Arnawat and according to Al-Bani sanad is sahih

§ Sanad Jayad according to scholar Hussain Salim Asad

Ibn Jouzi narrated with his chain in his Tareekh that Prophet's uncle Abu Lahab, met Prophet and asked him about his father:

فَقَالَ لَهُ أَبُو لَهَبٍ يَا مُحَمَّدُ أَيْنَ مَدْخَلُ عَبْدِ الْمُطَّلِبِ؟ قَالَ مَعَ قَوْمِهِ. فَخَرَجَ إِلَيْهَا فَقَالَ قَدْ سَأَلْتُهُ فَقَالَ مَعَ قَوْمِهِ. فَقَالَا يَزْعُمُ أَنَّ فِي النَّارِ. فَقَالَ يَا مُحَمَّدُ أَيْدِيكَ عِنْدَ الْمُطَّلِبِ النَّارُ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَمَنْ مَاتَ عَلَى مَا مَاتَ عَلَيْهِ عَبْدُ الْمُطَّلِبِ دَخَلَ النَّارَ. فَقَالَ أَبُو لَهَبٍ - لَعْنَةُ اللَّهِ - وَاللَّهِ لَا يَرِيحُ اللَّهُ إِلَّا عَذَابًا أَبَدًا وَأَنْتَ تَزْعُمُ أَنَّ عَبْدَ الْمُطَّلِبِ فِي النَّارِ. *Abu Lahab then said, "O Muhammad, will Abd al-Muttalib enter the Fire?" The Messenger of Allah, peace and blessings be upon him, replied, "Whoever dies upon what Abd al-Muttalib died upon will enter the Fire." Abu Lahab then said - may Allah curse him - "By Allah, I will never cease to be your enemy as long as you claim that Abd al-Muttalib is in the Fire."*

As Abu Talib died on his father's religion, this report shows that he died as a pagan.
Abu Talib died probably as a Muslim: Narrated Ibn Ishaq:

قَالَ ابْنُ إِسْحَاقَ: حَدَّثَنِي الْعَبَّاسُ بْنُ عَبْدِ اللَّهِ بْنِ مُعْتَبِرٍ (بْنِ عَبَّاسٍ) عَنْ بَنِيهِ أَهْلِهِ، عَنْ ابْنِ عَبَّاسٍ - قَالَ: فَلَمَّا تَقَارَبَ مِنْ أَبِي عَلَاقِ الْمَوْتُ قَالَ: نَظَرَ الْعَبَّاسُ إِلَيْهِ بِحَرَمِهِ فَخَشِيَ، قَالَ: فَأَعْنَى إِلَيْهِ بِأُذُنِهِ، قَالَ: فَقَالَ يَا بَنِيَّ، وَاللَّهِ لَقَدْ قَالَ أَبِي الْكَلِمَةَ الَّتِي أَمَرْتَهُ أَنْ يَقُولَهَا، قَالَ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَمْ أَسْمَعْ *Ibn Ishaq said: Abbas bin Abdullah bin Mabud bin Abbas narrated from some of his family members that Ibn Abbas, may Allah be pleased with him, said: "When Abu Talib was near death, Abbas saw his lips trembling. So, he put his ears on Abu Talib's lips and said, 'O nephew (Muhammad), by Allah, my brother (Abu Talib) has not uttered any word which he commanded me to inform you about.' Upon this, the Messenger of Allah, peace and blessings be upon him, said, 'I have not heard anything.'"*

In the commentary of Shia scholar Abu al-Hasan Ali ibn Ibrahim al-Qummi, who passed away in 329 AH, it is stated that the verse **إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ** (Verily, you cannot guide whom you love) refers to Abu Talib:

وَمَا قَوْلُهُ: إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ قَالَ نَزَلَتْ فِي أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَالْهَ أَهْلَهُ كَانَ يَقُولُ يَا عَمُّ قُلْ لَا إِلَهَ إِلَّا اللَّهُ بِالْحَرَمِ نَفَعَكَ بِهَا يَوْمَ الْقِيَامَةِ يَقُولُ: يَا بَنِيَّ أَنَا أَعْلَمُ بِنَفْسِي، وَأَقُولُ بِنَفْسِي طمَّ فَلَمَّا مَاتَ شَهِدَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَالْهَ أَنَّهُ تَكَلَّمَ بِهَا عِنْدَ الْمَوْتِ بِأَعْلَى صَوْتِهِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَالْهَ: أَمَا إِنْ أَعْلَمَ اسْمَهُ مِنْهُ وَأَرْجُو أَنْ تَنْفَعَهُ يَوْمَ الْقِيَامَةِ، وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَالْهَ: لَوْ قَمْتُ الْقَامَ لِمُحَمَّدٍ لَشَجَعْتُ فِي أَبِي وَإِمْ عَمِّي وَأَخَّ كَانَ فِي مَوَاقِبِ فِي الْجَاهِلِيَّةِ *When Abbas ibn Abdul Muttalib witnessed Abu Talib's death in the presence of the Messenger of Allah, peace and blessings be upon him and his family, he testified that Abu Talib had indeed uttered these words loudly at the time of his death. Upon this, the Messenger of Allah said: "As for me, I did not hear it from him, but I hope it will benefit him on the Day of Resurrection." He also said: "If I am granted the praiseworthy station, I will intercede for my father, my mother, my uncle, and my brother who shared my shelter in the pre-Islamic era.*

Abu Talib died as a Muslim: Narrated in Tirmidi H.3232*:

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، وَعَبْدُ بْنُ مُحَمَّدٍ السُّعْتِيُّ وَاحِدٌ، قَالَا: حَدَّثَنَا أَبُو أَحْمَدَ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ الْأَعْمَشِ، عَنْ يَحْيَى، قَالَ عَبْدُ: هُوَ ابْنُ عَبَّادٍ، عَنْ سَعِيدِ بْنِ جَحْشٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: [ص: ٦٦٣] مَرَضَ أَبُو طَالِبٍ لَمَّا مَاتَهُ قُرَيْشٌ، وَجَاءَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدَ أَبِي طَالِبٍ جَلِيسٌ رَجُلٌ، فَقَامَ أَبُو جَهْلٍ سَيِّئَ بِنْتَمَةٍ قَالَ: وَسَكَوَهُ إِلَى أَبِي طَالِبٍ، فَقَالَ: يَا ابْنَ أُخِي مَا تُرِيدُ مِنْ قَوْمِكَ؟ قَالَ: إِيَّيْ أُرِيدُ مِنْهُمْ كَيْفَةَ وَاحِدَةً تَدِينُ لَهُمْ بِهَا الْعَرَبُ، وَيُوَدِّي إِلَيْهِمُ الْعَجَمُ الْحِزْبِيَّةَ. قَالَ: كَيْفَةَ وَاحِدَةً؟ قَالَ: كَيْفَةَ وَاحِدَةً قَالَ: يَا عَمُّ يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ فَقَالُوا: إِلَيْهَا وَاحِدًا مَا سَمِعْنَا بِهَا فِي اللَّهِ الْآخِرَةِ إِنْ هَذَا إِلَّا الْخِتَالُ قَالَ: فَتَلَّ فِيهِمُ الْقُرْآنَ: ص وَالْقُرْآنَ فِي الذِّكْرِ بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ [ص: ٦٢] - إِلَى قَوْلِهِ مَا سَمِعْنَا بِهَا فِي اللَّهِ الْآخِرَةِ إِنْ هَذَا إِلَّا الْخِتَالُ [ص: ٦٧] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا بُدَّازٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ الْأَعْمَشِ، نَحْوَ هَذَا الْحَدِيثِ، وَقَالَ يَحْيَى بْنُ عُمَرَ

Mahmoud bin Ghailan and Abdul bin Humaid Al-Ma'na both said: Abu Ahmad narrated to us, he said: Sufyan narrated to us, from Al-Amash, from Yahya, who said: Abdur-Rahman narrated to me, he is the son of Abbād, from Sa'eed bin Jubair, from Ibn Abbas, who said: "Abu Talib fell ill, so the Quraysh came to him, and the Prophet, peace be upon him, came to him. There was a gathering of a man at Abu Talib's place. Abu Jahl stood up to prevent him. He said, 'What do you want from your people, O nephew?' He replied, 'I want from them a single word by which the Arabs will be indebted to them, and the non-Arabs will pay them the Jizyah.' He asked, 'A single word?' He replied, 'A single word.' He said, 'O uncle, they should say: There is no god but Allah.' They responded, 'A single god? We have not heard of this in the religion of the hereafter. This is merely a fabrication.' Then, the Quran was revealed about

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 * According to Al-Bani narration is Daef (weak)

them: "Saad and the Quran that makes mention. Nay, those who disbelieve are in pride and dissension." (Surah Saad, 38:2) until His saying - "We have not heard of this in the religion of the hereafter. This is merely a fabrication." (Surah Saad, 38:7)." This is a good and authentic Hadith. Bundar narrated to us, he said: Yahya bin Sa'eed narrated to us, from Sufyan, from Al-Amash, similar to this Hadith, and Yahya bin Umara said the same.

Abi Dawood narrated report under heading *بَابُ الرَّجُلِ يَمُوتُ لَهُ قَرَابَةٌ مُشْرِكٌ* (If a pagan relative of a person died).

Further Confusion: Further confusion is present in narrations, as in some it is claimed that Prophet had prayed for reduction in Abu Talib's torture. But these narrations are not as per Quranic verdict of surah Taubah:

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْحَجِيمِ ۚ وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ ۚ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ

"It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire. And the request for forgiveness of Abraham for his father was only because of a promise he had made to him. But when it became apparent to him that he was an enemy to Allah, he disassociated himself from him. Indeed, Abraham was compassionate and forbearing."

Demise of Khadijah - Mother of Believers

Mother of believers, Prophet's wife Khadijah passed away in the tenth year of his Prophethood. She was sixty-five years old, and Prophet was fifty years old. Abdullah ibn Abi Awfa, may Allah be pleased with him, was asked, "Did the Messenger of Allah, peace and blessings be upon him, give glad tidings to Khadijah of a house in Paradise?" He replied, "Yes, he gave her glad tidings of a house in Paradise made of pearls, with no noise or fatigue therein."

Khadijah left four grieving daughters. Two of them were married and still two were though adult but unmarried, and Prophet's needs to look for suitable suitor for them. Prophet's eldest daughter Zainab was married to Abu Al-Aas Al-Rabee. Though, Zainab had accepted Islam, her husband was still a disbeliever. The second daughter Ruqayyah was married to Uthman and they both had migrated to Habshah, due to persecution from the Uthman's family.

Prophet married two - one widow and one virgin

Prophet sent proposal to Sawdah, who was a very poor lady at that time, and she agreed on it, and they married. Prophet also saw Aisha daughter of Abi Bakr in his dream, and realized that this is a divine plan to give him another faithful consort. He although kept quiet on this and let God inculcate this into Abu Bakr's mind. Not many days passed that Abu Bakr also proposed this to Prophet, and both Aisha and Prophet got married. At the time of establishment of wedlock, Aisha was just 6 years old, and she remained at her parent's house*

* It was planned that she would move to the Prophet's place once she became an adult. According to Muslim scholars, a girl's adulthood is determined by the onset of her natural menstrual cycle. Observations suggest that this typically begins early for Tehama (the Arabian western coastline), around the age of nine (Ibn Aqeel). In other Abrahamic faiths, the age of adulthood is similar. For example, in Judaism,

Jinns-Hidden Creatures looked for the reasons of the strange phenomenon in sky

Jinns were aiding soothsayers, thereby fostering the proliferation of polytheism in Arabia. Concurrently, as the Quran was revealed, Allah established a zone of stringent surveillance in the first sky. Formerly, Jinns would ascend to the heavens, endeavoring to eavesdrop on the deliberations of angels. However, with the onset of revelations, angels began hurling meteoric rocks at them. This novel development left the Jinns perplexed, prompting an internal dialogue among them. The discussion is available in chapter 72 of Quran.

قُلْ أُوْحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ

and, also mentioned in surah Al-Ahqaaf:

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ

Narrated Immam Ahmed:

، قَالَ: قُلْتُ لِابْنِ مَسْعُودٍ: هَلْ صَحِبَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ الْجِنِّ مِنْكُمْ أَحَدٌ؟ فَقَالَ: مَا صَحِبَهُ بِنَا أَحَدٌ، وَلَكِنَّا قَدْ مَقَدَّنَا ذَاتَ لَيْلَةٍ، فَقُلْنَا: اغْتِيلَ؟ اسْتَطْبِقَ؟ مَا فَعَلَ؟ قَالَ: فَبِنَّا بِفَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ، فَلَمَّا كَانَ فِي وَجْهِ الصُّبْحِ - أَوْ قَالَ فِي الشَّخْرِ - إِذَا نَحْنُ بِوَيْحِيٍّ مِنْ قِبَلِ حِرَاءَ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، فَذَكِّرُوا الَّذِي كَانُوا فِيهِ، فَقَالَ: آ إِنَّهُ أَتَانِي دَاعِيَ الْجِنِّ، فَأَتَيْتُهُمْ، فَفَرَأْتُ عَلَيْهِمْ آ، قَالَ: فَانْطَلَقَ بِنَا، فَأَرَانِي آثَارَهُمْ، وَأَقَارَ بِيَابَتِهِمْ قَالَ: وَقَالَ الشَّعْبِيُّ: سَأَلُوهُ الرَّادِّ، قَالَ ابْنُ أَبِي زَائِدَةَ: قَالَ عَامِرٌ: فَسَأَلُوهُ لِلتَّبَيُّدِ الرَّادِّ، وَكَانُوا مِنْ جِنِّ الْحَرِيرَةِ، فَقَالَ: أَكَلَّ عَظْمٌ ذُكِرَ اسْمُهُ اللَّهُ عَلَيْهِ، يَنْقَعُ فِي أَيْدِيكُمْ أَوْفَرُ مَا كَانَ عَلَيْهِ لَحْمًا، وَكُلُّ بَغْرَةٍ، أَوْ رُوَيْتَ غُلْفٌ لِدَوَائِكُمْ، فَلَا تَسْتَشْهِجُوا بَيْنَنَا، فَإِنَّهُمَا زَادَ إِخْوَانَكُمْ مِنَ الْجِنِّ

"Alqama said: I asked Ibn Mas'ud: Did anyone among you accompany the Messenger of Allah, may Allah bless him and grant him peace, on the night of the jinn? He said: None of us accompanied him, but we missed him one night. So we said: Was he murdered? Was he abducted? What happened to him? He said: We spent a difficult night where some people stayed, and when it was close to dawn - or he said, close to morning - we saw him coming from the direction of Hira. So we said: O Messenger of Allah, and they mentioned what trouble they were in. He said: 'Indeed, a caller from among the jinn came to me, so I went to them and recited Quran upon them.'"

This event was later remembered in hadith literature as (لَيْلَةُ الْجِنِّ) *The Night of Al-Jinn*. Prophet was alone in meeting Jinns and no companion had accompanied him*.



males are considered adults at 13 years of age (Bar Mitzvah) and females at 12 years of age (Bat Mitzvah). Rebecca, the wife of Prophet Isaac, was given to him at the age of ten (Genesis 24:55) *And her brother and her mother said, "Let the maiden stay with us at least ten; afterward she will go, and Isaac was 40 when he married Rebekah (Genesis 25:20).* There is a huge variation in modern translations of these verses.

* Report that Ibn Masood accompanied Prophet in this night is deemed weak by hadith scholars.



Islam reached to People outside of Makkah

Plan to Preach in Taif

Prophet decided to go to Ta'if hoping to find support from the tribe of Thaqif there. This happened in the month of Shawwal in the tenth year of his Prophethood. He took his freed slave Zaid ibn Haritha with him. When he arrived in Taif, he started inviting them to Islam, but they responded with denial and rejection.

The people of Taif not only mocked the Messenger of Allah (peace be upon him) and rejected his message but also incited their people against him, so they began pelting him with stones until his blessed feet were bleeding, and his shoes were stained with blood. His freed slave Zaid tried to shield him from their harm until his head was injured. They then took refuge in a garden belonging to Utba and Shayba ibn Rabia where they sought protection. The Messenger of Allah (peace be upon him) did not wish to stay there due to their enmity towards him.

After facing harm and rejection from the people of Taif, the Messenger of Allah (peace be upon him) raised his hands and supplicated.

Aisha, the mother of the believers, later once asked him: 'Did you experience a day harder than the Battle of Uhud?' He replied: 'I experienced from your people what I experienced, and the hardest was what I experienced on the day of Al-Aqabah. When I presented myself to Ibn 'Abd Yalil ibn 'Abd Kulal, he did not respond to what I wanted. I left, feeling downhearted, and I did not recover until I reached Qarn Ath-Thaalib. I raised my head and saw a cloud shading me. I looked up and saw Gabriel in it. He called me and said:

'Allah has heard what your people have said to you, and how they replied to you. Allah has sent the angel in charge of the mountains to you so that you can order him to do whatever you want to them.' The angel of the mountains called and greeted me, then he said: 'O Muhammad, do what you wish. If you wish, *أطبق عليهم الأخشبين* I will bring the two mountains together and crush them.' The Prophet (peace be upon him) replied: 'No, I hope that Allah will bring forth from their descendants people who will worship Allah alone and not associate anything with Him.'

According to scholars the two mountains were Mount الجبل الغليظ، والأخشبان. The Prophet did not wish to curse his people, hoping that Allah would bring forth believers from among them. Prophet returned to Mecca after being harmed and rejected by the people of Taif.

First and Second pledge of Aqba بيعة عقبه

The closest point of Mina to Mecca is at Aqabah*. Prophet secretly reached Aqbah and met six men from the tribe of Al-Khazraj, from Yathrib. This was the first time he met those six men. There were two major Ishamelite polytheist tribes in Yathrib, namely the Aws and the Khazraj, who had the Qahtani lineage and they come together every year for the Hajj pilgrimage. During the eleventh year of the prophet's prophethood, a handful of men from these tribes arrived to do the Hajj pilgrimage. The Prophet Muhammad (peace be upon him) conveyed the message of Islam to them, resulting in the conversion of six men who pledged their loyalty to Islam at the location of Aqabah. Consequently, this pledge is referred to as the Pledge of Aqabah. According to Ibn Ishaq report in Tarikh Tabari, following people gave the pledge in Yeat 11 of Prophethood:

1. Asad bin Zurarah bin Adas bin Ubaid bin Tha'labah bin Ghanm bin Malik bin al-Najjar
2. Awf bin al-Harith bin Rifa'ah bin Sawad bin Malik bin Ghanm bin Malik bin al-Najjar
3. Rafi' bin Malik bin Ajlan bin Amr bin Amir bin Zuraiq
4. Qutbah bin Amir bin Hadeedah bin Amr bin Sawad bin Ghanm bin Ka'b bin Salamah
5. Uqba bin Amir bin Nabi bin Zaid bin Haram
6. Jabir bin Abdullah bin Riab bin al-Nu'man bin Sinan bin Ubaid

It is narrated from Ubada bin Samit that the Messenger of Allah (peace be upon him) said, Come! Pledge allegiance to me that:

- You will not associate anything with Allah
- You will not steal
- You will not commit adultery
- You will not kill your children
- You will not fabricate any lies between your hands and feet
- You will not disobey me in any good matter

This is called **العقبه الاولى** the First pledge at Aqbah.

Prophet then sent Musab bin Umair to Medina for preaching. When Musab bin Umair reached Medina, he stayed at the home of Asad bin Zurarah. Together, they began energetically preaching Islam among the people of Yathrib. Musab became known as *Al-Maqri*, the reciter, a term used at that time for teachers and instructors. One day when Asad, accompanied by Musab, went to the neighborhood of the Banu Abdul Ashhal and Banu Zafar and sat by a well in a garden owned by the Banu Zafar, where several Muslims also gathered. By this time, the two leaders of Banu Abdul Ashhal, namely Saad bin Muadh and Usaid bin Hudair (who were not yet Muslims and were still practicing polytheism), were informed of their presence. Upon hearing this, Saad said to Usaid: "Goo and scold the two men who had come to

* A location 25 km away from Makkah; Aqabah refers to a mountain pass, meaning a narrow mountain passage. While traveling between Mecca and Mina, one had to pass through a narrow mountain path located on the western edge of Mina. This pledge is famously known as 'Aqabah'. Aqbah is located near one of the Jamarat al-Aqabah, which pilgrims strike with pebbles (symbolic stoning of the Satan). This pillar is also known as the major Jamarat. The other two pillars are located a short distance to the east. Since the entire plain of Mina, where the pilgrims stay, is to the east of these three Jamarats, all the activity remains there, and the flow of people ends there after the stone-throwing ritual. Now, the mountains have been cut to make wide roads in this area.



deceive our vulnerable people", and let forbid them from entering our neighborhood. But later when Saad heard the Quran, he accepted Islam.

Consequently, within a span of three years, many members of the Aws and Khazraj tribes adopted the Islamic faith, leading to the acceptance of Islam from Mecca to Medina. As a result, the Muslim population grew consistently, leading to the establishment of a sizable community of devout Muslims in Medina.

In the twelfth year of the mission, twelve individuals pledged their allegiance at the Aqabah again and it is known as the Second Pledge of Aqabah. Along with previous six people, seven new supporters were *:

1. Mu'adh bin al-Harith, from the tribe of Banu al-Najjar (Khazraj)
2. Dhakwan bin Abd al-Qays, from the tribe of Banu Zuraiq
3. Ubadah bin Samit, from the tribe of Banu Ghunm
4. Yazid bin Tha'labah, ally of the tribe of Banu Ghunm
5. Abbas bin Ubada bin Nadlah, from the tribe of Banu Salim
6. Abu al-Haytham bin al-Taihan, from the tribe of Banu Abdul Ashhal (Aws)
7. Awaim bin Sa'idah, from the tribe of Banu Amr bin Auf

The pledges they gave to the Prophet Muhammad (peace be upon him) encompassed:

- We will only worship Allah and follow his prophet
- We will refrain from engaging in theft or adultery
- We will refrain from making unfounded accusations against anyone
- We shall refrain from causing harm to our offspring
- We will fight alongside whomever the Messenger of Allah fights, and we will make peace with those with whom the Messenger makes peace.

Since the Yathribites pledged allegiance that they will fight alongside whomever the Messenger of Allah fights, and they will make peace with those with whom the Messenger makes peace, the pledge is also called the pledge of fight.

This is called *العقبه الثانية* the Second pledge at Aqabah.

The Pledges of Aqabah hold great importance in Islamic history as it not only helped the expansion of Islam but also brought an end to the long-standing hostility between the Aws and Khazraj tribes in Medina. This commitment heralded a more promising future for Muslims and signified the conclusion of Jewish hegemony in Medina, both politically, religiously, and economically. It served as a preliminary event leading up to one of the most significant occurrences in Islamic history, known as the migration. This exodus led to the consolidation of power for Muslims in Arabia and the establishment of Medina as the first Islamic state.



* Sirah Ibn Ishaq and Ibn Hisham



Assassination Attempt and Migration

Prophet dreamt of going south

Prophet saw a dream*:

رَأَيْتُ فِي الْمَنَامِ أَنِّي أَهَاجِرُ مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا نَخْلٌ، فَذَهَبَ وَهَلِي إِلَى أَنَّهَا يَمَامَةٌ أَوْ هَجْرًا فِي الْمَنَامِ أَنِّي أَهَاجِرُ مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا نَخْلٌ، فَذَهَبَ وَهَلِي إِلَى أَنَّهَا يَمَامَةٌ أَوْ هَجْرًا

"I saw in a dream that I was migrating from Makkah to a land with date trees, and my conjecture was that it was either Yamamah or Hajar."

Yamamah or Hajar, also called Hajar Al-Yamamah, is near Yemen, i.e. in the south of Makkah. This was a sign from Allah, that Prophet may be ordered soon to go out of Makkah. Prophet cannot go out of Makkah on his own, as this has already been informed that such individualistic decision might cause suffering as happened to prophet Younis, who fled his people before the command of Allah and suffered[†].

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ

"So be patient with the decree of your Lord and do not be like the companion of the fish when he called out (to us), as he was distressed."

Abu Bakr prepared to join the migrants in Habshah, but the Messenger of Allah, peace be upon him, said, 'Wait, I hope permission will be granted (to migrate).' Abu Bakr asked, 'Do you anticipate that?' Prophet replied, 'Yes.' Abu Bakr starting feeding two camels he had with samur leaves for four months, preparing for the journey[‡].

Pagans conspire to kill Prophet

Meanwhile, Pagans conspire to kill Prophet and they arranged a meeting. It is reported that in an attempt to incite the assassination of the Prophet Muhammad, peace be upon him, Satan itself manifested as a strikingly handsome man and enter the den of pagans, where they were conspiring to assassinate the Prophet. Some reported that Satan adopted the visage of a

* Sahih Bukhari

† surah Al-Qalam

‡ Sahih Bukhari



Najdi Sheikh - an old man from Najd. Al-Bayhaqi has chronicled this narrative in his 'Dalail al-Nubuwwah,' where the chain of its narration is duly noted:

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي نَجِيحٍ، عَنْ مُجَاهِدِ بْنِ جَبْرِ السُّكِّيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ

According to the book 'Jami' al-Tahsil fi Ahkam al-Marasil' by Al-Ala'i (died 761 AH):

عبد الله بن أبي نجيح يسار المكي ذكره بن المديني فيمن لم يلق أحدا من الصحابة رضي الله عنهم وقال إبراهيم بن الحنيد قت ليحيى بن معين أن يحيى بن سعيد يعني القطان

يرغم أن بن أبي نجيح لم يسمع التفسير من مجاهد

The narrator has not listened any reports from Ibn Abbas and thus this report is unreliable.

Prophet advised Abu Bakr several months ahead

Seeing the pagans' attitude Prophet had already advised Abu Bakr to make the camels ready for leaving Makkah. Aisha said: Prophet, peace be upon him, was still in Mecca, and he said to the Muslims, 'I have been shown the place of your migration, a land with date trees between two rocky tracts,' (after few days) One day while we were sitting in Abu Bakr's house during the midday heat, someone said to Abu Bakr, 'This is the Messenger of Allah, peace be upon him, covering himself in a sheet of cloth, and coming at an hour he usually does not visit.' Abu Bakr said, 'May my parents be sacrificed for him, something important must have brought him at this hour.' The Prophet asked permission to enter, which was granted, and then he said to Abu Bakr: 'Let only your family be present.' Abu Bakr replied, 'They are your family too, may my father be sacrificed for you, O Messenger of Allah.' The Prophet then said, 'I have been given permission to leave (for Medina).' Abu Bakr asked, 'May my father be sacrificed for you, O Messenger of Allah, shall I accompany you?' The Prophet affirmed, 'Yes.' Abu Bakr then offered, 'Take one of these two camels of mine.' The Prophet agreed, 'But I will pay for it.'

Aisha continued: We quickly prepared their provisions in a bag. Asma, Abu Bakr's daughter, cut a piece from her belt to tie the mouth of the bag, earning her the nickname 'She of the Two Belts.'

Around this period, Abu Bakr resolved to construct a modest mosque at the front of his residence. This structure, enclosed by walls yet exposed to the heavens, became his place for prayer and Quranic recitation. Despite the walls, they were not tall enough to block the view of passersby pagans, who frequently gathered to listen to his recitations and observe his profound veneration for the sacred text, which deeply stirred him. Umayyah, apprehensive that Abu Bakr's influence and the number of his followers might continue to grow, prompted the Quraysh leaders to approach Ibn ad-Daghna. They reminded him of their initial reservations about his protection and highlighted that the walls of Abu Bakr's mosque did not effectively make it an extension of his home. They proposed: "Should he wish to worship Allah alone privately within his home, he may do so; however, if he insists on public worship, then he must release you from your obligation of protection."

Abu Bakr, steadfast in his resolve, chose not to renounce the mosque, declaring, "I am satisfied with the protection of Allah," thus formally releasing Ibn Daghna from his agreement.

Allah gave command to Prophet to go to Medinah. Prophet Muhammad instructed Zaid ibn Harithah and Abu Rafi' the Ansari to take his family including his wife Sawda, along with Fatimah, Umm Kulthum bint Muhammad, Umm Ayman, and Usama ibn Zaid, to Yathrib.

Prophet chose to head south as a strategy to outmaneuver his pagans adversaries and he hired a pagan from another tribe. Narrated Imam Bukahri: Aisha, may Allah be pleased with her said : The Prophet, peace and blessings be upon him, and Abu Bakr hired a man from the tribe of Bani Adiil, then from the descendants of Abd ibn Adi, a skilled guide known as *الْخَرِيْتُ* *Khirrit* - meaning 'the expert in guidance' - who had an allegiance with the family of

Al-Aas ibn Wa'il, and he was on the religion of the Quraysh infidels, but Prophet and Abu Bakr trusted him and handed over their camels to him. They arranged to meet him at the Cave of Thawr غَارِ ثَوْرٍ after three nights.

The Messenger of Allah and Abu Bakr then headed to a cave on Mount Thawr, where they hid for three nights. Abdullah, Abu Bakr's son, a young and intelligent man, would leave them at dawn to spend the day in Mecca gathering news, then return at dusk. Amir ibn Fuhaira, Abu Bakr's freed slave, grazed a flock of sheep near them by night, providing them with fresh milk.

After three nights, Daieli guide brought their camels on the morning, and Abu Bakr and Prophet set off. They went towards the coastal path

Pagans plan the secret assassination

Pagans decided that prophet be murdered by a mob in which people of all tribes stab him and thus the blame will not rest on a single tribe*. The Prophet had not migrated in night, as due to hot climate, almost all caravans start their journey in night. So when Prophet started his migration in the afternoon, it was contrary to normal routine.

Prophet and Abu Bakr in Cave - Reliable reports

As a shepherd in Makkah, Prophet knew all the crest and troughs of the valley of Makkah and he new about caves and hiding spots. The cave of Thawr was the best spot for hiding, but pagans reached the place in search of him. Abu Bakr said to Prophet, "they are here", and Prophet said: " Do not grieve "

إذ أخرجه الذين كفروا ثاني اثنين إذ هما في الغار إذ يقول لصاحبه لا تحزن

"When those who disbelieved drove him out, he was the second of two, when they were in the cave, he said to his companion, 'Do not grieve'."

Companion of Prophet Byra ibn Azib informed further†. My father said to Abu Bakr: 'O Abu Bakr, tell me about what you two did when you migrated with the Messenger of Allah, peace be upon him.' Abu Bakr said, 'We traveled during our night and the next day until the midday heat when the path was deserted, and no one passed by. A large rock was raised for us that had shade; the sun had not yet touched it. We descended near it, and I prepared a place with my own hands for the Prophet, peace be upon him, to sleep. I spread a fur for him and said: 'Sleep, O Messenger of Allah, and I will guard around you.' He slept, and I went out to clean around him. Then I saw a shepherd coming with his sheep to the rock, wanting from it what we wanted. I asked, 'Is there milk in your sheep?' He said, 'Yes.' I said, 'Can you milk?' He said, 'Yes.' He took a sheep, and I said, 'Shake the udder from dust, hair, and impurities.' I saw Byra striking one hand against the other, shaking off [the impurities]. He milked a bowl full of milk, and I had a container that I carried for the Prophet, peace be upon him, to drink from and perform ablution. I came to the Prophet, peace be upon him, and hesitated to wake him, but met him when he woke up. I poured some water on the milk until the bottom was



* Julius Caesar, the Roman dictator, was assassinated on March 15 in 44 BCE. He was killed in a conspiracy by several Roman senators, led by Brutus, Cassius, and approximately 60 other co-conspirators. The assassination took place during a Senate meeting in a hall adjacent to the Theater of Pompey. In the assassination, several people stab Caesar.

† Sahih Bukhari

cooled. I said, 'Drink, O Messenger of Allah.' He drank until I was pleased, then he said: 'Isn't it time to depart?' I said, 'Indeed.' So we departed after the sun had declined.

Now Prophet Muhammad, Abu Bakr, and his slave Amir ibn Fuhayrah took the journey along the coast, moving slowly towards Yathrib.

Rewriting History: Generation of Alternate Historiography

Around 100 AH, some narrators had reported against what Imam Zuhri and most of other narrators had reported and been stated earlier. Most of these new reports are generated in Kufa, Iraq.

Report of Abu Balj al-Fazari: Abu Balj al-Fazari Yahya ibn Salim ibn Balj, in Kufa, Iraq narrated another report*, according to which Prophet migrated in night:

Abu Balj al-Fazari said: 'Ali sacrificed himself; he wore the Prophet's clothes, and then he slept in his place.' He said: "The idolaters used to throw stones at the Messenger of Allah, peace be upon him, so Abu Bakr came, and Ali was sleeping.' He said: 'Abu Bakr thought it was the Prophet of Allah, so he said: 'O Prophet of Allah.' Ali told him: 'The Prophet of Allah, peace be upon him, has gone towards the well of Maymoon, so catch up with him.' Abu Bakr then set out, and he entered the cave with him.' He said: 'Ali was pelted with stones just as the Prophet of Allah was, and he writhed in pain, wrapping his head in the robe, not revealing it until morning. Then, he uncovered his head, and they said: 'You are despicable; your companion used to be stoned and would not writh in pain, and you writhed?'

Imam Ahmed has opined on Abu Balj al-Fazari that

قال أحمد: روى حديثاً منكراً: تهذيب التهذيب ١٢/ (١٨٤)

his narrations are Munkar (against more authentic narrations). Pagans planned to stab the prophet instead of stone him to death. This report is Munkar, as stoning for whole night has not caused no harm to Ali, but stoning can kill other companions of Prophet.

Report of Abu Rafay: Narrated in Tahrikh Al-Damish by Ibn Asakar:

قال ونا ابن شاهين نا أحمد بن محمد بن سعيد الهمداني نا أحمد بن يوسف نا محمد بن يزيد النخعي نا عبيد الله بن الحسن حدثني معاوية بن عبد الله بن عبد الله بن أبي رافع عن أبيه عن جده رافع قال عبيد الله بن الحسن حدثني محمد بن علي بن أبي رافع عن أبي رافع أن علياً كان يجهز النبي (صلى الله عليه وسلم) حين كان بالغار ويأتيه بالطعام واستأجر له ثلاث رواحل للنبي (صلى الله عليه وسلم) ولأبي بكر ودليلهم ابن أريقط وخلفه النبي (صلى الله عليه وسلم) فخرج إليه أهله فخرج وأمره أن يؤدي عنه أمانته ووصايا ما كان يوصي إليه وما كان يؤتمن عليه من مال فأدى أمانته كلها وأمره أن يضطجع على فراشه ليلة خرج وقال إن قريشا لن يفتقدني ما أولاد فاضطجع علي على فراشه فكانت قريش تنظر إلى فراش النبي (صلى الله عليه وسلم) فيرون عليه رجلاً يظنونه النبي (صلى الله عليه وسلم) حتى إذا أصبحوا رأوا عليه علياً فقالوا لو خرج (محمد) خرج بعلي معه فحبسهم الله عز وجل بذلك عن طلب النبي (صلى الله عليه وسلم) حين رأوا علياً ولم يفتقدوا النبي (صلى الله عليه وسلم) وأمر النبي (صلى الله عليه وسلم) علياً أن يلحقه بالدينة فخرج علي في طلبه بعدما أخرج إليه أهله

Abi Rafay said: Ali used to prepare for the Prophet (peace be upon him) while he was in the cave, bringing him food and ALi rented three camels for the Prophet (peace be upon him), Abu Bakr, and their guide, Ibn Urayqit. The Prophet (peace be upon him) left Ali behind him, and his family came out, and he left, commanding him to fulfill his trust and the wills of those who entrusted him, and to return all entrusted property. He commanded him to lie down on his bed the night he left, saying, "Quraysh will not miss me as long as they see you." So Ali lay down on his bed, and Quraysh looked at the Prophet's bed, thinking it was him, until morning, when they saw it was Ali. They said, "If Muhammad had left, Ali would have left with him." Allah Almighty prevented them from seeking the Prophet (peace be upon him) when they saw Ali, yet they did not lose sight of the Prophet (peace be upon him). The Prophet (peace be upon him) ordered Ali to join him in Medina, so Ali left in search of him after his family had come out to him.



* Musnad Ahmed, Mustadrak Al-Hakim

This is Daeeef (weak) narration. For several narrators no information is available in Asma-ar-Rijaal like Muawiya ibn Abdullah ibn Umayyah, and Muhammad ibn Ubaydullah ibn Ali ibn Abi Rafi.

Tabari mentioned in his Tareekh without any chain of narrators:

"Some claimed that Abu Bakr came to Ali and asked him about the Prophet of Allah (peace be upon him). Ali informed him that he had caught up with the Prophet (peace be upon him) at the cave of Thawr and said, 'If you have any need for him, catch up with him.' Abu Bakr rushed out and caught up with the Prophet (peace be upon him) on the way. In the darkness of the night, the Prophet (peace be upon him) heard the bells of Abu Bakr and thought they were from the polytheists. So the Prophet (peace be upon him) hastened his pace, and the strap of his sandal broke, causing his big toe to bleed. He hastened his stride, and Abu Bakr feared that he might trouble the Prophet (peace be upon him). So he raised his voice and spoke, and the Prophet (peace be upon him) recognized him. He stood until Abu Bakr reached him, and they both set off. The foot of the Prophet (peace be upon him) was bleeding until they reached the cave by morning, and they entered it. The group that had been monitoring the Prophet (peace be upon him) approached, and they entered the house. Ali (may Allah be pleased with him) got up from his bed, and as they approached him, they recognized him. They said to him, 'Where is your companion?' He said, 'I do not know, or I was just keeping watch on him!' They ordered him to come out of house and pagans beat up Ali, and expelled him to the mosque (Masjid-al-Haram), then they detained Ali for an hour before letting him go."

Tabari mentioned this statement without specifying who the narrators were, as he said, "Some claimed." Thus without narrators chain, this report is weak. It also shows that pagans beat up Ali and detained him.

Various Shiite Sources: Narrated in Shiite book Al-Amali by Tusi:

أخبرنا جماعة، عن أبي الفضل، قال حدثنا أبو أحمد عبيد الله بن الحسن بن إبراهيم العلوي النسيبي ببغداد، قال حدثنا محمد بن علي بن حمزة العلوي، قال حدثني أبي، قال حدثنا الحسين بن زيد، عن عبد الله بن محمد بن عمر بن علي بن أبي طالب، عن أبيه، عن جده، عن جعدة بن هبيرة، عن أبيه، عن أم هانئ بنت أبي طالب، قالت لما أمر الله تعالى نبيه صلى الله عليه وآله بالهجرة وأمام علياً عليه السلام في فراشه ووشجه يريد له حضري، ثم خرج، فإذا وجوه قريش على بابه، فأخذ حفنة من تراب فذرها على رؤوسهم، فلم يشعر به أحد منهم، ودخل علي بيته، فلما أصبح أقبل علي وقال ابشري يا أم هانئ، فهذا جبرئيل عليه السلام يخبرني أن الله عز وجل قد أمحى علياً من عدوه. قالت وخرج رسول الله صلى الله عليه وآله من جناح الصبح إلى غار ثور، وكان فيه ثلاثاً، حتى سكن عنه الطلب، ثم أرسل إلى علي عليه السلام وأمره بأمره وأداء أمانته.

From Umm Hani' bint Abi Talib, she said: When Allah (Exalted is He) commanded His Prophet (peace and blessings be upon him and his family) to migrate, and Ali (peace be upon him) was lying in his bed, wrapped in a Yemeni cloth, then he got up. Suddenly, the faces of the Quraysh were at his door. He took a handful of dust and threw it on their heads, but none of them felt it. Then he entered my house. When morning came, Ali came to me and said, "Rejoice, O Umm Hani', for Gabriel (peace be upon him) informs me that Allah (Mighty and Glorious is He) has saved Ali from his enemies." She said, "The Messenger of Allah (peace and blessings be upon him and his family) left with the dawn to the cave of Thawr, where he stayed for three days until the search for him subsided. Then he sent for Ali and commanded him with his task and entrusted him with his trust."

This is a weak narration as many narrators are *Majhool* (unknown). But interestingly, according to Shiite books, no stoning of Ali was done.

Narrated in Shiite book Al-Amali by Tusi it is narrated:

أخبرنا جماعة، قالوا أخبرنا أبو الفضل، قال حدثنا محمد بن الحسين بن حفص الخثعمي، قال حدثنا محمد بن عبيد الحارثي، قال حدثنا أبو يحيى التيمي، عن عبد الله بن جندب بن أبي ثابت، عن أبيه، عن مجاهد، قال فخرت عائشة بأبيها ومكانه مع رسول الله صلى الله عليه وآله في الغار، فقال عبد الله بن شداد بن الهاد وأين أنت من علي بن أبي طالب حيث نام في مكانه وهو يرى أنه يقتل فسكت ولم تجر جواباً.

From Mujahid, he said: Aisha took pride in her father and his place with the Messenger of Allah (peace and blessings be upon him and his family) in the cave. So Abdullah ibn Shaddad ibn al-Had said, "And where were you when Ali ibn Abi Talib slept in his place, knowing that he was at risk of being killed?" She remained silent and did not respond.

This is weak as well, as many narrators are *Majhool* (unknown).

Narrated in Shiite book Al-Amali by Tusi it is narrated:

أخبرنا جماعة، عن أبي الفضل، قال حدثنا محمد بن محمد بن سليمان الباغندي، قال حدثنا محمد بن الصباح الخرجاني، قال حدثنا محمد بن كثير الملائي، عن عوف الأعرابي من أهل البصرة، عن الحسن بن أبي الحسن، عن أنس بن مالك، قال لما توجه رسول الله صلى الله عليه وآله إلى الغار ومعه أبو بكر، أمر النبي صلى الله عليه وآله علياً عليه السلام أن ينام على فراشه ويتوكل ببردته، فبات علي عليه السلام موطئاً نفسه على القتل، وجاءت رجال قريش من بطونهم يريدون قتل رسول الله صلى الله عليه وآله، فلما أرادوا أن يضعوا عليه أسياهم لا يشكون أنه محمد صلى الله عليه وآله، فقالوا أيقظوه ليجد ألم القتل ويرى السيف تأخذه، فلما أيقظوه ورأوه علياً عليه السلام تركوه وتفرقوا في طلب رسول الله صلى الله عليه وآله، فأفلت منه هز و جلاز و من الناس من يُنْهَى بُعْثُهُ إِبْتِغَاءَ مَرْضَاتِ اللَّهِ وَ اللَّهِ رِؤُفٌ بِالْعِبَادِ

al-Hasan ibn Abi al-Hasan, from Anas ibn Malik, he said: When the Messenger of Allah (peace and blessings be upon him and his family) headed towards the cave with Abu Bakr, the Prophet (peace be upon him and his family) ordered Ali (peace be upon him) to sleep on his bed and wrap himself with his cloak. So Ali (peace be upon him) settled himself in the place of danger, and men from the Quraysh came from within their ranks intending to kill the Messenger of Allah. When they intended to lay their swords upon him, not suspecting it was Muhammad, they said: "Wake him up so he feels the pain of death and sees the swords coming for him." When they woke him up and saw that it was Ali (peace be upon him), they left him and scattered in search of the Messenger of Allah. Then Allah (Mighty and Glorious is He) revealed: "And among the people is he who sells himself, seeking the pleasure of Allah. And Allah is kind to [His] servants."

This is weak as well, as many narrators are *Majhool* (unknown).

These reports are unreliable, as pagans were ruthless and they could have tortured and extracted information from Ali, or they could have followed Ali, to find out the location of the prophet.

Shiite scholar Qummi wrote in his Tafsir without any sanad:

فلما أمسى رسول الله صلى الله عليه وآله جاءت قريش ليدخلوا عليه فقال أبو لهب لا ادعكم ان تدخلوا عليه بالليل فان في الدار صبيانا ونساء ا ولا تأمن ان تقع بهم يد خاطئة فحرسه الليلة، فاذا أصبحنا دخلنا عليه، فناموا حول حجرة رسول الله صلى الله عليه وآله وامر رسول الله صلى الله عليه وآله ان يفرش له ففرش له فقال لعلي بن ابي طالب افدني بنفسك، قال نعم يا رسول الله قال تم علي فراشي والتحف ببردتي فنام علي فراش رسول الله صلى الله عليه وآله والتحف ببردته

When evening came, the Messenger of Allah, peace and blessings be upon him and his family, saw the Quraysh approaching to enter upon him. Abu Lahab said, "I will not let you enter upon him at night, for there are children and women in the house, and we cannot guarantee that no harm will come to them, so we will guard him tonight." When morning came, we entered upon him, and they slept around the chamber of the Messenger of Allah, peace and blessings be upon him and his family. The Messenger of Allah, peace and blessings be upon him and his family, ordered that bedding be spread for him, so it was spread. Then he said to Ali ibn Abi Talib, "Help me with yourself." He said, "Yes, O Messenger of Allah." He said, "Sleep on my bed and cover yourself with my cloak." So Ali slept on the bed of the Messenger of Allah, peace and blessings be upon him and his family, and covered himself with his cloak.

In another report in Basair Al-Darjaat it is reported with chain containing *Majhool* narrators: He said: When the Messenger of Allah, ascended the cave, Ali ibn Abi Talib sought him out, fearing that the polytheists might assassinate him. The Messenger of Allah, was at Hira, while Ali was at Thabir. The Prophet saw him and said, "What brings you here, O Ali?" He replied, "By my father and mother, I feared that the polytheists might assassinate you, so I sought you out." Prophet said, "Give me your hand, O Ali." So the mountain crept until it reached the other mountain, then the mountain returned to its place."

This report shows that Prophet was not expecting Ali to follow him, or awaiting him to pay for the camels.

All these reports are later Shiite concoction. Apparently, the information on all narrators is not even available in Shiite books.



Sunni View: Prophet used the camels of Abu Bakr as reported by Imam Bukhari.

Shiite View: Prophet used the camels purchased by Ali. Reported in Al-Amali by Sheikh Tusi without a chain: *Ali and Hind bin Abi Halla met Messenger of Allah in the cave. Prophet ordered Ali to buy two camels for himself and his companion. Abu Bakr said: "O Messenger of Allah, I had prepared two riding camels for you and for you, Prophet of Allah, to travel to Yathrib." Prophet said: "I will not take them nor one of them except for a price." Then he commanded Ali, and he paid him the price of the two camels.*

This is claimed without any connected chain!!

We now continue with reliable history.

Chase by Surraqaḥ

Abu Bakr saw a man on horse was galloping towards them: "We have been overtaken, O Messenger of Allah!"*

and he said: "O Messenger of Allah, the pursuer has caught us up."

Prophet: "Do not grieve, for Allah is with us."

"O Allah, strike him down."

The horse threw the rider, who then struggled to control it.

Surraqaḥ: "Oh no!". Surraqa fell down, stood up, and reached for his quiver to cast lots. The signs indicated by lot is to stop the chase.

Surraqaḥ: (muttering to himself after casting lots) "The signs are against me, but I'll continue."

Prophet prayed: "O Allah, protect us from him by whatever means You wish."

Surraqaḥ's horse suddenly sinks into the ground up to its shin. Surraqaḥ ibn Malik realized that Prophet is not alone and he cannot handle both Abu Bakr and Prophet alone. His horse was also agitating, trapped in sand. Surraqaḥ realized his mistake and called out†:

Surraqaḥ: (calling out to them) "I mean no harm! I have cast lots and assured your safety! I see you have prayed against me. Please, pray for me, and by Allah, I will turn the pursuers away from you."

The Prophet and his companions stopped. Prophet prayed for Surraqaḥ's horse, and his horse was freed.

Surraqaḥ: "I know your people have set a price on your head. I have heard about what people intend for you. Can I offer you provisions or goods?"

Prophet Muhammad: "Keep us hidden."

Surraqaḥ: "Would any of you write me a letter of safety?"‡

Amir ibn Fuhayrah wrote the text on a piece of a leather.

Prophet Muhammad: (as he prepares to continue on his way) "We require nothing more."

Surraqaḥ ibn Malik said: "I will turn the pursuers away from this way!" and he went off.



* Imam Bukhari narrated the account in different ahadith, which is assembled here.

† Surraqaḥ later accepted Islam after the battle of Taif

‡ News already spread in Makkah that Surraqaḥ went as bounty-hunter. Surraqaḥ requested the letter, in case he is captured by some Muslims.



Zubair met Prophet

In the journey, they meet few more people. Abu Bakr, was well-known in Arabia, whereas the Prophet, being bit younger, was not as widely recognized. When people encountered them, they would ask Abu Bakr,

"Who is this man before you?"

To which Abu Bakr replied, "This is the man who guides me on the path."

People assumed he meant the physical route, but Abu Bakr was referring to the path of righteousness.

Messenger of Allah, peace be upon him, met al-Zubayr in a caravan of Muslims who were traders returning from Syria. Al-Zubayr clothed the Messenger of Allah, peace be upon him, and Abu Bakr in white garments.

Part II

Prophet in Medinah
10 Years

1 Hijrah

The Muslims in Madinah had heard of the Messenger's departure from Makkah. They would go out every morning to al-Harrah and wait for him until the intense midday heat drove them back. One day, after waiting longer than usual, they returned home."

Jewish Man: (Spotting the approaching group) "O people of Arabia, here comes your elder, the one you have been waiting for!"

Abdullah ibn Salam, who was harvesting dates in his palm grove, heard of the Prophet's arrival. He quickly finished his work and went to see him, then returned to his family to speak of what he had witnessed.

Upon hearing the call of the Jewish man, the Muslims alerted and they grabbed their weapons and met the Messenger of Allah at the edge of al-Harrah. They were closely guarded by armed followers. The news quickly spread throughout Medina:

"The Prophet of Allah has come! The Prophet of Allah has come!"

Residents peered out, eagerly confirming the news. They walked until they reached Banu Amro bin Auf. *It was a Monday in the month of Rabi' al-Awwal.*

Abu Bakr Addressed the people while the Messenger sat silently. Those from the Ansar who had not met the Messenger of Allah greeted Abu Bakr until the sun shone directly on the Messenger. Abu Bakr then shaded him with his garment, and the people recognized the Messenger of Allah.

Prophet and Abu Bakr made their way towards the house of Abu Ayyub. The Prophet inquired, "Which of our homes is nearest?" Abu Ayyub responded, "Mine, O Prophet of Allah. Here is my home and this is my door." The Prophet then said, "Let us go and prepare a resting place." Abu Ayyub urged, "Rise with the blessings of Allah."

Abdullah ibn Salam came forward and declared, "I bear witness that you are indeed the Messenger of Allah, and you have come with the truth. The Jews know that I am their leader and the most knowledgeable among them. Invite them and ask about me before they learn of my conversion, for if they know, they will slander me."

The Prophet then summoned the Jews, and when they arrived, he addressed them, "O community of Jews, beware! By Allah, in whose name there is no other god, you know that I am truly the Messenger of Allah, and I have come to you with the truth. Embrace Islam." They denied knowing this, repeating their denial three times.

The Prophet asked, "What status does Abdullah ibn Salam hold among you?" They replied, "He is our leader, the most knowledgeable among us." The Prophet persisted, "What if he were to embrace Islam?" Each time they vehemently denied the possibility.

Finally, the Prophet called, "O Ibn Salam, come forth." He appeared and addressed the Jews, "Fear Allah, for by Allah, you know he is the Messenger of Allah, and that he has come with the truth." They accused him of lying, and the Prophet, peace be upon him, expelled them.



The Messenger of Allah stayed in Banu Amro bin Auf for fourteen nights, and the mosque that was founded on piety was established, where he prayed (Qiba mosque). Then he then went towards area of Banu Al-Najjar. The people of the Banu Najjar, accompany Prophet until they arrive in center of the city with their swords girded. Prophet was seated on his mount with Abu Bakr was behind him, surrounded by the throng of Banu Najjar. Prophet's camel knelt near the site of the Messenger's Mosque in Madinah. Messenger of Allah said: (After his camel knelt) "If God wills, this is our dwelling."

On that day, men from among the Muslims were praying there, and the location was near the date market.

An empty piece of land without any house was there. Prophet inquired about it and it is informed to him that this belong to two orphaned boys, who were under the guardianship of As'ad bin Zurarah. He sent for the leaders of Banu Najjar and said, "O Banu Najjar, support me with this wall of yours." They responded, "By Allah, we seek no compensation but from Allah."

He then summoned the two young boys to negotiate the purchase of the land to establish it as a mosque.

Messenger of Allah: (To the two boys, negotiating for the land) "Write a deed of security for me."

Boys: "No, we give it to you as a gift, O Messenger of Allah."

Messenger of Allah: "I refuse to accept it as a gift until I pay for it."

The site contained graves of polytheists, ruins, and palm trees." The Prophet commanded that the graves of the polytheists be excavated with remains removed, the ruins leveled, and the palm trees cut down. The trunks of the palms were aligned towards the mosque, and stones were set as its supports*. As they transferred the stones, they prayed in unison, with the Prophet among them, praying,

"O Allah, there is no good except the good of the Hereafter, so forgive the Ansar and the Muhajirun."

Prophet called people of Medinah Ansar i.e. helpers, and people of Makkah, as migrants. People of Medinah had really big hearts. They even requested Prophet to share their wealth with new emigrants. Ansars were mostly farmers, whereas, Makkan people were mostly traders. New emigrants learned new skills quickly.

The Helpers exhibited extraordinary generosity towards their brethren in faith. Abu Hurairah narrated that they once approached the Prophet with a proposal to divide their palm orchards equally between the Muslims of Medinah and their counterparts from Makkah. The Prophet, however, was reluctant to impose such a substantial obligation on them. Nevertheless, it was resolved that the Emigrants would join the Helpers in their orchards and farms, with the harvest being equally distributed among them.

Note: The mosque during the time of the Prophet Muhammad (peace be upon him) was constructed with adobe bricks, its roof was made of palm fronds, and its pillars were crafted from palm wood[†].



* This indicate that there is no punishment in earthen graves, instead it happens in Hell which is separate from planet earth.

† Sahih Bukhari; Prophet said "I was not commanded to build grand mosques." Ibn Abbas said, "You will adorn them just as the Jews and Christians have adorned [their places of worship]." Sunnan Abi Dawood



Suuni View: Prophet reached Medinah in Rabiul-Al-Awal and later the Hijri calendar is started with this year set as first year.

Shiite View: The year starts with month of Ramadan and this month is set as the beginning of the year in Shiite literature. Making Muharram the beginning of the year is a Sunni convention (see Misbah al-Mutahajjid by Shaykh at-Tusi, p. 539).

Note: if year starts with Ramadan, the date of entry into Medinah cannot be the first Hijrah, instead it will few months before 1 Hijrah!! This is a dilemma question for Shiites and often asked in their circles.

Starting of the Adhan

Adhan is the call of prayer. Anas bin Malik said*: When it was time for prayer during the Prophet's (peace be upon him) time, a person would go out to the street and call, "As-Salatu, As-Salatu, As-Salatu" (prayer, prayer, prayer). This became difficult for the people, and they said, "O Messenger of Allah, why don't we use a bell?" He replied, "That is for the Christians." They said, "Why don't we use a horn?" He replied, "That is for the Jews." So, Bilal was instructed to call the Adhan (the call to prayer) with each phrase repeated twice, and for the Iqamah (the call to commence the prayer), each phrase to be said once.

According to Imam Bukhari: When the number of Muslims increased, there was a discussion about how to announce the time for prayer in a way that everyone would understand. Some people suggested lighting a fire or making an announcement using a horn. However, in the end, Bilal was instructed to call the Adhan, with each phrase repeated twice, and for the Iqamah, each phrase was to be said once. (Bukhari, Hadith 606).

This shows that Adhan was purely taught by the Prophet, and it was not an idea of companion Abdullah bin Zayd†



* Sahih Ibn Hibban

† In some weak reports from Majhool (unknown narrators), and Ibn Ishaq it is claimed that Adhan was first heard by a companion of Prophet in his dream. Abdullah bin Zaid (may Allah be pleased with him) said that when the Messenger of Allah (peace be upon him) intended to order the making of a bell to gather people for prayer, I had a dream one night. I saw a person holding a bell in his hand. I asked him, "O servant of Allah, will you sell this bell?" He replied, "What will you do with it?" I said, "We will use it to call people to prayer." He said, "Shall I not tell you something better than that?" I said, "Yes, please." He said, "Say: 'Allahu Akbar, Allahu Akbar, Allahu Akbar, Allahu Akbar. Ashhadu an la ilaha illallah, Ashhadu an la ilaha illallah. Ashhadu anna Muhammadan Rasulullah, Ashhadu anna Muhammadan Rasulullah. Hayya 'ala-s-Salah, Hayya 'ala-s-Salah. Hayya 'ala-l-Falah, Hayya 'ala-l-Falah. Allahu Akbar, Allahu Akbar. La ilaha illallah.'" Abdullah bin Zaid (may Allah be pleased with him) continued: The person then stepped back a little, not far, and said, "When you stand for prayer, say: 'Allahu Akbar, Allahu Akbar. Ashhadu an la ilaha illallah. Ashhadu anna Muhammadan Rasulullah. Hayya 'ala-s-Salah. Hayya 'ala-l-Falah. Qad qamatis Salah, Qad qamatis Salah. Allahu Akbar, Allahu Akbar. La ilaha illallah.'" When morning came, I went to the Messenger of Allah (peace be upon him) and told him about what I had seen. He said, "This is indeed a true dream, InshaAllah." Then he instructed, "Go with Bilal and teach him the words you saw in your dream so that he can call people to prayer with them because his voice is stronger than yours." So, I went with Bilal and taught him the words, and he called people to prayer with them. Umar ibn al-Khattab (may Allah be pleased with him) heard this while he was at home and came out dragging his cloak and saying, "By the One who sent you with the truth, O Messenger of Allah, I saw the same as what Abdullah saw." The Messenger of Allah (peace be upon him) then said, "Alhamdulillah." Abu Dawood said: This narration is also reported by al-Zuhri



Mainstream Sunni view: Adhan started with dream of Abullah bin Zayd. This author reject this view as report is not corroborated by more Sahih narrations. According to more authentic narrations, Prophet taught Adhan to his companions. Abu Mahdhura narrated that the Messenger of Allah (peace be upon him) taught him the Adhan (call to prayer)*.

Shiite View: Adhan was taught to Prophet at the time of Ascension (Mairaj)

Treaty with Jewish Tribes

Jewish Tribes Banu Nadir, Banu Qurayza and Banu Qaynuqa had internal rivalries. Therefore, Prophet made pact with these tribes separately, however, the covenant was the same with all of them. The salient points of accord as gathered from various sources are:

- Jews must not conspire against the city-dwellers with external enemies
- In case the war unleashed, they will defend the city along with the rest
- They are free to do their religious practices, no tax imposed on them[†].
- In case a crime is committed, then it will be judged according to Torah.
- Due to historical rivalries among Jewish tribes, they requested the Prophet to become the judge for their disputes.

Apparently, this accord has never been followed in good spirit by Jewish settlements. The accord was violated by Jews and within few years their secret alliances with pagans were exposed[‡].

There were certain Jewish political leaders in Arabia, who held significant influence over Jewish and pagan communities. Some of them were



from Sa'id ibn al-Musayyib, and Sa'id narrated it from Abdullah bin Zaid (may Allah be pleased with him). In Ibn Ishaq's narration from al-Zuhri, it is mentioned as: "Allahu Akbar, Allahu Akbar, Allahu Akbar, Allahu Akbar" (four times), while in the narrations of Ma'mar and Yunus from al-Zuhri, it is mentioned as "Allahu Akbar, Allahu Akbar" (twice), without repetition.

* Musnad Ahmed

† Ruling of *Jazyah* was not revealed in those days.

‡ Robert Hoyland however, theorize that a single politico-religious community has emerged in Yathrib, uniting diverse religious denominations under the banner of divine protection, rallying them to fight on behalf of God. The sole requirement was for every signatory to affirm the principles outlined in the Constitution of Medina and to believe in God and the Last Day. The only expectation from the Jew, was that they must acknowledge God and Muhammad as the ultimate arbiters, pledge mutual assistance against any who opposed the people bound by this document, and contribute to the collective war effort. This policy, according to Hoyland, persisted under the early caliphs, who led a religious polity comprising individuals from various religious backgrounds. Their overarching goal was the expansion of the state in the name of God, uniting under a shared belief in the One God and the Last Day.

In reality, Hoyland hypothesis is flawed. Whats surprising is that this all has been extracted from Sirah Ibn Ishaq - a book compiled around 130 AH. The Quran according to revisionist historians is codified in Abbasid era i.e. its chapters were fabricated by Abbasid empire. If that is the case then how can they use the Quranic verses to know what had happened in Yathrib during Prophet's lifetime?

- Ar-Rabi ibn Abi al-Huqayq **الرَّبِيعِ ابْنِ أَبِي الْحَقِيقِ** : he was a Jewish poet of the Banu al-Nadir in Medina, and his family was in possession of the fort Qamus, situated near Khayibar.
- Kinanah bin Abi al-Huqaiq **كِنَانَةَ بْنِ أَبِي الْحَقِيقِ** : he was also a Jewish poet of the Banu al-Nadir in Medina, married to Safiyah bint Huayy.
- Salam bin Mushkam **سَلَامِ بْنِ مَشْكَمٍ** : he was also a Jewish poet in Medina, married to Safiyah bint Huayy.
- Huayy bin Akhtab **حُوَيْيِّ بْنِ أَكْطَبِ بْنِ سَعْيَةَ** : he was from tribe of Banu Qurayza.
- Kaab bin Al-Ashraf : his mother was from Jewish tribe of Medinah, but his father belong to Banu Tayy, a tribe located in north-west of Medinah. So according to tribal association he was an outsider, but he continued to poke his nose in affairs of Medinah.

Emergence of Munafiqeen

In Medinah, the political and social dynamics was completely changed with the arrival of Prophet. It was a *cultural shock* for some people living inside the city. The most disturbing issue was the reduction of the financial opportunities. Some Yathrabian individuals decided to convert to Islam, while maintaining secretly their previous alliances. This new breed of Yathrabian individuals, who were in fact disloyal to the Prophet, were termed as *Munafiqeen* (hypocrites) in Islamic literature. They outwardly claim to be Muslims but inwardly harbor disbelief or hypocrisy. There were three categories of these hypocrites: One kind of them is known to companions of Prophet, the second kind is known only to the Prophet, and the third kind were known to Allah alone. The most notable of these hypocrites were well off and handsome* and their leader is named as Abdullah bin Abi Al-Salool.

Some names of Munafiqeen given in Islamic sources are:

- Abdullah ibn Abi was honorable among the Khazraj tribe. The Aws and the Khazraj had agreed to appoint him as their leader because of his honor and generosity. They even prepared a crown for him, but they needed an intermediary to complete the ceremony. He was respected as he did not participate with his people from the Khazraj in the Battle of Bu'ath, nor did he side with the Aws. He used to say, "This is injustice from you to the Aws, and I do not support injustice." So the Aws and the Khazraj were pleased with his decision.
- Abu Amir Al-Rahib
- Al-Harith ibn Swayd
- Nabtal ibn Al-Harith
- Abu Hubaybah ibn Al-Azar
- Aws ibn Qayth
- Qays ibn Amr
- Al-Jad ibn Qays
- Asmaa bint Marwan



* Surah Al-Munafiqoon



- Rafi' ibn Wadi'ah
- Zaid ibn Amr
- Amr ibn Qais
- Qais ibn Amr ibn Sahl
- Al-Jad ibn Qais

2 Hijrah

During this times some Muslims went back to Makkah to fetch their belongings. However they were shocked to see that their houses were occupied by pagans and even they took their belongings. Pagans even forbid them to visit Kabbah. Bukhari reported*:

Saad bin Mu'adh (Muslim leader of Yathrib) came to Mecca with the intention of performing 'Umra, and stayed at the house of Umaiya bin Khalaf Abi Safwan (a pagan), for Umaiya himself used to stay at Sa'd's house when he passed by Medina on his way to Sham. Umaiya said to Sad, "Will you wait till midday when the people are (at their homes), then you may go and perform the Tawaf round the Ka'ba?" So, while Sad was going around the Ka'ba, Abu Jahl came and asked, "Who is that who is performing Tawaf?" Saad replied, "I am Saad." Abu Jahl said, "Are you circumambulating the Ka'ba safely although you have given refuge to Muhammad and his companions?" Saad said, "Yes," and they started quarrelling. Umaiya said to Saad, "Don't shout at Abi-l-Hakam (i.e. Abu Jahl), for he is chief of the valley (of Mecca)." Saad then said (to Abu Jahl). 'By Allah, if you prevent me from performing the Tawaf of the Ka'ba, I will spoil your trade with Sham." Umaiya kept on saying to Saad, "Don't raise your voice." and kept on taking hold of him. Sad became furious and said, (to Umaiya), "Be away from me, for I have heard Muhammad saying that he will kill you." Umaiya said, "Will he kill me?" Saad said, "Yes,." Umaiya said, "By Allah! When Muhammad says a thing, he never tells a lie." Umaiya went to his wife and said to her, "Do you know what my brother from Yathrib (i.e. Medina) has said to me?" She said, "What has he said?" He said, "He claims that he has heard Muhammad claiming that he will kill me."

Muslims decided to stop and disturb caravans of pagans going to Syria for trade. There were some skirmishes happened in those days and pagans realized that its going nasty. They decided to give Muslims a surprise and to save one of their caravan secretly they came very close to Yathrib. An army of around a thousand pagans marched towards Yathrib. Muslims were unaware of this and they were expecting the caravan only. They realized it too late and hastily prepared to face the possible full scale attack. Around three hundred and thirteen Muslim men including Prophet Muhammad (*Peace be upon him*) went out to ambush advancing pagans and two parties met at Badr. It was actually the plan of Allah to test Muslims and put them in front of pagans to teach pagans a lesson. As planned, pagans received severe blow. Their twenty-four nobles died including arch rivals and seventy were enslaved.



* Sahih Bukhari, Volume 4, Book 56, Number 826

Claims of Jews of Northern Arabia

1. *God's Chosen People:* Jews claimed that we are sons of God and his favorites among all humans*.

نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ

2. *We will not go to Hell:* Jews claim that God would not let them go to hell. Even if some entered then they will burn for few days†.

وَقَالُوا لَنْ نَمَسَّنَا النَّارَ إِلَّا أَيَّامًا مَعْدُودَةً

3. *We killed Jesus!* Jews proudly said ‡:
إنا قتلنا المسيح عيسى ابن مريم رسول الله
We are the one who killed Jesus son of Mary - the Prophet of God!

4. *We are bound by an oath!* God took an oath that we will not believe in Prophet-hood until a (heavenly) fire consume a slaughter.

قالوا إن الله عهد إلينا ألا نؤمن لرسول حتى

يأتينا بقربان تأكله النار

5. *Ezra is the son of God!*§

قَالَتِ الْيَهُودُ عَزْرِيئِرُ ابْنُ اللَّهِ

6. *God is poor and we are rich!* Jews claimed that God does not want to reward other nations as He is miser or stingy. We the Jews are rich and we make rich whoever we desire.

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ

God's hands are tied up!

Allah's verdict

1. *You are not my favorites!* Had you been God's favorite, you might not have received any of His wrath and punishments. Allah put them in distress after exodus. Their ignorant were killed by lightening strikes and they wandered in desert and later also in Jewish history they were cursed by Prophet David¶ and Prophet Jesus||.

2. *You will fill it up!* Allah revealed that those who hid the truth and rejected his prophets they will enter the hell. The rejection of prophets includes the rejection of Prophet Jesus and Prophet Muhammad**.

3. *Nay, You were unsuccessful!* Allah rejected there boastfulness and informed that He Almighty saved Prophet Jesus.

4. *If that is the case then why did Jews kill the earlier prophets then?* If you even believed in some prophets then why did you kill some of them?

5. *Allah has neither a son nor a daughter, nor a wife !*

6. *Allah make rich whomever He desires!*



* Surah Al-Maidah

† Surah Al-Baqarah 80

‡ Surah Al-Nissa 157

§ Surah Al-Taubah 30

¶ Psalm 69 and Psalm 109

|| Matthew 24:1-3 and Luke 21:5-7.

** The claim of any Prophet's divinity is also the rejection of the Prophet.

The Direction of Prayer Reverted back towards Makkah

According to Musa bin Uqbah Imam al-Zuhri informed: The Qiblah was changed towards the Sacred Mosque in Rajab, sixteen months after the Prophet's (peace be upon him) departure from Makkah. The Messenger of Allah used to look towards the sky while praying towards Jerusalem. Then Allah the Almighty turned his face towards the Sacred House:

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

The Jews began to say: "The man has longed for his country and the house of his father," until his people left their qiblah, praying in one direction once, and in another direction another time. Some men among the companions of the Prophet (peace be upon him) said: "What about those of us who died while praying towards Jerusalem? Are their prayers invalidated?" The polytheists rejoiced at this and said: "Indeed, Muhammad has become confused in his affairs and is about to abandon his religion."

Note I: Qiblah of Jews, Christians and Sabeans:

- **Qiblah of Jews:** Jews pray towards Jerusalem but they call their Qiblah *Mizrah* (Hebrew: מִזְרָח meaning East). *Mizrah* or East thus become the word for direction of prayer among Jews. The same is referred as The East and the West, belong to Allah. In Psalms (113:3) it is said:

From the rising of the sun to the place where it sets, the name of the Lord is to be praised

In this verse, מִזְרָח Hebrew word for east is used.

This verse is used by Jews to mark the direction of their Qiblah.

In book of Daniel it is said that Daniel (6:10) used to pray towards Jerusalem (East) while in Babylon.

...he went home to his upstairs room where the windows opened toward Jerusalem. Three times a day he got down on his knees and prayed, giving thanks to his God, just as he had done before.

- **Qiblah of Christians:** Early Christian Churches were oriented towards Jerusalem. However, Catholic churches are just oriented towards East, irrespective of their location. Eastern Orthodox Christians used to pray seven times daily based on Psalm verses.
- **Qiblah of Sabeans:** According to Sabeans their Qiblah is Earth's North pole. Sabaeans also used to pray three times a day and do not eat camel meat*. The last prophet was John the Baptist and The Book of Psalm is divinely inspired one. Sabaeans live in Iraq near the *holy* rivers of Tigris and Euphrates.

This shows that these Abrahamic faiths have disputes over the real direction of prayer ordained by Allah. Allah ordered Prophet Muhammad to take Jerusalem as direction for prayer for the completion of Evidence (الإتمام الحجة) over Jews.

* Al-Malal wan Nahal by Al-Shihristani, Vol-II, pg 115



Direction of Prayer in Makkah According to all Islamic sects: Prophet prayed towards Kaaba during his stay in Makkah.

Direction of Prayer in early 17 months in Yathrib According Muslim historians: Prophet only prayed just for seventeen months towards Jerusalem*.

Note II: Mihrab Orientation of Some Mosques: It is important to know that *Mihrab* is an innovation in mosque and it is taken from Christian church's *Apse*. There was no Mihrab or Apse present in any mosque during Prophet's time.

According to الموسوعة الفقهية الكويتية the Kuwaiti Encyclopedia of Jurisprudence :

لَمْ يَكُنْ لِلْمَسْجِدِ النَّبَوِيِّ الشَّرِيفِ مِحْرَابٌ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَا فِي عَهْدِ الْخُلَفَاءِ بَعْدَهُ

The Prophet's Mosque did not have a mihrab during the time of the Messenger of Allah, peace be upon him, nor during the time of the caliphs after him.

According to "Al-Jami" li-Ulum al-Imam Ahmad – 'Ilal al-Hadith" regarding the mihrab in the mosque, Imam Ahmad said: "I do not know of any authentic hadith about it". Imam Ahmad said that there is no authentic hadith about the mihrab. Initially, it was also called الطاق "al-Taq".

Some Judeo Christian Scholars have claimed that *Mihrabs* of certain mosques in Levant and Iraq are oriented towards Jerusalem like for example the mosques of Al-Hajjaj in Wasit and the mosque of Uskaf bani Junayd near Baghdad. Most likely, these structures were not built by Muslims but must have been a Synagogue or a Church which is converted into mosque due to dwindling number of visitors and owing to the fact that these structures are in the midst of the city, it is not possible to allow such structures to have an highlighted position among the Muslim majority areas. The Ummayyad mosque in Damascus is such an example, which was previously a church but during Walid bin Abdul-Malik era, it is converted into a mosque.

"I am Prophet of Mercy and the Prophet of Bloody Battles"

Allah has prohibited Muslims to fight in holy months (al-Ashhur al-Hurum), as people across Arabia come to visit Kaaba in these months. These months were declared holy the day Allah created Earth†. However, Allah lifted the restriction on fight temporarily. The months were *Rajab, Dhi Daadah, Dhil-Hajj and Muharram*. In the month of Rajab the lesser pilgrimage (known as Umrah) is performed, whereas, in the remaining months the travel for annual Hajj event is done.

Muharram, Safar, Rabi al-Awwal, Rabi al-Thani, Jumada al-Awwal, Jumada al-Thani, Rajab, Shaban, Ramadan, Shawwal, Dhu al-Qadah, and Dhu al-Hijjah

It is revealed in Surah Al-Hajj:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِم لَلْقَدِيرُ

Permission (to fight) has been given to those who are being fought because they were oppressed. And indeed, Allah is capable to grant them the victory



* According newly emerged revisionist historians: Nothing is known about Prophet Muhammad and probably Muslims prayed towards Jerusalem till 74 AH, when Quran was written on orders of Caliph Abdul-Malik. This is obviously an outlandish conclusion based on writings of some unknown anonymous Christian monks.

† Surah Al-Taubah.

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَدِيمُ فَلَا تَطْلُبُوا فِيهَا أَنْفُسَكُمْ (التوبة : ٣٦)

Remember that these months were made holy by God not by pagan Arabs. The knowledge must have been passed on to Arabs through Abraham.

Prophet said:

أمرت أن أقاتل الناس حتى يقولوا : لا إله إلا الله

I have been commanded to fight with people until they say There is no God except Allah!

Prophet said:

عن أبي موسى الأشعري رضي الله تعالى عنه أن نبينا محمدًا صلى الله عليه وسلم قال: أنا محمدٌ،

وأحمدٌ، والمقفِّي، والحاشِرُ، ونبيُّ التوبة، ونبيُّ الرحمة، ونبيُّ الملحمة

Abu Musa al-Ash'ari reported that our Prophet Muhammad, peace be upon him, said: "I am Muhammad, praiseworthy, Al-Muqaffi (a follower of the prophets who came before me), Al-Hashir (the one who brings all religions into one monotheistic faith), the Prophet of Repentance, the Prophet of Mercy, and the Prophet of bloody Battles."

Battle of Badr

On Prophet's order, Muslim started attacking the caravans of pagans which were going towards Syria to sell off the good of Muslims which had left behind in Makkah. Pagans also prohibited Muslims to visit Kaaba. After few skirmishes, pagans decided to give surprise to Muslims. They prepared thousand men army which was kept few kilometers away from the main caravan of traders. It was probably plan of Pagans to chase the attacking Muslims till Yathrib and then do the massacre there. But somehow Muslims came to know about pagan's plan, and Yathribians got alerted. Hurriedly, three hundred men were assembled to protect Yathrib.

While, Prophet was going towards Badr, a group of people from Banu Qaynuqa approached him and asked his approval to join the Muslims army. Abu Hamid al-Saadi (may Allah be pleased with him) said: Prophet asked "Who are these?" They said: Banu Qaynaqa. Prophet asked: "And they became Muslims?" They said: No, but they are still on their religion. Prophet said: "Tell them, go back, for we do not seek the help of the polytheists.*"

This shows that Jews were although claiming that they are following Prophet Moses, but they were in fact just polytheist without idols. Also, this tribe was actually conspiring with the pagans, and their request of joining Muslims army was just a subterfuge.

Imam Bukhari reorted that Anas reported: The Prophet said, "Who will go and see what has happened to Abu Jahl?" Ibn Masud went and found that the two sons of Afra had struck him until he was on the brink of death. Ibn Masud said, "Are you Abu Jahl?" Abu Jahl replied, "Is there a man superior to one whom you have killed, or one whom his own people have killed?" Ahmad ibn Yunus said, "Are you Abu Jahl?"

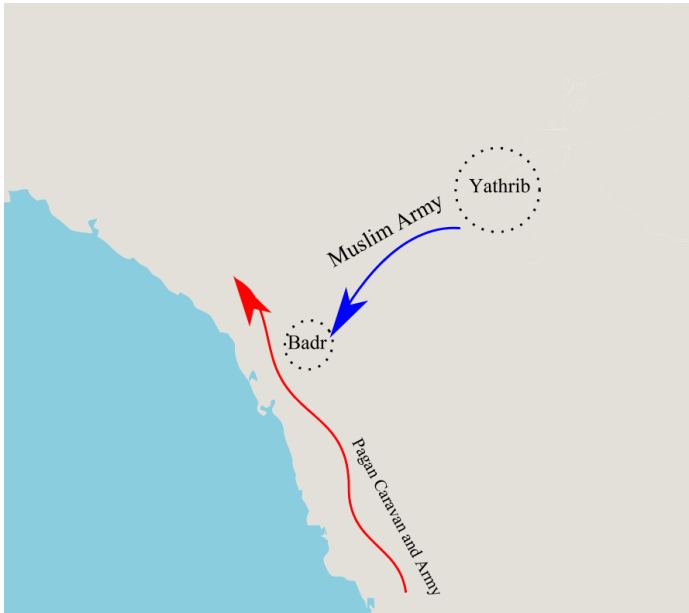
However, according to al-Maghazi by Musa bin Uqbah: Ibn Masud came to the Prophet (peace be upon him) and informed him that Abu Jahl had been killed. He also told him about the condition in which he was found. The Prophet (peace be upon him) said: "That was the work of the angels." Then he said: "O Allah, You have fulfilled what You promised me."

Martyrs on Muslim side Total 14 Muslims martyred out of which 6 were from Quraish and 8 were from Ansar.

Heathens killed on Pagan's side Total 70 killed, that includes 24 tribal elders. The stalwart opponent of Muslims Abi Jahl Hashsham bin Umr was also killed. According to Musa bin Uqbah: 49 pagans killed.



* Mustadrak al-Hakim



Pagans Enslaved Around 70 pagans enslaved including Prophet's uncle Abbas and Prophet's son in law (Abu Al-Aas bin Al-Rabee). Due to war, Abbas clothes were torn and he was naked. So the leader of hypocrites Abdullah bin Abi gave his shirt to Abbas. According to Musa bin Uqbah: 36 pagans enslaved.

Pagans Escaped Several pagans escaped including Abu Sufyan (the father-in-law of Prophet).

One in Makkah, before migration to Yathrib, Prophet was praying and while he was in prostration, pagans put the entrails of a slaughtered animal on him. Prophet cursed these pagans:

"O Allah, deal with the Quraysh, O Allah, deal with the Quraysh, O Allah, deal with the Quraysh." Then he named them: "O Allah, deal with 'Amr ibn Hisham (Abu Jahl), 'Utbah ibn Rabi'ah, Shaybah ibn Rabi'ah, Al-Walid ibn 'Utbah, Umayyah ibn Khalaf, 'Uqbah ibn Abi Mu'ayt, and 'Umara ibn Al-Walid."

All these pagans were killed in this battle. The 24 pagans leader were killed and their bodies were thrown into a well. Prophet went over the well and called upon them one by one and asked:

"Have you found what your Lord promised to be true?"

Companions were puzzled that Prophet is talking to dead people, so they said:

You are talking to dead!

Prophet said: "Now they are listening to what I am saying"

Aisha, the Mother of the Believers, later elucidated that upon entering Hell, the pagans realized the veracity of the Prophet's warnings. Their new-found awareness in the afterlife confirmed the truth of his earlier admonitions.

The Demise of Prophet's Daughter Ruqayyah (Wife of Uthman)

Uthman bin Affan has not participated in the Battle of Badr as he was busy in taking care of Prophet's daughter Ruqqayah. Prophet went out for battle for Badr and after the battle he stayed in same area for three more days. When Zayd bin Hartha went back to Yathrib to announce the victory, Uthman was standing near the grave of his wife Ruqqayah*.

The Pagans Prisoners of War and Divine Decree

Prophet's Decision:

According to reports Prophet agreed that pagan prisoners (including his opponent relative) be allowed to returned to Makkah and allowed pagans to pay the ransom for the prisoners. Musa ibn Uqbah said: "Their ransom was forty ounces of gold, and after they arrived in Medina, pagans were ransomed and released."

Allah's Verdict

In surah Al-Anfaal, Allah said:

مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ
فِي الْأَرْضِ تُرِيدُونَ عَرَصَ الدُّنْيَا وَاللَّهُ يُرِيدُ
الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ (٦٧) لَوْلَا كِتَابٌ مِّنَ
اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ
(٦٨) فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ
إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (٦٩)

It is not fit for a prophet that he should take captives until he has thoroughly subdued the land. You believers settled with the fleeting gains of this world, while Allah's aim for you is the Hereafter. Allah is Almighty, All-Wise. Had it not been for a prior decree from Allah, you would have certainly been disciplined with a tremendous punishment for whatever ransom you have taken. Now enjoy what you have taken, for it is lawful and good. And be mindful of Allah. Surely Allah is All-Forgiving, Most Merciful.

It is clear from these verses that it took a long time until the prisoners were released after the war. The prisoners were assembled after the war, including relatives of the Prophet,



* Imam Ahmed reported in Masnad (H. 13398 and H. 13422) and narrated from Ens bin Malik that Prophet was present when Ruqqayah was buried and he said the person who has committed sex should not enter the grave, so Uthman had not entered. However, the chain is weak as it is narrated by Hammad bin Salmah who was senile due to old age and declared as *Mukhtalit* and *Mudallis*. A similar report is narrated by Imam Bukhari (H 1285) without the name of person buried. However, this too is weak as it was reported by Fuliah bin Sulaiman Al-Madani who had been declared weak by Imam Abu Dawood, Imam Abu Hatim, Imam Nasai and Ibn Moin.



among the prisoners were Abbas, the eldest son-in-law of the Prophet's son-in-law Abu al-'As (Husband of Zaynab). So negotiations were held with the polytheists, the price of the ransom was settled and finally the prisoners were released.

It is reported in Sahih Muslim 1763*:

When it was the day on which the Battle of Badr was fought, the Messenger of Allah cast a glance at the infidels, and they were one thousand while his own Companions were three hundred and nineteen. The Prophet turned (his face) towards the Qibla. Then he stretched his hands and began his supplication to his Lord: "O Allah, accomplish for me what Thou hast promised to me. O Allah, bring about what Thou hast promised to me. O Allah, if this small band of Muslims is destroyed. Thou will not be worshipped on this earth." He continued his supplication to his Lord, stretching his hands, facing the Qibla, until his mantle slipped down from his shoulders. So Abu Bakr came to him, picked up his mantle and put it on his shoulders. Then he embraced him from behind and said: Prophet of Allah, this prayer of yours to your Lord will suffice you, and He will fulfill for you what He has promised you. So Allah, the Glorious and Exalted, revealed (the Qur'anic verse): "When ye appealed to your Lord for help, He responded to your call (saying): I will help you with one thousand angels coming in succession." So Allah helped him with angels. Abu Zmail said that the hadith was narrated to him by Ibn 'Abbas who said: While on that day a Muslim was chasing a disbeliever who was going ahead of him, he heard over him the swishing of the whip and the voice of the rider saying: Go ahead, Haizum! He glanced at the polytheist who had (now) fallen down on his back. When he looked at him (carefully he found that) there was a scar on his nose and his face was torn as if it had been lashed with a whip, and had turned green with its poison. An Ansari came to the Messenger of Allah and related this (event) to him. He said: You have told the truth. This was the help from the third heaven. The Muslims that day (i.e. the day of the Battle of Badr) killed seventy persons and captured seventy. The Messenger of Allah said to Abu Bakr and 'Umar (Allah be pleased with them): What is your opinion about these captives? Abu Bakr said: They are our kith and kin. I think you should release them after getting from them a ransom. This will be a source of strength to us against the infidels. It is quite possible that Allah may guide them to Islam. Then the Messenger of Allah said: What is your opinion, Ibn Khattab? He said: Messenger of Allah, I do not hold the same opinion as Abu Bakr. I am of the opinion that you should hand them over to us so that we may cut off their heads. Hand over 'Aqil to 'Ali that he may cut off his head, and hand over such and such relative to me that I may cut off his head. They are leaders of the disbelievers and veterans among them. The Messenger of Allah approved the opinion of Abu Bakr and did not approve what I said. The next day when I came to the Messenger of Allah, I found that both he and Abu Bakr were sitting shedding tears. I said: Messenger of Allah, why are you and your Companion shedding tears? Tell me the reason. For I will weep, or I will at least pretend to weep in sympathy with you. The Messenger of Allah said: I weep for what has happened to your companions for taking ransom (from the prisoners). I was shown the torture to which they were subjected. It was brought to me as close as this tree. (He pointed to a tree close to him.) Then God revealed the verse: "It is not befitting



* This is weak report as it has **عكرمة بن عمار أبو عمار العجلي** Akramah bin Ammar who is weak.

The narrator Ikrimah ibn Ammar Abu Ammar al-'Ajli is present, who is known to be a Mudallis (one who conceals defects in a hadith) and mukhtalit (one who has mixed up hadith). Al-Bayhaqi states that there is disagreement regarding his reliability. Yahya ibn Saeed al-Qattan and Ahmad ibn Hanbal criticized him, and Imam al-Bukhari considered him to be very weak (al-Sunan al-Kubra: 1/135). Yahya al-Qattan and Ahmad reduced the status of Ikrimah ibn Ammar Abu Ammar al-'Ajli, and Imam al-Bukhari considered him to be severely weak. Report is also aganist Surah Al-Anfaal.

for a prophet that he should take prisoners until the force of the disbelievers has been crushed..." to the end of the verse: "so eat ye the spoils of war; (it is) lawful and pure. So Allah made booty lawful for them."

This report does not mention whether ransom was taken or not. However, in Quran, it is stated that ransom was taken and then verses were revealed.

Narrated in Sunan Tirmidhi: Narrated Ali: The Messenger of Allah (peace and blessings be upon him) said that Gabriel descended upon him and said to him: "Choose for them," meaning his companions regarding the captives of Badr, "either execution or ransom, with the condition that next year an equal number of them (the captives) will be killed." They chose ransom, and they (the captives) will be killed from among us.

This is obviously a *Munkar* Narration (against facts) as angels cannot command against God.

It is therefore explicitly commanded that Prophet is not allowed to take ransom to save pagan prisoners even if that includes his own family members.

Khums - One-fifth of the Spoils

During the Battle of Badr, Muslims achieved victory over the disbelievers. As a result, the spoils of war were gained, and Allah provided guidance for their distribution in Surah Al-Anfal:

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ إِن كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أُنزِلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ الْجُمُعَانَ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

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

(Surah Al-Anfal, 8:41)

The entire spoils of war were divided into five equal parts, distributed as follows:

1. The first part for Allah and His Messenger.
2. The second part for the relatives of the Messenger of Allah.
3. The third part for orphans.
4. The fourth part for the needy.
5. The fifth part for travelers.

Narrated by Ali (may Allah be pleased with him): "I had a young camel from my share of the spoils of Badr, and the Prophet (peace be upon him) had given me another young camel from the khums. When I intended to marry Fatimah, the daughter of the Messenger of Allah (peace be upon him), I arranged with a man from Banu Qaynuqa, who was a goldsmith, to go with me to bring some idhkhir (a type of grass) which I wanted to sell to the goldsmiths and use its price for my wedding feast.

I was collecting my camels' equipment from the saddles, bags, and ropes, and my two camels were kneeling beside a house of an Ansari man. When I returned, I found that their humps had been cut off, their sides had been torn open, and their livers had been taken out. I could not control my eyes from weeping when I saw that horrible sight. I asked, 'Who did this?'



They said, 'Hamza ibn Abdul-Muttalib did it, and he is in this house with some Ansar who are drinking.' I went to the Prophet (peace be upon him), and Zayd ibn Harithah was with him. The Prophet (peace be upon him) noticed what had happened to me and asked, 'What is the matter?' I said, 'O Messenger of Allah, I have never seen such a day as today. Hamza attacked my two camels, cut off their humps, tore open their sides, and took out their livers.'

The Prophet (peace be upon him) then asked for his cloak, put it on, and went out, and I followed him along with Zayd ibn Harithah until he reached the house where Hamza was. He asked for permission to enter, and they allowed him. They were drunk, and the Prophet (peace be upon him) began to reprimand Hamza for what he had done. Hamza was intoxicated, his eyes were red, and he looked at the Prophet (peace be upon him), then raised his eyes and looked at his knees, then raised his eyes further and looked at his navel, then raised his eyes further and looked at his face.

Hamza then said, 'Aren't you all but the slaves of my father?' The Prophet (peace be upon him) realized that he was drunk, so he stepped back, retreating, and we left with him."

NOTE: The wine was not declared *haram* until surah Al-Maidah was revealed*.

Expulsion of Banu Qaynaqa

Banu Qaynaqa, used to live on the outskirts of Yathrib, and they were merchants selling gold and dates. Abdullah bin Salam, and the Jews of Bani Haritha belonged to tribe of Banu Qaynaqa. They were a source of inspiration and guidance for the hypocrites, and support and encouragement for the polytheists. According to Maghazi Ibn Ishaq: The Banu Qaynaqa were the first Jews to break the bond that was between them and the Messenger of Allah (peace and blessings of Allaah be upon him) and fought with Muslims between Badr and Uhud. The Messenger of Allah besieged them until they descended on his rule, and Abdullah bin Abi bin Salul stood up to him when Allah enabled him from them and said:

O Muhammad, They are better when they are close friends, and they were the allies of the Khazraj. O Muhammad, do well in my loyalty! No, by Allah, I will not send my men until you show kindness to my allies. Four hundred unarmored and three hundred armored men protected me from the red and the black (i.e., all enemies), and you want to destroy them all in one swoop? Indeed, I fear misfortune."

Prophet said: *These hypocrites are same!*

According to Ibn Hisham, the reason for their expulsion was that the wife of one of the Ansar Muslims (who was in the market of Banu Qaynaqa) went to one of the Jewish goldsmiths to buy her jewelry, and while she was in the shop of that Jewish jeweler, some reckless seller secretly pinned her clothes to the chair in such a way that when she stood up she became naked. The Jews began to laugh at her and harassed her, and she cried out for help from them. A Muslim man came and saw what had happened to her, attacked the Jew and killed one of them. The Jews merchants also attacked this man and killed him.

There is no further confirmation of this incident in any other source, so Ibn Hisham story is most likely baseless.

According to a hadith through an unknown narrator in sunnan Abi Dawood it is claimed that after the battle of Badr, when Prophet came back to Medina, the Jews gathered in the market of Bani Qaynaqa, and Prophet addressed them: "*O Jews, accept Islam before it befalls you like what befell on Quraish.*"

* On the contrary many historians have extrapolated from this incident that Prophet had declared Wine to be haram after this event. But this is baseless conclusion



Jews said: "Don't be deceived by the fact that you killed a few men from Quraysh who were inexperienced and did not know how to fight. If you were to fight us, you would realize that we are the true warriors and that you have never encountered anyone like us."

Probably, this Jewish tribe was expelled as they were influential and were a threat for the security of Yathrib*.

Prohibition of *Saddqah* on Ahl Bayt

In Arabic *Sadqah* means charity or donations, and in Prophet times it people used to donate dates, food, meat, gold, silver, pulses, seeds, and dirham as well. Allah imposed a ban of use of the donations by the paternal-relatives of the Prophet, including any slave and concubines they have. This ban is also placed on the mothers of believers. They all were collectively called as *Ahl Bayt*.

The Ahl al-Bayt (the family of the Prophet) were honored with special gift of Khums, and it was also decreed that they were prohibited from accepting Sadaqah (charity), a point agreed upon by both Shia and Sunni scholars.

Narrated Buraida (may Allah be pleased with him): "Salman al-Farsi brought a dish with dates on it to the Messenger of Allah (peace be upon him) when he arrived in Medina and placed it in front of him. The Messenger of Allah (peace be upon him) said, 'What is this, O Salman?' He replied, 'It is donation for you and your companions.' The Messenger of Allah (peace be upon him) said, 'Remove it, for we do not eat charity (Sadaqah).'"

One time Hasan ibn Ali (son of Prophet's daughter), he put a date given as charity into his mouth, while he was a child, and the Prophet Muhammad (peace be upon him) took it out of his mouth, and advised him not to eat charity.

The prohibition of Sadaqah was so stringent that it applied to the household members, slaves, and general relatives of the Prophet (peace be upon him).

In Musnad Ahmad, Ata ibn al-Sa'ib said: I went to Umm Kulthum bint Ali with something from the Sadaqah, but she returned it and said, 'A freed slave of the Prophet (peace be upon him) named Mihran told me that the Messenger of Allah (peace be upon him) said: "Indeed, the family of Muhammad does not consume Sadaqah, and the freed slave of a people is considered one of them.'

So, this prohibition was put on all inhabitants of an Prophet akin including their wives, concubines, slaves and children.

Aisha bridal send-off

According to historians, Aisha, the Mother of the Believers, moved to the Prophet's chamber following her bridal send-off in the year 2 AH.

Marriage with Hafsah

Hafsa was initially married to Khunais ibn Hudhafa ibn Qays ibn Adi was a companion of the Prophet Muhammad. He was one of the early Muslims who accepted Islam in Makkah



* Later, Ali has made his house in the market area of Banu Qaynaqa, and one time Abu Hurairah went with Prophet to Fatimah's house. Narrated by Abu Huraira al-Dawsi (may Allah be pleased with him): 'The Prophet (peace be upon him) went out during a part of the day, and he neither spoke to me nor I to him until he reached the market of Banu Qaynuqa'. He sat in the courtyard of Fatimah's house and asked, "Where is the little one? Where is the little one?" She kept him inside for a while, so I thought she was either dressing him or giving him a bath. Then he came running until he embraced him and kissed him, and said, "O Allah, love him and love those who love him. (Sahih Bukhari H. 2122)

and migrated to Yathrib with the other Muslims. According to historical accounts, he was martyred after being wounded at the Battle of Badr.

After death of Khunais ibn Hudhafa, Prophet married Hafsa. Historians have dated it as in Sha'ban, thirty months after the migration and before the Battle of Uhud. According to Abu Umar Al-Waqdi, the Prophet married her in the third year of the Hijra. According to Musa bin Uqbah the marriage took place in the second year of the Islamic calendar.

Perform No Rituals Before Prophet's Example

It was an early period after migration to Medinah, and many Bedouins of suburbs of Medinah joined the ranks of Muslims. Some were not clever enough and they started doing rituals before Prophet do those. Once a companion slaughtered an animal even before Prophet had even done so, on 10th Dhulhajah day. Imam Muslim reported in his *Sahih* that Anas bin Malik reported that when these verses of surah al-Hujraat were revealed*:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدَمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (١) يَا أَيُّهَا
الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ
تَحْطَأَ أَعْمَالَكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ (٢) إِنَّ الَّذِينَ يَعْضُونَ أَعْوَابَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ
امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ (٣) إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ
أَكْثَرُهُمْ لَا يَعْقِلُونَ (٤)

O you who have believed, do not put yourselves before Allah and His Messenger but fear Allah. Indeed, Allah is Hearing and Knowing. O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not. Indeed, those who lower their voices before the Messenger of Allah - they are the ones whose hearts Allah has tested for righteousness. For them is forgiveness and great reward. Indeed, those who call you, from behind the chambers - most of them do not use reason.

Thabit bin Qais sat in his house and said, "I am one of the people of Hellfire," and he avoided coming to the Prophet (peace be upon him). The Prophet (peace be upon him) asked

* Imam Bukhari has reported an unreliable report (H 4367) that these verse were revealed when Abu Bakr and Umar fought with each other on an appointment of an officer by the Prophet. The event is narrated that the delegation included two companions, al-Aqra' ibn Habis al-Tamimi al-Mujashi'i and al-Qa'qa'a ibn Ma'bad ibn Zurara. Ibn Abi Mulayka mentioned that during the arrival of this delegation, there was a discussion between Abu Bakr and Umar regarding the selection of the leader, which escalated to the point of shouting. Consequently, the command was revealed not to precede the Prophet. This incident was narrated by Ibn Abi Mulayka and transmitted by Nafi' ibn Umar al-Jumahi and Ibn Jurayj. Regarding Nafi' ibn Umar, Ibn Sa'd commented that he is trustworthy but has some issues. The second narrator, Ibn Jurayj, is known to be a mudallis (one who practices tadlis), and all the chains of narration of this story contain his 'an'ahah (narration without explicitly stating he heard it directly), making this narration not considered at the level of authenticity. Al-Tirmidhi mentioned under this narration: *Some have narrated this story from Ibn Abi Mulayka as mursal (a narration without the companion's link) and did not mention it from Abdullah ibn al-Zubayr.* The writer suggests that it is very possible that Ibn Abi Mulayka did not receive this story from Ibn al-Zubayr but from someone else, and later narrators raised the chain of narration, making it appear as if it was narrated by Ibn al-Zubayr.



Saad bin Muaadh*, "O Abu Amr, what is the matter with Thabit? Is he ill?" Saad replied, "He is my neighbor, and I have not heard of any illness." Saad then went to Thabit and relayed the words of the Prophet (peace be upon him). Thabit responded, "This verse was revealed, and you know that I am one of the loudest in voice over the Messenger of Allah (peace be upon him). Therefore, I am one of the people of Hellfire." Saad mentioned this to the Prophet (peace be upon him), who then said, "Rather, he is one of the people of Paradise."

In the book "Mushkil al-Athar" by Tahawi, it is narrated that the first verse of Surah Al-Hujurat pertains to acts of worship.

Narrated by Sulayman bin Shu'ayb al-Kaysani, who narrated from his father, from Abu Yusuf, from Yahya bin al-Harith al-Taymi, from Hibal bin Rufayda, from Masruq bin al-Ajda': "We were with Aisha, the Mother of the Believers, on the day of Arafah and people were asking questions, believing it to be the day of Nahr. She told her servant: 'Bring some sawiq (a type of food) and sweeten it for Masruq. If I were not fasting, I would have tasted it.' Masruq said to her: 'Did you fast today despite the uncertainty?' She replied: 'This verse was revealed in a situation like this: O you who have believed, do not put [yourselves] before Allah and His Messenger [Al-Hujurat: 1]. There were people who used to precede the Messenger of Allah in fasting and other such acts, so they were forbidden from doing that.'"

In another narration by Tabarani: Aisha said: "There were people who would fast the month (of Ramadan) before the Prophet did."

In the Shiite tafsir by al-Tusi: Al-Hasan said: 'A group of people would perform the sacrifice before the Eid prayer on the day of salughter, and they were ordered to repeat the sacrifice after the Prophet.'

Also, these Bedouin tribes are not that cultured as that of people of Makkah and Yathrib and they come in gangs and assembled outside the holy chambers and used to call out Prophet. The chambers of mothers of believers were near mosque. The doors of these chambers were not even of the wood, but rather consisted of twigs with a covering of noils and wisps[†]. The sunlight would pass through the doors, illuminating a part of the room while leaving the rest in shadow.



* Saad bin Muaadh passed away after battle of Trench, so these verse must have been releaved before year 5 AH

† Reported in *Al-Adab Al-Mufrad* by Imam Bukhari.



3 Hijrah

The Instigation of Kaab bin Al-Ashraf and his assassination

Kaab bin Al-Ashraf was not a Yathribian person. He belonged to the tribe of Taay which was settled in the north of Yathrib. His mother was from Jewish tribe of Banu Nadir. Kaab bin Al-Ashraf was rich and influential and using them he was roaming around in hostile tribes and instigating them to attack Yathrib or assassinate the Prophet. He was also a poet and he knew of many other pagan poets. He used poetry as a tool and many poets compiled lampoon against ladies related to Prophet, like Prophet's aunt Labbabah al-Kubra (Wife of uncle Abbas). Labbabah was Muslim and she migrated to Yathrib leaving her husband Abbas in Makkah. Prophet respect her as his aunt. The poets attacked Prophet's direct relatives and this disturbed Muslims a lot.

After war of Badr, Kaab compiled poetry in which he praised the pagans died in Badr as great warriors, he wrote:

*The mill of Badr has ground for the destruction of its people
For such as Badr, tears fall and eyes weep
The nobles around their watering places were killed
Do not go far, for kings are struck down
How many noble and proud men were struck there
Men of honor to whom the weak sought refuge*

Kaab bin Al-Ashraf was a threat for the safety of Yathrib and Prophet sent a squad to assassinate him in his fortress like house. The Prophet sent Abu Na'ila Silkan ibn Salamah ibn Waqsh, Kaab's foster brother to assassinate him. Also, accompanied him Abbad ibn Bishr ibn Waqsh (from Banu 'Abd al-Ashhal), Al-Harith ibn Aws ibn Mu'adh (from Banu 'Abd al-Ashhal), and Abu 'Abs ibn Jabr (from Banu Haritha). Some of these men were former Jews but had accepted Islam. Their Amir was Muhammad ibn Maslamah, and they traveled in north until they reached Kaab's fortress.

Abu Na'ila Silkan ibn Salamah ibn Waqsh went to Kaab ibn al-Ashraf before they came to him. He spoke with him for a while and recited poetry together. Then Abu Na'ila said, "Woe to you, Ibn al-Ashraf, I have come to you for a need I want to mention to you, so keep it a secret." Kaab said, "Do so." Abu Na'ila said, "The arrival of this man (the Prophet) has brought us a calamity. The Arabs have turned against us, cutting off our routes, causing hardship for our families and ourselves. We are in distress and our families are in difficulty." Kaab said, "I am the son of al-Ashraf. By Allah, I had informed you, Ibn Salamah, that the matter would turn out as I said." Abu Na'ila said, "I have come to you to buy some food, and we will give you a pledge and security in return, and we will be generous in that." Kaab said, "Will you pledge



your children to me?" Abu Na'ila replied, "You want to disgrace us. I have companions who share my opinion, and I want to bring them to you so you can sell to them and be generous in that. We will give you a pledge that has enough security."

Abu Na'ila did this so Kaab would not suspect the weapons when they brought them. He said, "Indeed, there is enough security in the pledge." Abu Na'ila then returned to his companions and informed them of what had happened, instructing them to take their weapons and join him. They gathered with the Messenger of Allah.

Kaab asked, "Will you pledge your women to me?" They replied, "How can we pledge our women to you while you are the most handsome of the people of Yathrib and the most fragrant?" He then asked, "Will you pledge your children to me?"

He went down and spoke with them for a while. They then said, "Would you like to take a walk to the valley of al-'Ajuz and talk for the rest of the night?" Kaab said, "If you wish." They walked for a while, then Abu Na'ila ran his hand through Ka'b's hair and smelled his hand, saying, "I have never smelled a fragrance like this night." They walked for a while longer, and Abu Na'ila did the same again, until Kaab felt at ease. Then Abu Na'ila ran his hand through Ka'b's hair and said, "Strike the enemy of Allah!" They struck him, but their swords did not suffice.

Muhammad ibn Maslamah said, "I remembered my dagger when I saw our swords were of no use. I took it and struck the enemy of Allah, and he let out a scream that was heard by every fortress around us. I then struck him in the lower part of his abdomen and leaned on him until I reached his private parts. The enemy of Allah fell, and Al-Harith ibn Aws ibn Mu'adh was wounded in the head or leg by some of our swords.

We left and passed by the Banu Umayyah ibn Zaid, then by Banu Qurayza, then by Ba'ath until we reached Harrah al-'Arid. We slowed down because our companion, Al-Harith ibn Aws, was bleeding heavily. We waited for him, and then he followed our tracks. We carried him until we brought him to the Messenger of Allah at the end of the night while he was praying. We greeted him, and he came out to us. We informed him of the killing of the enemy of Allah and he spat on the wound of our companions, which healed them.

Battle of Uhud

Safwan ibn Umayyah, Abdullah ibn Abi Rabi'ah, and Ikrimah ibn Abi Jahl went to Abu Sufyan to request funds from his caravan to equip the army for attacking the Muslims. The caravan's profit was approximately fifty thousand dinars. Abu Sufyan agreed, and the Quraysh sent representatives to various tribes to incite them to fight, opening the door for volunteers from the Habash, Kinanah, and Tihama tribes. The Quraysh gathered three thousand fighters, along with weapons, 700 shields, three thousand camels, 200 horses, and fifteen women on fifteen camels to encourage the fighters, remind them of the Battle of Badr, and support them if needed.

The overall command of the army was with Abu Sufyan, while Khalid ibn Al-Walid led the cavalry, assisted by Ikrimah ibn Abi Jahl. The leadership of the banner was entrusted to the Banu Abd al-Dar.

While the pagans and their allies were preparing for battle, Abu Sufyan asked Abbas ibn Abd al-Muttalib to participate in fighting the Muslims. However, he refused and secretly informed the Prophet Muhammad of the impending danger.

The Prophet Muhammad's battle strategy was to position the city in front of him and Mount Uhud behind him. He placed fifty archers on a high hill overlooking the battlefield, with Abdullah ibn Jubayr as their leader. He ordered them to stay in their positions and not leave without his permission, saying, "Repel the horses from us with arrows." He divided the army into several sections and took command of the front lines.



Figure 3: Pagans decimated the Muslims army portion at the locations which is shown as a red circle in the image.

According to most historians, Battle of Uhud happened a year after battle of Badr* in Shawwal. This time pagans of Makkah decided to attack Yathrib from the north. These came close to Yathrib and instead of attacking it from the south they divided there army into two part.

One portion of army was lead by Khalid bin Waleed and another one was lead by Abu Sufyan. Their goal was to kill prophet. A group of Yathribian companions, led by Sa'd ibn Mu'adh, Sa'd ibn 'Ubadah, and Usayd ibn Hudayr, guarded the Prophet Muhammad. Talha a Makkan companion of prophet was also guarding him. A group of archers were positioned at the mount Uhud to repel any attack from the north, and they were instructed that they should not leave positions even if they see that Muslim's slaughtered and their bodies are eaten up by the birds. Prophet's command was†:

"Stick to your place, and don't leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the infidels and made them flee, even then you should not leave your place till I send for you."

Unfortunately, during battle pagans did a subterfuge they showed that they are defeating and retreated. The archers on the mount left there positions thinking that the battle is over



* Battle of Badr happened in Ramadan

† Sahih Bukhari

and started gathering the pagans belongings. Then the pagans reverted back and attacked with full force. During this many Muslims died including Prophet's uncle Hamzah. The another portion of pagans army surrounded prophet and they reached him. During this many stalwart warriors from the Muslim's side circled Prophet to protect him. Some lost swords and got killed. Talha covered the prophet and pagans hit his hand so much that Talha's hand suffered unilateral hand weakness, a condition in which one hand stopped working. Prophet sustained a bruise on his face, and his helm was damaged. Prophet also become unconscious and Muslims immediately took to one of a crevice in the mount, where he was bleeding from the face.

During this time, the pagans started shouting that Muhammad is killed and Muslims lost hope and panicked. Pagans started hitting Muslims hard. Meanwhile, Prophet recovered and Muslims felt strong again. Now the miracle happened which is mentioned in Quran, surah Aal Imran:

He sent down upon you a sense of security in the form of drowsiness that overcame a group of you, while another group worried only about themselves, thinking of Allah wrongly—the thoughts of ignorance. They said, "Do we have any part in the matter?" Say, "Indeed, the matter belongs entirely to Allah." They conceal within themselves what they do not reveal to you, saying, "If we had any part in the matter, we would not have been killed here." Say, "Even if you had been in your houses, those destined to be killed would have come out to their deathbeds." so that Allah might test what is in your breasts and purify what is in your hearts. And Allah is Knowing of what is within the breasts.

Muslims were fighting with the drowsiness and pagans were killed. Eventually, pagans were defeated and they retreated. Although, Muslims suffered great loss of warriors they were able to counter the pagans and Prophet was saved as well. In Quran it was later revealed that even Prophet can be martyred, so do Muslims leave the Islam due to his death?

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَصُرَ اللَّهُ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

Muhammad is no more than a messenger; many messengers have passed before him. If he dies or is killed, will you then turn back on your heels? Anyone who turns back on his heels will not harm Allah in the least, and Allah will reward the grateful.

The Prohibition on Riba (Usury)

In these days, Allah prohibited the dealings with interest/usury.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً
"O you who have believed, do not consume usury, doubled and multiplied."

The type of Usury referred to in the hadith literature concerns the exchange of different commodities/metals. For example, buying gold with dinars and dirhams was considered as Usury. The rule was that gold should be exchanged with gold, and silver should be exchanged with silver, and same type of dates must be exchanged with same type of dates.

Buying gold using silver, or buying silver using gold was considered as Riba.

It was not allowed to exchange gold for silver, or buying these metals via dirham. These trades were called Riba, and were declared unlawful.

During Prophet's time, there was no concept of the depreciation of the value of dinars and dirhams over time (Time-value of Dinar/Dirham).

Marriage with Um Salmah

Umm Salama, whose real name was Hind bint Abi Umayya ibn Al-Mughira, was a respected companion of the Prophet Muhammad (peace be upon him). Her previous husband was Abu Salama Abdullah ibn Abdul-Asad Al-Makhzumi, who was also her cousin. Abu Salama was a prominent early Muslim who died due to injuries sustained at the Battle of Uhud.

The Messenger of Allah (peace be upon him) entered in Abu Salama house after his death. Abu Salama eyes were wide open. Prophet closed them and then said,

"Indeed, when the soul is taken, the sight follows it."

Some people from Abu Salama's family began to cry out. Prophet said, "Do not pray for anything but good for yourselves, for the angels say 'Ameen' to what you say." Then he said:

"O Allah, forgive Abu Salama, elevate his status among the guided, and take care of his descendants who remain. Forgive us and him, O Lord of the worlds. Expand his grave for him and illuminate it for him."

The Prophet left.

Umm Salama thought about her husband Abu Salama and said to herself: "He was a migrant in a foreign land. I will mourn him in a manner that will be talked about." So, I prepared myself to weep for him. Just then, a woman from the desert came intending to help me in my mourning. The Messenger of Allah (peace be upon him) approached her and said, "Do you want to bring the devil into a house from which Allah has expelled him?" He said this twice. So, I refrained from weeping, and I did not weep.

Um Salmah said to herself: "Who among the Muslims is better than Abu Salama? He was the first household to migrate to the Messenger of Allah (peace be upon him)."

Then she said to herself, and Allah replaced him for me with the Messenger of Allah (peace be upon him). Meanwhile, the Messenger of Allah (peace be upon him) sent Hatib ibn Abi Balta'ah to propose to her on his behalf. She said, 'I have a daughter, and I am a very jealous woman.'

Prophet replied, 'As for your daughter, I pray to Allah to provide sustenance for her, and I pray to Allah to remove your jealousy.'

Marriage with Zynab bint Khuzaimah

The Prophet Muhammad married Zynab in Ramadan of the third year of the Hijra. She was known as *Umm Al-Masakin* (Mother of the Poor) even during the pre-Islamic period due to her generosity, kindness, and compassion for the poor and needy. She only stayed with Prophet for two or three months before she passed away in the Prophet's lifetime in the month of Rabi' Al-Akhir in year 4 AH. She was buried in Al-Baqi', and she was around thirty years old at the time of her death.

Marriage with Zaynab bint Jahsh and the Command of Hijab for Prophet's Wives

Zaynab bint Jahsh ibn Ri'ab was from the Quraysh tribe and was initially married to Zayd ibn Harithah, a former slave whom the Prophet had adopted as a son*. Muslims used to call him Zayd ibn Muhammad until the verse was revealed: *Muhammad is not the father of any one of your men.*

After Zayd divorced her, the Prophet Muhammad married Zaynab by divine command to break pre-Islamic social norms surrounding adoption. This marriage emphasized that adopted sons do not have the same legal status as biological sons

* According to al-Baladuri Prophet married her in year 3 AH and according to al-Waqdi he married her in year 5 AH. According to author of this book, 3 AH is the most-likely year of marriage.



Zaynab's real name was Barraah but Prophet changed it to Zaynab and she was 35 years old at the time of this marriage. She used to say to the other wives of the Prophet (peace be upon him) that "Your families gave you in marriage, but Allah married me from the heavens."

The Qur'an was revealed in the Arabic of the Quraysh, and before Islam, Qurayshite women did not practice veiling; there was no custom of covering their faces.

The command for the marriage to Umm al-Mu'minin Zaynab bint Jahsh (may Allah be pleased with her) is mentioned in Surah Al-Ahzab. In the initial verses of Surah Al-Ahzab, there is a command for the marriage to Zaynab bint Jahsh (may Allah be pleased with her). After marrying Zaynab bint Jahsh, the Prophet (peace be upon him) held a wedding banquet (walima) in which some people stayed for a long time, and the Prophet (peace be upon him) did not ask them to leave until he himself left the room. This is mentioned in a narration in Sahih Bukhari.

Anas bin Malik said: I know the most about the verse of Hijab. When the wedding banquet (walima) of Zaynab bint Jahsh was held, she was with the Prophet (peace be upon him) in their house. Food was prepared, and people were invited. They sat and started talking. Because of this, the Prophet (peace be upon him) saw that people were in the house, felt shy, and left. Then Allah revealed the verse of Hijab:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ

up to **وَرَاءَ حِجَابٍ** [Surah Al-Ahzab: 53]. Hence, the Hijab was instituted, and the people then stood up and left.

This means that the male companions of the Prophet (peace be upon him) were instructed not to enter Prophet's Chambers without permission. Similarly, the Mothers of the Believers (the Prophet's wives) were commanded to speak from behind a curtain or veil (hijab).

She was the first of the Prophet Muhammad's wives to pass away after him

The Rufians of Yathrib and the Command of Jilbab for all free Muslim ladies

In Arabic, a *jilbab* (جلباب) refers to a peplum that is worn or draped over like an abaya (gown). This was originally a part of Arab culture, worn by their esteemed women, and similarly, women in the Byzantine Roman Empire also used to wear it. The jilbab is a cover like peplum used by Byzantinian ladies as well. Narrated Abu Malik: The wives of the Prophet (peace be upon him) used to go out at night for their needs, and some hypocrites would harass and harm them. When hypocrites were questioned, they said, "We only do this to the slave women." Then this verse was revealed*:

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ ذَلِكَ آذُنِي أَنْ يُعْرِفَنَ فَلَا يُؤْذِينَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ٩

"O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their jilbabs. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful." (Surah Al-Ahzab, 33:59)

In the Arabic language, jilbab refers to peplum that covers the body. Abdur-Rahman ibn Abis informed that he heard Ibn 'Abbas saying that he attended Eid with the Prophet (peace be upon him), and the Prophet gave a sermon after the prayer. Then he went to the women, accompanied by Bilal, and exhorted them and instructed them to give charity. He saw them putting their charity in Bilal's bag, and Bilal can see women removing earrings. Thus, Ibn 'Abbas was with the Prophet and saw their hands, which clarifies that the hands and face



* Sunan Said bin Mansur, Ibn Saad, Abd bin Humaid, Ibn Mundhir, and Ibn Abi Hatim

were not covered. The jilbab is used by free women to cover their heads and body, but their faces were not in Niqab*.

In the time of the Prophet, slave women neither wore the *jilbab* nor the *hijab*. Therefore, the one who wears a jilbab on her body will be understood to be a free woman and will not be harassed, meaning no one will catcall her. Indeed, catcalling is an act of the hypocrites, who were indecent people. This was the plan of hypocrites to make Muslim women feel harassed and then somehow they ask their husbands to leave Yathrib.

In surah Al-Ahzab, Allah also warned the hypocrites that Allah may soon command his Prophet to leave the people who are involved in women-harassment.

Note: The command to cover head was for free or freed Muslim women. It was not allowed for a slave or bound women to cover her head. The command of Hijab was meant for Prophet wives, and they were covering both their head and faces. Hijab in Arabic means a hindrance or a curtain. A door made up of wood, or twigs is also a *hijab* in Arabic. Note that word *hijab* is a word from Quraish (pagan's) colloquial Arabic and pagans had no concept of veil for a woman. However, from verse of Quran it is clear that the word *hijab* in verse actually used for covering of the face.

الإيلاء، The Seclusion of Prophet

It has been mentioned in the Hadith collections of Bukhari and Muslim, that the Prophet (peace be upon him) stayed away from his wives for 29 days. The reason for this seclusion was due to his feelings towards them. In a narration by Bukhari, as narrated by Ibn Abbas (may Allah be pleased with them), it is stated: "I will not enter upon them for a month due to the severity of my feelings towards them." And in Muslim's narration: "He had sworn not to enter upon them for a month due to the severity of his feelings towards them."

Prophet's companion Jabir narrated in Sahih Muslim that the reason for his displeasure towards his wives, was their demand for more maintenance expenses[†].

The incident most likely happened around 3 A.H. as it is revealed in surah Al-Ahzab:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ إِن كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَرَبِّهَا فَتَعَالَيْنَ أُمَتَّعَنَّ وَأَسْرَحَنَّ سَرَّاحًا
جَمِيلًا

وَإِن كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا

O Prophet, say to your wives: If you desire the life of this world and its adornment, then come, I will provide for you and release you with a gracious release. But if you desire Allah, His Messenger, and the abode of the Hereafter, then indeed, Allah has prepared for the doers of good among you a great reward.

* Hijab or Niqab was exclusively for Prophet wives. However, this sets a trend and some women later around 30 AH have started covering their faces like wives of the Prophet and this trend is not discouraged, as during this time tribes attacked Medinah and killed Caliph Uthman.

† In some less reliable narrations the reason for his displeasure and subsequent seclusion was mentioned that Hafsa disclosed a secret to Aisha that the Prophet (peace be upon him) had entrusted her with. In Sahih Bukhari, it is mentioned: "The Prophet (peace be upon him) withdrew from his wives because of the talk that Hafsa disclosed to Aisha." Some interpreted this talk to refer to the story of honey, which is mentioned in both Bukhari and Muslim. Others interpreted it as the Prophet (peace be upon him) being with his bondmaid Maria the Copt in Hafsa's house, which is narrated by Al-Bayhaqi, Al-Daraqutni, and Al-Tabarani in Al-Awsat and Al-Kabir with untrustworthy narrators.



4 Hijrah

Battle of Ar-Rajee

The Prophet (peace be upon him) sent a reconnaissance party under the command of 'Asim ibn Thabit, who was the grandfather of 'Asim ibn 'Umar ibn al-Khattab. They set out and, when they were between Usfan and Mecca, they were spotted by a group from the tribe of Hudhayl known as Banu Lahyan. The tribe pursued them with about one hundred archers, following their tracks until they reached a place where the Muslims had camped. There, they found date pits that the Muslims had carried from Medina. They said, "These are the dates of Yathrib," and continued following their tracks until they caught up with them.

When 'Asim and his companions realized they were being pursued, they took refuge on a hill. The pursuers surrounded them and said, "You have our promise and covenant that if you come down, we will not kill any of you." 'Asim replied, "As for me, I do not trust the promise of a disbeliever. O Allah, inform Your Prophet about us." They fought until 'Asim and seven others were killed by arrows. The remaining three, Khubayb, Zayd, and another man, were given assurances and promises. When they came down, the pursuers betrayed them, tying them up with the strings of their bows.

The third man among them said, "This is the first act of treachery," and refused to accompany them. They dragged him and tried to force him to go with them, but he resisted, so they killed him. They took Khubayb and Zayd to Mecca and sold them. Khubayb was bought by Banu al-Harith ibn 'Amir ibn Nawfal, for Khubayb had killed al-Harith on the day of Badr. Khubayb remained a prisoner with them until they decided to kill him. He asked one of the daughters of al-Harith for a razor to groom himself, and she lent it to him.

She later recounted, "I was negligent, and my child wandered over to Khubayb, who placed him on his lap. When I saw him, I was terrified, and Khubayb noticed my reaction while holding the razor. He said, 'Do you fear that I will kill him? I would never do that, by Allah's will.' I have never seen a prisoner better than Khubayb. One day, I saw him eating a bunch of grapes while he was bound in iron chains, and there were no fruits in Mecca at that time. It was sustenance provided by Allah."

They took Khubayb out of the sanctuary to kill him. He asked them to let him pray two rak'ahs, which he did, then turned to them and said, "If it were not for the fear that you would think I was afraid of death, I would have prolonged the prayer." He was the first to establish the tradition of praying two rak'ahs before execution. Then he said, "O Allah, count them one by one," and continued:

اللَّهُمَّ أَحْصِهِمْ عَدَدًا، وَاقْتُلْهُمْ بَدَدًا، وَلَا تُبْقِ مِنْهُمْ أَحَدًا

"O Allah, count them one by one, and kill them all, leaving none of them."

Khubabib recited poetry:

*"I do not care when I am killed as a Muslim,
On whichever side I fall for Allah's cause.
And that is in the essence of Allah, and if He wills,
He may bless the torn limbs of a broken body."*

Then 'Uqbah ibn al-Harith came forward and killed him. Quraysh sent people to retrieve something from 'Asim's body that they could recognize, as 'Asim had killed a significant figure among them at the Battle of Badr. However, Allah sent a swarm of bees like a cloud over 'Asim, protecting him from their messengers, and they could not take anything from him.

Some historians have placed this incident in 6 A.H., but Imam Bukhari said in Sahih that according to Ibn Ishaq this happened after the battle of trench. Musa ibn Uqbah has placed this battle before the Maunah incident.

Eastern Tribes and Incident of Maunah

In the east of Yathrib there were some hostile pagan tribes. Although they had not participated with Makkah pagans to attack Yathrib they had bitter animosity towards the Prophet. These tribes were known as Bani 'Amir, Banu Sulaym, R'il, Dhakwan, and 'Usayya. Together these tribes are also known as *Mudr* مضر. Asad ibn Maunah and his uncle Abu Bara' ibn Malik (also known as Mulaib al-Asinnah (the Spear Player)) came to Prophet and gifted him two horses and some camels. These two were still pagans and belong to the eastern tribe of Mudr. The Messenger of Allah (peace be upon him) said, "By Allah, I do not accept a gift from a polytheist." Labid ibn Rabi'ah (a man from Abu Bara's tribe) commented, "I never thought a man from Mudar would reject a gift from Abu Bara'."

The Prophet replied, "If I were to accept a gift from a polytheist, I would have accepted it from him."

Thus, Prophet refused to accept any gift. Abu Bara' ibn Malik asked Messenger of Allah (peace be upon him) to send some of his companions to teach his people about Islam. The Messenger of Allah (peace be upon him) expressed his concern that the tribe of Banu 'Amir might kill my men. Asad ibn Maunah and Abu Bara' assured him, saying, "They will be under our protection."

Prophet sent companion Al-Mundhir ibn 'Amr and a group of his companions, totaling twenty-nine to seventy, some of whom were the warriors who had fought in the Battle of Badr. Among them was also Amir bin Fahrah (the slave of Abu Bakr who migrated along Prophet to Yathrib). These companions of Prophet traveled until they reached the Well of Maunah, a location between the lands of Banu 'Amir and the volcanic region of Banu Sulaym.

Meanwhile, the tribal elder 'Amir ibn al-Tufayl planned to kill the Muslims. 'Amir called upon his clan Banu 'Amir for help, but they refused to respond to his call, saying, "We will not betray Abu Bara' as he already gave an assurance'. He has given them a pact and protection." 'Amir then sought assistance from the tribes of 'Usayya, Ra'l, and Dhakwan who responded to his call. These rival tribes decided to surround the Muslims and attack them while they are Maunah area.

The Well of Ma'unah was located between the land of Banu 'Amir and the volcanic region (*Harrah*) of Banu Sulaym. According to one report, when companions settled near the well of Maunah, they sent Haram ibn Milhan with a letter from the Messenger of Allah (peace be upon him) to the pagan leader 'Amir ibn al-Tufayl. When 'Amir received the letter, he did not even look at it and immediately attacked and killed Haram. According to another report, 'Amir approached Haram ibn Milhan, who had just started reading a letter from the Prophet (peace be upon him), that pagan leader 'Amir stabbed him with a spear. Haram exclaimed:

"Allahu Akbar! I have attained paradise."

The pagans had nearly one hundred archers* and pagans of Banu Sulaym overwhelmed Muslims.

During their killing, Jabbar ibn Salma ibn Malik ibn Ja'far ibn Kilab, a pagan stabbed 'Amir ibn Fuhairah (the freed slave of Abu Bakr) with a spear. The dead body of 'Amir ibn Fuhairah was lifted up into the sky while pagans were looking at it and it remained suspended in the sky for hours until it was back on ground and in another report it kept moving up towards heavens until vanished†.

Pagans got feared but by this time all Muslims were killed except Al-Mundhir ibn 'Amr. Al-Mundhir asked to be allowed to pray over slaughtered Muslims. Pagans granted him permission. After praying, he took up his sword and charged at them, fighting until he was killed as well. According to another report, all Muslims were killed except for 'Amr ibn Umayyah al-Damri, who was released by tribal leader 'Amir ibn al-Tufayl as Umayyah al-Damri belonged to the tribe of Kinana. When those at the Well of Maunah were killed and 'Amr ibn Umayyah al-Damri was captured, 'Amir ibn al-Tufayl asked him, "Who is this?" pointing to a slain body of 'Amir ibn Fuhairah. 'Amr ibn Umayyah replied, "This is 'Amir ibn Fuhairah." 'Amir ibn al-Tufayl said, "I saw him after he was killed; he was lifted up to the sky, and I could see him between the sky and the earth‡."

Pagans allowed 'Amr ibn Umayyah al-Damri to return to Yathrib. This event took place ten days before the end of the month of Safar.

Meanwhile, Allah informed Messenger of Allah (peace be upon him) about all this incident and Prophet cursed the *Mudr* tribes for a month in Fajr and Maghrib prayers§. Prophet cursed the pagans of tribes of Ril, Dhakwan, Banu Lahyan, and Banu Usayyah for forty days in morning prayers after recitation of Quran until he was stopped by Allah¶.

'Amir ibn al-Tufayl was a pagan by heart. In his old age, he showed that he accepted Islam and visited the Messenger of Allah (peace be upon him) in Medina after the conquest of Mecca, but his intentions were to betray him. He demanded half of the fruits of Medina and to be made the leader after the Prophet. The Prophet refused, and he returned back to his area angrily. The Prophet's supplication against them was answered, and he was perished.

Expulsion of Banu Nadir

Banu Nadir were the strongest tribe in Yathrib, so much so that even after the fight among these Jewish tribes, Banu Nadir pay full blood-money to the victims' families, whereas, Banu Quraizah only pay half of the blood money to other Jewish tribes. The disbelievers of Quraysh wrote to Ibn Ubayy and those among the Aws and Khazraj who still worshiped idols while the Messenger of Allah (peace be upon him) was in Medina (Yathrib) before the Battle of Badr: "You have given refuge to our man, and we swear by Allah that you must fight him or expel him, or we will march against you with all our forces until we kill your fighting men and capture your women." When Abdullah ibn Ubayy and pagans heard this, they decided to fight the Prophet (peace be upon him). When the Prophet (peace be upon him) learned of this, he

* Al-Musanif Abdur Razzaq

† Al-Marif Ibn Qutaibah

‡ Sahih Al-Bukhari

§ The prayer later called Qunoot Al-Nadilah.

¶ Sahih Bukhari 2801



met them and said, "The threats of Quraysh against you have reached their peak. They could not harm you more than you want to harm yourselves. Do you want to fight your own sons and brothers?" When they heard this from the Prophet (peace be upon him), they dispersed. When the disbelievers of Quraysh learned of this, they wrote to the Jews after the Battle of Badr: "You are people of fortifications and strongholds. You must fight our man, or we will do such and such, and nothing will prevent us from reaching your women - not even their anklets." When their letter reached the Prophet (peace be upon him), the Banu Nadir decided to betray him. They sent to the Messenger of Allah (peace be upon him):

"Come out to us with thirty of your companions, and let thirty of our rabbis come out, so we can meet at a neutral place and listen to you. If they believe you and follow you, we will follow you."

The Prophet (peace be upon him) shared their plan. The next day, the Prophet (peace be upon him) set out with his forces and besieged them. He said to them: "By Allah, you will not feel secure with me unless you make a covenant with me." But they refused to make a covenant. He fought them that day, and then the next day he turned to Banu Qurayza with his forces, leaving Banu Nadir. He invited them to make a covenant, and they agreed. He then turned back to Banu Nadir with his forces and fought them until they agreed to exile. The Banu Nadir departed, carrying what their camels could bear of their belongings, doors, and timber.

The Grant of Allah - *The Fai*

The palm trees of Banu Nadir became the exclusive property of the Messenger of Allah (peace be upon him). Allah granted them to him and favored him with them, as He said:

وَمَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أُوجِفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ [الحشر: ٦]

And whatever Allah granted to His Messenger from them, you did not spur for it any horses or camels.

meaning: without fighting. The wealth of Banu Nadir was kept in reserve by Prophet for contingencies. Al-Zuhri said: The Banu Nadir's wealth was exclusively for the Prophet (peace be upon him) as it was not taken by force but rather through a treaty. The Prophet (peace be upon him) distributed it among the Muhajirun (Emigrants) and did not give anything to the Ansar (Helpers), except for two men who were in need.

Before arrival of Islam in Yathrib, pagans of Yathrib had good relations with Jews. Even the childless women of the Ansar vow that if their new born child survives she would make him a Jew. It is reported in Sunnan Abi Dawood: *Narrated by Ibn Abbas, he said: A woman would be childless (losing her children), so she would vow that if she had a surviving child, she would make him Jewish. When the Banu Nadir were expelled, there were children of the Ansar among them. The Ansar said, "We will not call our children."*

This is because these children of Ansar have already made Jews in Jewish schools and although these children were originally of newly converted Muslim parents these children were considered to be among another *Millah* (Community).

Imam al-Zuhri informed*: The wealth of Banu al-Nadir was among what Allah bestowed upon His Messenger without the Muslims having to ride horses or camels for it (i.e., it was gained without fighting). Thus, it was exclusively for the Messenger of Allah (peace be upon him). He distributed it among the Muhajirun (emigrants) and did not give any of it to the



* Futuh al-Buldan by al-Baladhuri (died 279 AH)

Ansar except for two men who were poor: Simak ibn Kharasha (Abu Dujana) and Sahl ibn Hunayf.

The Order of Stoning from Torah (Ar-Rajam)

Jewish rabbi in those days committed adultery with a Jewish woman after they were both married*. They said, "Take this man and this woman to Muhammad and ask him to judge them. If he rules according to your tradition of lashing them with a rope coated in tar, blackening their faces, and parading them on donkeys with their faces turned backwards, then we may follow him. But if he ruled them to be stoned, then beware, for he might strip you of what you possess."

They went to the Prophet (peace be upon him) and said, "O Muhammad, this man committed adultery after being married, and so did this woman. Judge them, for we have entrusted the judgment to you." The Messenger of Allah (peace be upon him) went to their rabbis in their Madrasah (بَيْتِ الْمَدْرَسِ) and said, "O assembly of Jews, bring forth your most knowledgeable person."

They brought Abdullah ibn Suriya (عَبْدُ اللَّهِ بْنِ صُورِيَا الْأَعْمُورِ)†. Some of the Banu Qurayzah reported that they also brought Abu Yasir ibn Akhtab and Wahb ibn Yahudha along with him, saying, "These are our scholars."

The Prophet (peace be upon him) asked, "What do you do with those among you who commit adultery?" They replied, "We blacken their faces and flog them." He asked, "Do you not find stoning in the Torah?" They said, "We do not find anything about it there." Then Abdullah ibn Salam said to them, "You have lied. Bring the Torah and recite it if you are truthful."

The original Torah is the book of Devarim **דְּבָרִים**‡. Abdullah ibn Suriya placed his hand over the verse of stoning§ and began to read what was before and after it, but he did not read the verse of stoning. Abdullah ibn Salam removed his hand from the verse of stoning and said, "What is this?" When they saw that, they admitted, "This is the verse of stoning."

The Prophet (peace be upon him) then ordered that the man and woman be stoned near the place where funeral rites were conducted, close to the mosque. Jews attitude was expressed in surah Al-Maidah as:

وَكَيْفَ يُحْكُمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ

"And how (falsely) do they make you their judge while they have the Torah, in which is the judgment of Allah (already present)? Then they turn away, even after that. And they are not believers."

Battle of Trench and Reneging of Banu Qurayzah

The events of this battle took place in the month of Dhu al-Qa'dah in the fourth year of the Hijra¶. The instigators were the Jews of Banu Nadir, who, after being expelled from Medina



* Sunnan Al-Kubra Al-Baihaqi

† He was a rabbi from tribe of Banu Qurayzah

‡ Torah (Now called Deuteronomy)

§ Torah (Now called Deuteronomy), Chapter 22

¶ Imam Bukhari mentioned that according to historian Musa bin Uqbah this battle happened in year 4 of Hijra (see text in Sahih Bukhari before hadith 4097), but according to Ibn Ishaq this occurred in year 5 AH

by the Muslims as punishment for their betrayal and treachery, settled in the land of Khaybar. This expulsion filled their hearts with feelings of hatred and resentment, leading them to plot conspiracies and schemes to eliminate the Muslims and end their control over Medina.

Their first thought was to seek assistance from the people of Makkah, knowing their military capabilities and extensive connections with neighboring tribes. A delegation led by Salam ibn Abi al-Huqayq, Huyayy ibn Akhtab, Abu Ammar al-Wa'ili, and other Jewish leaders set out to incite pagans to fight the Prophet Muhammad (peace be upon him). They promised support and aid, excessively praising and flattering pagans, even at the expense of religion, to the extent of testifying that the polytheism of pagans was better and more rightly guided than what the Muslims followed.

the interests of both parties aligned, and pagans contacted their allies from the tribes of Banu Asad, Banu Sulaym, Kinanah, Ghatafan, and others. A massive army of ten thousand fighters was assembled, and the Jewish delegation returned delighted with the enormous numbers marching towards Yathrib.

The news of the approaching confederate forces reached the Messenger of Allah (peace be upon him), prompting him to hold an urgent meeting with the leading Muhajirun and Ansar to discuss how to repel the imminent attack. The consensus was to go out and intercept the forces to prevent them from reaching Medina. However, Salman al-Farsi (may Allah be pleased with him) had a different suggestion. He proposed digging a large trench, as usually done in Persia in those days. The Prophet (peace be upon him) liked the idea and ordered the trench to be dug on the northern side of Medina, as the other sides were naturally fortified by closely packed houses, intertwined trees, and rocky terrain, making it difficult for the polytheists to advance. The responsibility was divided among the Companions, with each group of ten assigned to dig forty cubits. They began the work with zeal and determination, despite the cold weather and scarcity of food. The Prophet (peace be upon him) further motivated them by actively participating in the digging and carrying of the soil. The Companions would spend their time reciting various poems, and the Prophet (peace be upon him) would join them. They would chant:

نحن الذين بايعوا محمدا
على الجهاد ما بقينا أبداً

*We are those who have pledged allegiance to Muhammad
to fight in jihad as long as we live.*

Prophet respond with:

اللهم إن العيش عيش الآخرة
فاغفر للأَنْصار والمهاجرة

*O Allah, the true life is the life of the Hereafter,
so forgive the Ansar and the Muhajirun.*

During trench making, companions encountered a massive rock they couldn't break, and they informed Prophet. Prophet (peace be upon him) came and struck it with his axe, saying "In the name of Allah." A strong flash of light emerged, and a part of the rock broke. He said, "Allah is the Greatest, I have been given the keys of Syria. By Allah, I can see its red palaces from here." He struck it again, and another flash appeared, breaking rock further. He said, "Allah is the Greatest, I have been given the keys of Persia. By Allah, I can see the white

palace of Al-Mada'in from here." On the third strike, the rock turned into rubble. The Prophet (peace be upon him) also foretold the spread of his message to Yemen.

After three days of digging and moving rocks, during which the Prophet (peace be upon him) and the Companions tied stones to their stomachs to stave off hunger, Jabir ibn Abdullah saw the suffering on the Prophet's face. He went home and asked his wife to prepare some food for the Prophet. They slaughtered a goat and made some barley bread. Jabir secretly invited the Prophet (peace be upon him) and a few Companions to his home for a meal. Instead, the Prophet (peace be upon him) called out to all the people at the trench to join them. He instructed Jabir not to touch the food until he arrived. When the Prophet (peace be upon him) and the Companions arrived, the Prophet (peace be upon him) broke the bread and placed it on the meat, covering the pot. They all ate to their fill, and there was still food left for Jabir's family.

The trench was completed in twenty days. The Prophet (peace be upon him) then placed the women and children in one of the forts of Banu Haritha for protection. He organized patrols to guard Medina from all sides, appointing Salama ibn Aslam al-Dawsi to guard the trench and sending Zaid ibn Haritha with two hundred men to monitor the southern side.

During this time, Huyayy ibn Akhtab from Banu Nadir went to Banu Qurayza to persuade them to join the confederates against the Muslims, exploiting their strategic location in the south of Medina. After much persuasion and promises of protection and the strength of the allied forces, Banu Qurayza agreed to break their pact with the Prophet (peace be upon him).

When the news of Banu Qurayza's betrayal reached the Prophet (peace be upon him), he sent Sa'd ibn Mu'adh, Sa'd ibn 'Ubadah, Abdullah ibn Rawaha, and Khawat ibn Jubayr to confirm the situation. When they approached Banu Qurayza, they found them openly hostile, tearing up the agreement and preparing for war. The delegation returned to the Prophet (peace be upon him) with the confirmation of their treachery. This news spread among the Muslims, exacerbating their already dire situation. The southern side of Medina was now exposed to Banu Qurayza. The hypocrites played a significant role in worsening the situation by mocking the believers and spreading defeatism. Many hypocrites sought permission from the Prophet (peace be upon him) to return to their homes, claiming they were exposed to the enemy, but their real intent was to flee from the battlefield.

The confederate forces arrived in Medina, only to be stopped by the trench, which prevented them from invading. They had no choice but to lay siege to the city and look for any gaps to breach, but the Muslims were vigilant and kept them at bay with arrows. The skirmishes continued throughout the siege. Five polytheists managed to cross the trench but were killed or repelled, except for one who escaped. Due to the continuous attacks from the polytheists, the Muslims occasionally delayed their prayers, missing the optimal times. The Prophet (peace be upon him) invoked Allah's curse on the attackers, saying: "May Allah fill their homes and graves with fire as they kept us too busy to perform the middle prayer until the sun had set."

During these skirmishes Sa'd ibn Mu'adh arm was wounded by an arrows.

The siege dragged on, and the hardship intensified. The Prophet (peace be upon him) raised his hands in supplication: "O Allah, the Revealer of the Book, the Swift in account, defeat the confederates. O Allah, defeat them and shake them." Allah answered his prayer, and victory came when fierce winds which uprooted the polytheists camps.

Battle of Banu Qurayza and Command of Torah

In Torah (Deuteronomy) chapter 20 it is instructed*:



* The original Torah is part of the book of Devarim **אִבְרָחִים**, now called Deuteronomy chapter



10 When you approach a city to fight against it then you shall call to it for peace. And it will be if it answers you with peace and opens up to you then all the people who are found in it shall become yours for a work-company and shall serve you. 12 And if it does not make peace with you but makes war with you then you shall besiege it. 13 And YHWH your God will put it in your hand and you shall strike all its males by the sword. 14 Only you shall take as spoil the women and the infants and the animals and everything that will be in the city all its spoil and you shall eat your enemies' spoil that YHWH your God has given you.

The Jewish tribe of Banu Quraizah secretly conspired with the pagans and was found guilty of treason. The Muslims besieged their settlement and they finally agreed to accept the verdict of Saad bin Muad a former ally of the Jews.*

In Sahih Bukhari narrated Abu Said Al-Khudri: The people of (Banu) Qurayza agreed to accept the verdict of Saad bin Muad. So the Prophet sent for Saad and the latter came riding a donkey. When he approached the mosque the Prophet said to the Ansar: Get up for your chief or for the best among you. Then the Prophet said to Saad They (i.e. Banu Quraizah) have agreed to accept your verdict. Saad said: Kill their warriors (men) and take their offspring as captives. On that the Prophet said You have judged according to Allah's judgment or said according to the King's judgment.

Narrated Aisha:† Saad was wounded on the day of Battle of Trench when a man from Quraish called Hibban bin Al-Araqa hit him with an arrow. The man was Hibban bin Qais from the tribe of Bani Mais bin Amir bin Lu'ai who shot an arrow at Saad's main artery of the arm. The Prophet pitched a tent for Saad in the mosque so that he might be near to the Prophet to visit. When the Prophet returned from the battle of Trench and laid down his arms and took a bath Gabriel came to him while he was shaking the dust off his head and said You have laid down the arms? By Allah I have not laid them down. Go out to them to attack them. The Prophet asked: Were? Gabriel pointed towards Banu Quraizah. So Allah's Apostle went towards Banu Quraizah to besiege them. They then surrendered to the Prophet's judgment but Prophet directed them to Saad to give his verdict concerning them. Saad said I give my judgment that their warriors should be killed their women and children should be taken as captives and their properties distributed.

Narrated Hisham: My father informed me that Aisha said Saad said O Allah! You know that there is nothing more beloved to me than to fight in Your cause against those who disbelieved Your Apostle and turned him out of Mecca. O Allah! I think you have put an end to the fight between us and them (i.e. Quraish infidels). And if there still remains any fight with the Quraish infidels then keep me alive till I fight against them for Your sake. But if you have brought the war to an end then let this wound burst and cause my death thereby. So blood gushed from the wound. There was a tent in the mosque belonging to Banu Ghifar who were surprised by the blood flowing towards them. They said O people of the tent! What is this thing which is coming to us from your side? Behold! Blood was flowing profusely out of Saad's wound. Saad then died because of that.

Later it is revealed in Surah Al-Maidah 33:

The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and feet be cut off on



12 till 24

* Saad ibn Muad was a chief of the Banu Aus tribe in Medina one of the non-Jewish clans settled in Medina

† Volume 5 Book 59 Number 448



the opposite sides or be exiled from the land. That is their disgrace in this world and a great torment is theirs in the Hereafter.

Saad could have ordered the expulsion of Banu Qurayza as the Prophet did before with another Jewish tribe Banu Qaynuqa. But the crime of treason committed by Banu Qurayza was much more severe than that of Banu Qaynuqa.



5 Hijrah

Marriage with Um Habbibah bint Abi Sufyaan

Umm Habiba, whose name was Ramla bint Abi Sufyan (Sakhr ibn Harb ibn Umayya), was the daughter of Abu Sufyan and the sister of Mu'awiya (may Allah be pleased with them). She was born 17 years before the Prophet Muhammad's mission began. She migrated to Abyssinia with her husband, Ubayd-Allah ibn Jahsh, where she gave birth to their daughter, Habiba*.

Al-Baihaqi has reported that Umm Habiba's husband, Ubayd-Allah ibn Jahsh, traveled to Abyssinia and passed away there. While she was still in Abyssinia, the Prophet Muhammad married her. The marriage was arranged by the Negus (the king of Abyssinia), who acted on behalf of the Prophet and provided a dowry of four thousand dirhams. The Negus sent her to the Prophet under the care of Sharhabil ibn Hasana and arranged her provisions. The Prophet himself didn't send anything for her travel. The dowry for this marriage was higher than the usual four hundred dirhams that the Prophet provided to his other wives^{† ‡}.



* There are some reports that Ubayd-Allah ibn Jahsh had migrated as a Muslim, but he later converted to Christianity while in Abyssinia and passed away in that faith, but there authenticity is not confirmed.

† It was reported by some that the Prophet Muhammad married Umm Habiba after her father, Abu Sufyan, had accepted Islam following the conquest of Mecca. This view was supported by a narration in Sahih Muslim from Ikrimah ibn Ammar al-Yamami, who cited Abu Zumayl (Simak ibn al-Walid) and Ibn Abbas. According to the account, Abu Sufyan asked the Prophet Muhammad for three things:

1. "Give me a command so I can fight against the disbelievers as I fought against the Muslims."
The Prophet said, "Yes."

2. "Appoint Mu'awiya as a scribe to serve you."
The Prophet said, "Yes."

3. "I have the best and most beautiful Arab woman, Umm Habiba, daughter of Abu Sufyan. Will you marry her?"

This conversation continues in the full narration. Ibn al-Athir noted that this narration is one of those criticized in Sahih Muslim because when Abu Sufyan visited to renew his alliance with the Prophet before the conquest of Makkah, he entered his daughter Umm Habiba's house. She turned away the Prophet's bedding from him, and he asked, "Do you no longer prefer me, or does he no longer prefer me?" She responded, "This is the bedding of the Prophet Muhammad, and you are a polytheist." He then remarked, "After me, you have met with evil, my daughter." Ibn Hazm added that this particular narration was fabricated by Ikrimah ibn Ammar. He did not have unanimous support for this claim.

‡ NOTE: Imam Dahabi informed in his work *Tahrik al-Islam Vol 3, pg 539* that when Uthman was killed, the Mother of the Believers, Umm Habiba bint Abi Sufyan, sent a message to the family of Uthman:

Battle of Al-Murisa (Battle with Banu Mustaliq) and marriage with Juwayriya

Shabban year 5 AH*: The Prophet Muhammad heard about the gathering of the tribe of Banu Mustaliq with their leader, Harith ibn Abi Dirar, who were preparing horses and weapons to raid Yathrib. Prophet sent Buraidah ibn Al-Haseeb Al-Aslami to investigate this matter. Buraidah returned and confirmed the accuracy of these reports to the Prophet. Prophet gathered 700 Muslim fighters and 30 horses and send a campaign to preempt this threat before they could pose a danger to Muslims.

They met them at a place known as the waters of Al-Muraysi'. Muslims raided them while they were unaware of this attack and their animals were drinking water, killing their fighters and capturing their women. It was an unequal battle between the Muslims and Banu Mustaliq due to the element of surprise. Juwayriya bint al-Harith was among the captives.

Juwayriya bint al-Harith was initially known as Barra, but the Prophet renamed her Juwayriya. Juwayriya was the daughter of al-Harith, the chief of the Banu Mustaliq tribe. After being captured following the Battle of the Banu Mustaliq, she married the Prophet Muhammad. This marriage resulted in many of her people converting to Islam, which helped foster peace between her tribe and the Muslim community.

In historical records of Tabqqat Ibn Saad, it's noted that Juwayriya bint al-Harith's father approached the Prophet Muhammad to request her release after she was captured. According to the narration by Abu Qilaba, as recorded by Abd Allah ibn Ja'far al-Raqqi, the Prophet captured Juwayriya bint al-Harith. Her father, al-Harith, then came to the Prophet and said:

"My daughter should not be enslaved like this, and I am of a noble status. Please release her."

The Prophet replied: "If we give her the choice, would that not be fair?"

Al-Harith agreed and said: "Yes, you have done your duty."

When her father informed her that she had been given the choice, he advised her not to disgrace them. However, she responded by saying: "I have chosen the Messenger of Allah."

Al-Harith then remarked: "By Allah, she has indeed brought disgrace upon us." Despite his initial concerns, this decision led to many members of her tribe embracing Islam, and Juwayriya went on to become one of the Mothers of the Believers after marrying the Prophet Muhammad. Later her father also accepted Islam†.

Narrated Abu Said: We went out with the Messenger of Allah (peace be upon him) in the campaign of Banu al-Mustaliq and captured some captives from among the Arabs. We desired the women and found abstinence difficult, and we preferred to practice coitus interruptus (withdrawal). So we asked the Messenger of Allah (peace be upon him) about it, and he said: "It does not matter if you do not do it, for every soul that is destined to be born until the Day of Resurrection will be born."

According to some historians, this marriage happened in year 3 AH, and according to some it occurred in year 6 A.H. But according to Sahih Al-Bukhari it happened just before the incident of Ifk. Imam Bukhari mentioned in Sahih: Ibn Ishaq said: " that was in the year six." Musa



"Send me the clothes in which Uthman was killed." They sent her his blood-stained shirt and a lock of hair that had been pulled from his beard. She then called upon Nu'man ibn Bashir and sent him to Muawiyah with these items and her letter. He went with them, and Muawiyah ascended the pulpit, gathered the people, displayed the shirt to them, and recounted what had been done to Uthman. He called for the people to seek retribution for his blood.

* According to al-Mghazi by Musa ibn Uqbah

† Ibn Ishaq has reported with weak narration that Juwayriya was initially a slave of some companion of a Prophet and then Prophet asked her for himself.



ibn Uqba said: "In the year four." Al-Nu'man ibn Rashid reported from Al-Zuhri: "The incident of the slander (Hadith al-Ifk) occurred during the campaign of Al-Muraysi'."

Imam Zuhri had a view that it occurred just before the incident of Ifk and Imam Bukhari supported this date.

Incident of Ifk

In the year 5 AH, the Battle of Banu al-Mustaliq took place. On the way back from this battle, the incident of slander (Hadith al-Ifk) occurred.

The Prophet (peace be upon him) had a custom of drawing lots among his wives when going on a journey, and the one whose lot was drawn would accompany him. In this expedition, the lot fell to Aisha (may Allah be pleased with her), and he took her along. On the way back from the battle, they stopped at a place to rest. Aisha went to relieve herself and lost the necklace she had borrowed from her sister. When she realized it was missing, she returned to the place where she had lost it. Meanwhile, those who carried her palanquin on the camel came and, assuming she was inside, loaded it onto the camel. They did not notice the lightness of the palanquin because Aisha was young, slim, and not heavy. Also, since several people lifted the palanquin together, they did not notice its lightness. If only one or two people had lifted it, they might have noticed.

Aisha returned to the camp after finding the necklace, but the entire army had already left, and the field was empty. She sat there thinking that if they did not find her, they would return to look for her. However, Allah's will prevailed, and Aisha fell asleep. Safwan ibn al-Muattal (may Allah be pleased with him) passed by and, recognizing her, exclaimed loudly, "Inna lillahi wa inna ilayhi raji'un" (We belong to Allah and to Him we return). His voice woke her up, and she covered her face with her cloak*.

Safwan had seen her before the command of Hijab was revealed. He brought his camel near, and Aisha mounted it. Safwan did not speak a word other than "Inna lillahi", and he led the camel by foot until they reached the army. It was noon, and the army had already camped. Seeing them arrive in this manner, various people made comments, giving the enemy of Allah, the wicked Abdullah ibn Ubayy, an opportunity to vent his anger.

The fire of jealousy and hypocrisy burning within him flared up, and he began spreading slander about Aisha. His followers also joined in, taking advantage of the situation to gain his favor. When they reached Medina, the slanderers intensified their propaganda. The Prophet (peace be upon him) remained silent and did not speak about it. However, when the revelation was delayed for a long time, he consulted his close companions about separating from Aisha. Ali (may Allah be pleased with him) subtly suggested separation, while Usama and others advised keeping her and not paying attention to the enemies' talk.

The Prophet (peace be upon him) then addressed the people from the pulpit, asking them to help him deal with the harm caused by Abdullah ibn Ubayy. In response, Sa'd ibn Mu'adh and Usayd ibn Hudayr (may Allah be pleased with them) sought permission to kill him, but



* In Sahih Bukhari, in the Book of Maghazi, it is narrated by Aisha (may Allah be pleased with her) that she waited at the same place where the camp had been, and she fell asleep. Safwan ibn al-Muattal (may Allah be pleased with him) came by, recognized her, and recited loudly "Inna lillahi wa inna ilayhi raji'un", which woke her up. She then covered her face with her cloak. The incident of slander happened on the return from the Battle of Banu al-Mustaliq or the Battle of Muraysi', which took place in 5 AH. By that time, the verses of Hijab had already been revealed, as indicated in the hadith in Bukhari, and these commands are from Surah Al-Ahzab. The Battle of the Ahzab occurred before the Battle of Banu al-Mustaliq. Therefore, the commands of Hijab given to the Mothers of the Believers in Surah Al-Ahzab were revealed in the 3rd year of Hijrah, not in the 5th year AH.

Sa'd ibn 'Ubada, the leader of Abdullah ibn Ubayy's tribe, was overcome by tribal pride, and a heated exchange ensued, nearly causing a fight between the two tribes. The Prophet (peace be upon him) managed to calm them down and remained silent.

Meanwhile, Aisha (may Allah be pleased with her) had fallen ill upon returning from the battle and remained sick for a month. She was unaware of the slander but noticed that the Prophet's (peace be upon him) usual kindness was missing. After her illness, she went out one night with Umm Mistah to relieve themselves*.

Umm Mistah tripped over her cloak and cursed her son. Aisha rebuked her, and Umm Mistah revealed the slander. Shocked, Aisha sought permission to visit her parents to verify the news. Upon confirmation, she broke down in tears, spending two nights and a day crying continuously, feeling her heart would break.

During this time, the Prophet (peace be upon him) visited her, delivered a sermon, and said, "O Aisha, I have learned such and such about you. If you are innocent, Allah will soon reveal your innocence. But if you have committed a sin, seek Allah's forgiveness and repent, for when a servant confesses their sin and repents, Allah accepts their repentance."

Aisha's tears stopped immediately. She asked her parents to respond, but they did not know what to say. Aisha then said, "By Allah, I know you have heard this and believed it. If I say I am innocent—and Allah knows I am innocent—you will not believe me. If I confess to something I did not do, you will believe me. By Allah, I can only say what the father of Yusuf said: (So, patience is most fitting, and it is Allah Whose help is sought against that which you describe)."

She then lay down on the other side. At that moment, the Prophet (peace be upon him) received the revelation.

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ١١:٤٢ لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ٢١:٤٢ لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَقُولْكَ عِنْدَ اللَّهِ هُمْ الْكَاذِبُونَ ٣١:٤٢ وَلَوْلَا فَضَّلَ اللَّهُ عَلَيْكُمْ وَرَحْمَتَهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ٤١:٤٢ إِذْ تَلَقَّوهُ بِالْسَنَةِ تَقُولُونَ بَأْفَوَاهِكُمْ مَا لَيْسَ لَكُم بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ٥١:٤٢ وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ ٦١:٤٢ يَعْظُمُكَ اللَّهُ أَنْ تَعُودُوا لِيُنْهَى أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ٧١:٤٢ وَبَيَّنَّ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ٨١:٤٢ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ٩١:٤٢ وَلَوْلَا فَضَّلَ اللَّهُ عَلَيْكُمْ وَرَحْمَتَهُ وَأَنَّ اللَّهَ رَؤُوفٌ رَّحِيمٌ

Indeed, those who came with the falsehood are a group among you. Do not think it bad for you; rather, it is good for you. For every person among them is what he has earned from the sin, and he who took upon himself the greater portion thereof - for him is a great punishment. (24:11) Why, when you heard it, did not the believing men and believing women think good of themselves and say, "This is (Ifk) an obvious falsehood"? (24:12) Why did they not produce for



* The Hadith of Ifk mentions that the women used to go out at night to relieve themselves. In Sahih Bukhari, Hadith 4750, it is stated: "And we used to go out only at night, one night after another." This indicates that the women would go out at night to relieve themselves. The incident of Ifk occurred after the revelation of the Hijab commands.



it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allah, who are the liars. (24:13) And if it had not been for the favour of Allah upon you and His mercy in this world and the Hereafter, you would have been touched for that [lie] in which you were involved by a great punishment. (24:14) When you received it with your tongues and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allah, tremendous. (24:15) And why, when you heard it, did you not say, "It is not for us to speak of this. Exalted are You Allah; this is a great slander"? (24:16) Allah warns you against returning to the likes of this ever, if you should be believers. (24:17) And Allah makes clear to you the verses, and Allah is Knowing and Wise. (24:18) Indeed, those who like that immorality should be spread among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know. (24:19)

When the revelation ended, Prophet smiled and said, "O Aisha, Allah has declared your innocence." Her mother said, "Get up and thank him." But Aisha, confident in her innocence and the Prophet's love, said, "By Allah, I will not get up and thank him but will only praise Allah."

The incident of Ifk is reported by Imam Zuhri and Imam Masrooq*

Role of Hammah?

In Sahih Bukhari, Imam Zuhri added in the end of his narration: The Messenger of Allah (peace be upon him) asked Zaynab bint Jahsh about Aish, saying, "O Zaynab, what do you know or what have you seen?" She replied, "O Messenger of Allah, I protect my hearing and my sight. I know nothing but good." Aisha added that her sister Hammah continued to fight on her behalf and perished among those who perished in the incident of the false accusation (Ifk).

This addition is not reliable.

In Sunnan Abi Dawood, narrated Ibn Ishaq: Aisha (may Allah be pleased with her) narrated: "When my innocence was revealed, the Prophet (peace be upon him) stood on the minbar, mentioned it, and recited the Qur'an. When he descended from the minbar, he ordered the punishment for the two men and the woman, and they were lashed."

Mundhiri in Sunan Abu Dawood mentioned: "There is a difference of opinion on the authenticity of the hadith narrated by Muhammad ibn Ishaq." The chain includes ibn Ishaq, whose reliability as a source is disputed.

Qadi Iyad said: "In my opinion, Abdullah ibn Ubayy was not punished because he did not directly accuse Aisha (may Allah be pleased with her)."

Al-Mawardi stated: "The Prophet (peace be upon him) did not lash anyone for slandering Aisha."

Hammah bint Jahsh was a cousin of the Prophet Muhammad (peace be upon him). She was the daughter of Prophet's aunt, Umaymah bint Abdul Muttalib.



* In Sahih Bukhari, besides Imam Zuhri, it is also narrated through the chain of Sulaiman, from Abu al-Duha, from Masruq, that the verses of Ifk are related to Aisha (may Allah be pleased with her). Fuad Abdul Baqi, Hadith number: 2488.

Narrated by Bishr ibn Khalid, who said: Muhammad, meaning ibn Ja'far, narrated to us from Shu'bah, from Sulaiman, from Abu al-Duha, from Masruq, who said: "I visited Aisha and found Hassan ibn Thabit with her, reciting poetry to her, some of which praised her. He said: 'Chaste and virtuous, she guards herself against suspicion, ...' Masruq said: I asked her, 'Why do you allow him to enter when Allah said: "As for him among them who took upon himself the greater part thereof, for him is a great punishment" (Surah An-Nur, Ayah 11)?' She replied, 'What punishment is greater than blindness? He used to defend the Messenger of Allah (peace be upon him).'"



Initially, she was married to Mus'ab ibn Umair, who was martyred in the Battle of Uhud. After his martyrdom, she married Talhah ibn Ubaydullah. The verses of hijab (modesty) were revealed before the incident of the false accusation (Ifk), making it unlikely for believing women to conspire with hypocrites like Abdullah ibn Ubayy and participate in a plot against the Mother of the Believers (Aisha, may Allah be pleased with her).

It was said that the punishment for this crime was carried out, but the laws regarding the punishment for slander (*hadd al-qadhf*) were revealed later. Hamnah bint Jahsh suffered from a chronic condition of *istihaadah* (irregular bleeding) for seven years, which significantly affected her daily prayers. It is unlikely that a woman suffering from such an illness could be involved in a conspiracy in Medina.

The addition on role of Hamnah bint Jahash looks questionable.

Sunni View: The incident of Ifk is related with Aisha (around 5 AH)*

Shiite view I: Incident of Ifk is related with Maria al-Qabtiyah the Copt (9 AH): In Shiite Tafsir al-Qummi, it is mentioned: "As for the verse: 'Indeed, those who came with the falsehood are a group among you. Do not think it is bad for you; rather, it is good for you' (Surah An-Nur, 24:11), the general public narrates that it was revealed regarding Aisha and what she was accused of during the Battle of Banu al-Mustaliq from Khazaa'a. However, the special group narrates that it was revealed regarding Maria the Copt and what Aisha accused her of, with the involvement of the hypocrites[†]

Shiite View II: Ifk is related with Aisha In "Tafsir al-Tibyan fi Tafsir al-Quran" by Abu Ja'far Muhammad ibn al-Hasan al-Tusi, it is mentioned: "The reason for the incident of the false accusation (Ifk) was that Aisha lost her necklace during the expedition of Banu al-Mustaliq. She had gone to relieve herself and returned to search for it. In the meantime, her howdah was loaded onto her camel, as they assumed she was inside. When she reached the spot, she found that they had already left. Safwan ibn al-Mu'attal al-Sulami al-Dhakwani, who was trailing behind the army, passed by her. When he recognized her, he made his camel kneel, so she could mount it. He then led the camel until he brought her to the army after they had settled for a rest at midday. This is how al-Zuhri narrated it from Aisha."

Shiite View III: We don't know! al-Tabataba'i held the view that these verses cannot be for Maria and he has no idea how to explain the verses.

هذه الروايات لا تخلو من نظر اللهم إلا أن تكون الروايات قاصرة في شرحها

للنص

* The same view is held by the sects of Khawarij. According to Tafsir al-Hawari:

هذا كان في شأن عائشة

According to Tafsir Atfiyah:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ الكذب العظيم ، وهو قذف عائشة وصفوان بالزنى عُصْبَةٌ جماعة ، وأصله الجماعة المتعصبون

"Indeed, those who came with the falsehood" refers to the great lie, which is the accusation of Aisha and Safwan of adultery. "A group" means a gathering, originally referring to a group of conspirators.

† Muhammad ibn Ja'far narrated to us, saying: Muhammad ibn Isa narrated to us from Hasan ibn Ali ibn Fadhal, who said: Abdullah (or Muhammad) ibn Bukayr narrated to us from Zurara, who said: I heard Abu Ja'far say: When Ibrahim, the son of the Messenger of Allah , died, the Prophet grieved for him deeply. Aisha said, 'What makes you grieve for him? He was only the son of a concubine.' The Messenger of Allah then sent Ali and ordered him to kill him. Ali went to him with a sword. Jarir the Copt was in an orchard, and when Ali reached the gate, Jarir came to open it. Ali followed him, and when he was close to him, Jarir threw himself down from the tree, exposing his private parts. Ali saw that he had neither male nor female genitalia. Ali then returned to the Prophet andAli then said, 'By the One who sent you with the truth, he has neither male nor female genitalia.' The Messenger of Allah then said, 'Praise be to Allah who has removed harm from us, the family of the house (Ahl al-Bayt).'



6 Hijrah

The battle of Dhi Qard

Prophet sent his camel herd with a herder from Banu Ghifar for grazing in Al-Ghabah suburbs of the city. Accompanied him were Prophet's servant Ribah, and a companion Salamah ibn Al-Akwa. Salamah ibn Al-Akwa borrowed a horse from another companion of the Prophet known as Abu Talha. In early hours of the morning, when herder was grazing the camels, some pagan looters attacked under leadership of Abd al-Rahman al-Fazari, and according to another report their leader was Uyaina ibn Hisn ibn Hudhayfa ibn Badr al-Fazari. They killed the herder and took the camels of the Messenger of Allah (peace be upon him) and took the herder's wife along with the camels.

Salamah ibn Amr ibn al-Akwa set out in the morning towards Al-Ghabah, armed with his bow and arrows, accompanied by a servant of Talha ibn Ubayd Allah who had a horse with him. When he reached *Thaniyyat al-Wada'*, he saw some of their horses. He then turned and cried out, "O Sabahah!" (an exclamation used to alert people of danger). He then hurriedly pursued the raiders, moving swiftly like a beast, until he caught up with them.

Salmah was shooting arrows at them and saying:

*Take this, I am the son of Al-Akwa
Today is the day of the suckling (for you).*

Salamah ibn Al-Akwa continued to shoot at them and pursuing them until they reached a narrow mountain pass. There they sat down to eat lunch, and Salamah ibn Al-Akwa sat on a high rock. Four of them climbed up the mountain towards him. He said, "Do you recognize me? I am Salamah ibn Al-Akwa. No man among you can catch me, and I can catch any one of you I pursue."

They turned back, but Salamah ibn Al-Akwa remained in his place until I saw the horsemen of Prophet coming through the trees. The first among them was Akhram, followed by Abu Qatadah and then Al-Miqdad ibn Al-Aswad.

Pagans confronted Akhram, and pagan's leader killed Akhram and took his horse. Abu Qatadah attacked and killed their leader. The remaining raiders fled, and Salamah pursued them on foot. They turned towards a valley called Dhu Qarad to drink water, as they were thirsty. Salamah ibn Al-Akwa drove them away from the water by shooting arrows, and he did not let them drink a single drop.

Meanwhile, the Messenger of Allah arrived with cavalry, and pagans entered the area of tribe of Ghatafan (north of Yathrib). Looters also slaughtered one of the camels while they began to skin it, they saw cavalry and they fled in terror. Salamah ibn Al-Akwa said, "O Messenger of Allah, these pagans are thirsty. If you send me with a hundred men, I can



retrieve the herd and capture them." He replied, "O son of Al-Akwa, be lenient now that you have prevailed."

The Messenger of Allah said, "The best horseman today is Abu Qatadah, and the best foot soldier is Salamah." He gave Salamah two shares: one for a foot soldier and one for a horseman.

He then let Salamah ride behind him on his camel, and returned to Yathrib.

Abu Sufyan met Heraclius in Syria

In those days, Abu Sufyan was traveling in Greater Syria and there Heraclius was in Jerusalem. Heraclius earlier saw in his dream that his empire is reduced by people who have circumcision*. He initially thought that they were Jews but then hearing about Prophet, he slowly realized that they can be Bene Ismael.

Narrated Ibn Abbas: Abu Sufyan informed me about his visit to Heraclius, saying, "I went out during the period (of truce) between me and the Messenger of Allah (peace be upon him). When I reached Syria, I found that a letter had been sent to Heraclius, the king of the Romans. Dihyah Al-Kalbi brought the letter to him. Heraclius read it and called for his translator, and then asked him, 'Who among you is closest in relation to the man who claims to be a prophet?' I said, 'I am.' So he made me sit in front of him, while my companions sat behind me. He then called his translator and said to him, 'Tell them that I am going to ask this man about the person who claims to be a prophet. If he tells a lie about him, then contradict him.' I said, 'By Allah, had I not feared that people might say false things about me, I would have lied.' Then he asked his translator, 'Ask him about his lineage among you.' I replied, 'He belongs to a noble lineage among us.' Heraclius asked, 'Was there a king among his ancestors?' I replied, 'No.' Heraclius then asked, 'Do the nobles or the weak follow him?' I said, 'The weak.' He asked, 'Are his followers increasing or decreasing?' I said, 'They are increasing.' He asked, 'Does anyone renounce his faith after embracing it due to displeasure?' I said, 'No.' He asked, 'Have you fought against him?' I replied, 'Yes.' He asked, 'How was your fighting with him?' I said, 'Our fighting with him was a skirmish, during which some of us would be slain and some of them would be slain.' He asked, 'Does he betray?' I said, 'No, but we are still in a truce, and we do not know what he will do.' Heraclius then said, 'I asked you about him and you told me the truth. This is how the prophets are tested: they are put through tribulations. If what he says is true, he will conquer eventually. I knew that he would appear, but I did not think that he would be from among you. If I were certain that I could meet him, I would wash his feet. His kingdom will reach what is under my feet.' Then Heraclius asked for the letter of the Messenger of Allah (peace be upon him) and read it. When he finished reading it, the voices rose around him, and there was much commotion. He ordered us to leave, and as we were leaving, I said to my companions, 'The affair of Ibn Abi Kabsha (i.e., Muhammad) has become so prominent that even the king of the Romans is afraid of him.' I remained convinced about the truth of the Messenger of Allah's (peace be upon him) message until Allah brought Islam to me."

Prophet's son-in-law Abu Al-Aas (أبو العاص بن الربيع) revert to Islam)

Abu al-As ibn al-Rabi', who was the son-in-law of the Prophet Muhammad and married to his daughter Zainab, embraced Islam five months before the Treaty of Hudaibiyyah. He was the father of Umamah, whom the Prophet used to carry while praying. Abu al-As mother was Halah bint Khuwaylid, the sister of Khadijah, making Abu al-As a nephew of the Prophet's first wife.



* Seeing Islam as Other Saw it by Robet G. Hoyland.

Abu al-As went as a merchant to Syria with his own money and a lot of money for the Quraysh. On his return, he was met by a raid that took his goods, but he escaped. He came at night and entered the house of Zainab, seeking her protection, and she granted it. The next morning, while the Prophet (peace be upon him) and the people were praying Fajr, Zainab cried out from the women's section: "O people, I have granted protection to Abu al-As ibn al-Rabi'."

The Prophet (peace be upon him) sent a message to the raiders who had taken his goods and said: "This man is one of us as you know*", and you have taken his goods. If you return it, we will be pleased. If you refuse, it is the spoils of Allah, and you have more right to it." They said: "No, we will return it." So they returned all of it.

Then Abu al-As went to Mecca and returned each person their goods, saying: "O people of Quraysh, does anyone still have a claim against me?" They replied: "No, may Allah reward you with good." He then said: "I bear witness that there is no deity but Allah and that Muhammad is His servant and messenger. By Allah, nothing prevented me from accepting Islam while with him except fear that you would think I wanted to seize your wealth. Then he came to the Prophet (peace be upon him)." According to Ibn Abbas, the Prophet (peace be upon him) returned Zainab to him in their original marriage, without anything new being required†.

The Dream of Prophet and Treaty at Hudabiyah

Prophet Muhammad announced that he intended to go to Makkah to perform Hajj after seeing in a dream that he was circumambulating the Kaaba. The Prophet (peace be upon him) feared that Quraysh might wage war against him or prevent him from reaching the Kaaba. Therefore, he called upon the Bedouins around him to join him, but they hesitated. Thus, he set out with those who were with him from the Muhajirun (emigrants) and the Ansar (helpers), along with those Arabs who joined him. The Prophet Muhammad (peace be upon him) set out with 1400 to 1,500 of the Muhajirun and Ansar. They carried only rudimentary travel weapons as they desired peace and did not intend to wage war with the polytheists. The swords they carried were only for protection against any potential dangers on the way.

When they were on the road, the Prophet (peace be upon him) said, "Khalid ibn al-Walid is at Al-Ghameem with a cavalry detachment of Quraysh acting as a scout. Take the right path." By Allah's will Khalid did not notice them until they passed by close to his cavalry.

The Prophet (peace be upon him) continued until they reached a spot Prophet's camel knelt down and would not move. The people said, "Hal, hal (get up, get up)!" but it remained stubborn. They then said, "Al-Qaswa has become stubborn! Al-Qaswa has become stubborn!" The Prophet (peace be upon him) said, "Al-Qaswa has not become stubborn, and that is not her nature. But she has been stopped by the One who stopped the elephant."

He then said, "By the One in whose hand is my soul, they will not ask me for any plan by which they honor the sacred things of Allah, except that I will grant it to them." He then urged the camel and it jumped up. He directed them to a different route until they encamped at the farthest part of Hudaybiyyah, at a small well with little water, which people were drawing with difficulty. The people did not take long to completely drain it. The people complained of thirst to the Messenger of Allah (peace be upon him). He took an arrow from his quiver and ordered them to put it in the well. By Allah, it continued to gush forth with water for them until they had all quenched their thirst.

When they reached Dhu al-Hulayfah, the Prophet (peace be upon him) garlanded the sacrificial animals, marked them, and entered the state of Ihram for Umrah.



* His mother was Hala bint Khuwaylid ibn Asad, the sister of Khadijah. and also the son-in-law of the Prophet.

† Imam Al-Dahabi wrote in *Sair-Alam-al-Nublah*



As they approached Makkah, they learned that Quraysh had gathered forces to fight them and prevent them from reaching the Kaaba. Prophet sent Uthman ibn Affan to Quraysh and told him: "Inform them that we did not come for war, but only to visit Kabbah. Invite them to Islam and inform them that we did not come for battle. Also, deliver glad tidings to the believers in Makkah that God will soon make His religion prevail there."

However, Quraysh detained Uthman, causing him to be delayed in returning to the Muslims. The Prophet feared for his safety, especially when rumors spread that Uthman had been killed. In response, he called for a pledge of allegiance (Bayah), and the companions hurried to him under the tree to pledge that they would not flee. This was known as the Pledge of Ridwan. Imam Zuhri narrated: "When the Prophet Muhammad (peace be upon him) had settled down, Budayl ibn Warqa al-Khuza'i came to him with some men from Khuza'a. They spoke to him and asked what had brought him. He informed them that he did not come seeking war but to visit the Kaaba and honor its sanctity. He said to them something similar to what he had said to Bishr ibn Sufyan al-Ka'bi al-Khuza'i.

They returned to Quraysh and said, 'O Quraysh, you are hasty with Muhammad. He has not come for war but to visit this House.' They were accused and rebuffed by Quraysh, who said, 'Even if he has not come for war, by Allah, he will never enter it by force, nor will the Arabs talk about this.'

Al-Zuhri continued: "Khuza'a, both its Muslims and polytheists, were sincere supporters of the Prophet Muhammad (peace be upon him) and did not conceal anything from him that happened in Mecca."

Then they sent to him Mikraz ibn Hafs ibn Al-Akhif al-Amiri al-Qurashi. When the Prophet saw him, he said, "This is a treacherous man." When Mikraz reached the Prophet and spoke to him, the Prophet said to him similar to what he had said to Budayl and his companions. Mikraz returned to Quraysh and informed them of what the Prophet had said. Quraysh then sent their ally, Hulays ibn Alqamah al-Kinani, who was the leader of the Ahabeesh and from the tribe of Banu al-Harith ibn Abd Manat ibn Kinana, to negotiate with the Prophet Muhammad (peace be upon him). When the Prophet saw him, he said, "This man belongs to a people who honor the sacred." So he instructed the sacrificial animals to be sent in front of Hulays so he could see them. When Hulays saw the sacrificial animals approaching from the valley, adorned with garlands, and their fur worn out from being kept away from their destination, he was moved and returned to Quraysh without meeting the Prophet out of reverence for what he saw. He told Quraysh what he had seen. They said to him, "Sit down, you are just a Bedouin who has no knowledge." Angered by this, he said, "O Quraysh, we did not ally with you for this, nor did we make a pact with you for this. Should those who come honoring the House of Allah be turned away? By the One in whose hand is the soul of Hulays, you will let Muhammad achieve what he came for, or I will leave with all the Ahabeesh." They said to him, "Calm down, Hulays, until we get what pleases us."

Quraysh then sent Urwa ibn Mas'ud al-Thaqafi to the Muslims. He returned to his people and said, "O people, by Allah, I have visited kings, Caesar, Khosrow, and the Negus, but by Allah, I have never seen a king whose companions honor him as the companions of Muhammad honor Muhammad. By Allah, whenever he spits, it falls in the hand of one of them, who rubs it on his face and skin. When he commands, they rush to fulfill his command. When he performs ablution, they almost fight over the water he uses. When he speaks, they lower their voices in his presence, and they do not look at him directly out of respect for him. He has offered you a reasonable plan, so accept it."

Finally, Quraysh hurriedly sent Suhayl ibn Amr al-Qurashi to negotiate peace. When the Prophet saw him, he said, "Now your matter has been made easy for you. The people want peace since they have sent this man." Suhayl spoke at length, and they agreed on the terms of



the treaty.

Al-Bara ibn Azib (may Allah be pleased with him) informed: "When the Messenger of Allah (peace be upon him) made peace with the people of Hudaibiyah, Ali ibn Abi Talib wrote the document between them. He wrote, 'Muhammad, the Messenger of Allah.' The polytheists said, 'Do not write "Muhammad, the Messenger of Allah." If you were a messenger, we would not have fought you.' The Prophet (peace be upon him) said to Ali, 'Erase it.' Ali replied, 'I cannot erase it.' So the Messenger of Allah (peace be upon him) erased it with his own hand and made peace with them on the condition that he and his companions would enter Makkah for three days and they would only enter with sheathed weapons."

Al-Bara ibn Azib (may Allah be pleased with him) said: "The Prophet (peace be upon him) made a peace agreement with the polytheists on the day of Hudaibiyah on three conditions: that whoever comes to him from the polytheists, he will return him to them; whoever comes to them from the Muslims, they will not return him; and that he and his companions will enter Makkah the following year and stay there for three days, entering only with sheathed weapons such as swords and bows. Then Abu Jandal came, dragging his chains, and the Prophet (peace be upon him) returned him to them."

The Messenger of Allah (peace be upon him) returned Abu Jandal ibn Suhayl to his father, Suhayl ibn Amr, on that day. No man came to the Messenger of Allah (peace be upon him) except that he returned him during that period, even if he was a Muslim.

The people were thirsty on the day of Hudaibiyah, and the Prophet (peace be upon him) had a water container in front of him. He performed ablution, and the people rushed towards him. He asked, "What is the matter with you?" They said, "We do not have water for ablution or drinking except what is in front of you." He then placed his hand in the container, and water began to flow from between his fingers like springs. We drank and performed ablution. I asked, "How many were you?" He said, "If we had been a hundred thousand, it would have been sufficient for us. We were fifteen hundred."

The month of Dhul-Qi'dah is considered as a holy month and journey was set in this month as Prophet's intention was to stay in Makkah until Haj period arrived. Abdullah ibn Umar once said for himself: "If I am prevented from reaching the House of Allah, I will do as we did with the Messenger of Allah (peace be upon him) and enter into Ihram for Umrah." This shows that real intention was Hajj but when stopped converted it into Umrah and to come out of Ihram, animals were slaughtered.

The reconciliation between pagans and Muslims occurred on the condition that the Prophet and his companions would enter Mecca the following year. At Hudaibiyah, the Prophet (peace be upon him) instructed his companions to exit the state of Ihram. However, Muslims were not doing it and they looked hesitant to comply.

The Prophet expressed his concern to his wife Umm Salamah, who suggested him: "Go out to them, sacrifice your offering, and shave your head." He liked her suggestion and Messenger of Allah (peace be upon him) offered a camel as a sacrificial animal. He slaughtered the camel that was originally belonged to Abu Jahl, which had a silver or gold nose ring. The camel came in possession of Prophet after war of Badr. This sacrifice was done to irritate the polytheists.

Seeing this, the companions followed his example, sacrificing and shaving their heads as well. This act is considered as completion of the Umrah*.



* Muslims considered it an Umrah even without performing the Tawaf (circumambulation) and Sa'i (walking between Safa and Marwah), as its rulings were established by the sacrificial offering and the shaving, meaning the exiting from the state of Ihram. It is also said that it was considered Umrah based on the intention, which results in the reward. According to scholar Al-Kirmani: the Umrah of one prevented from Tawaf is still counted as Umrah even if its rites are not fully completed.



Ibn Abbas (may Allah be pleased with them) said: "The Messenger of Allah (peace be upon him) was prevented from reaching the House, so he shaved his head, was intimate with his wives, and sacrificed his sacrificial animals until he performed Umrah the following year."

Umar ibn al-Khattab came and said, "O Messenger of Allah, are we not on the truth and they on falsehood?" He said, "Indeed." Umar continued, "Are not our dead in Paradise and their dead in Hellfire?" He said, "Indeed." Umar then said, "Why should we accept disgrace in our religion? Should we return without Allah having judged between us and them?" The Prophet (peace be upon him) said, "O Ibn al-Khattab, I am the Messenger of Allah, and Allah will never abandon me."

Umar then went to Abu Bakr and said to him the same as he had said to the Prophet (peace be upon him). Abu Bakr replied, "He is the Messenger of Allah, and Allah will never abandon him." Then the Surah Al-Fath was revealed, and the Prophet (peace be upon him) recited it to Umar until the end. Umar asked, "O Messenger of Allah, is this (really) a victory?" The Prophet (peace be upon him) said, "Yes."

Surah Al-Mumtahinah

The treaty of Hubabiyah was only about men. After Hubabiyah treaty, believing women came as migrants, and among them was Umm Kulthum bint Uqba ibn Abi Mu'ayt, who came to the Messenger of Allah (peace be upon him) while she was still young. Her family came asking the Messenger of Allah (peace be upon him) to return her to them. Allah ordered in surah Mumtahinah:

O believers! When the believing women come to you as emigrants, test their intentions—their faith is best known to Allah—and if you find them to be believers, then do not send them back to the disbelievers. These women are not lawful wives for the disbelievers, nor are the disbelievers lawful husbands for them. But repay the disbelievers whatever dowries they had paid. And there is no blame on you if you marry these women as long as you pay them their dowries. And do not hold on to marriage with polytheistic women. But demand repayment of whatever dowries you had paid, and let the disbelievers do the same. That is the judgment of Allah He judges between you. And Allah is All-Knowing, All-Wise.

O Prophet! When the believing women come to you, pledging to you that they will neither associate anything with Allah in worship, nor steal, nor fornicate, nor kill their children, nor falsely attribute illegitimate children to their husbands, nor disobey you in what is right, then accept their pledge, and ask Allah to forgive them. Surely Allah is All-Forgiving, Most Merciful.

For the believing women who accepted this condition, the Messenger of Allah (peace be upon him) said to her, "I have accepted your pledge."

Mother of believer Aisha informed: "By Allah, his hand never touched the hand of any woman during the pledge; he would only take their pledge verbally by saying, "I have accepted your pledge on that."

7 Hijrah

The Attacks of Escapee Abu Basir

The Prophet (peace be upon him) returned to Medina, and Abu Basir, a man from Quraysh who had become Muslim, came to him. Quraysh sent two men to retrieve him, saying, "The agreement you made with us." The Prophet handed him over to the two men, who took him away until they reached Dhu al-Hulayfah. They sat down to eat some dates they had.

Abu Basir said to one of the men, "By Allah, I see your sword, O so-and-so, is excellent." The other man unsheathed it and said, "Indeed, it is excellent; I have tried it and tried it again." Abu Basir then said, "Let me see it," and the man allowed him to hold it. Abu Basir struck him with it until he killed him, and the other man fled until he reached Medina and entered the mosque running.

When the Messenger of Allah (peace be upon him) saw him, he said, "This man looks frightened." When he reached the Prophet, he said, "By Allah, my companion has been killed, and I am about to be killed too." Then Abu Basir arrived and said, "O Prophet of Allah, by Allah, Allah has fulfilled your obligation to return me to them, and He has saved me from them." The Prophet (peace be upon him) said, "Woe to his mother! What a kindler of war he would be if he had supporters."

When Abu Basir heard this, he understood that he would be sent back to Quraysh, so he left until he reached the coast. Abu Jandal ibn Suhayl escaped from Quraysh and joined Abu Basir. Whenever a man from Quraysh who had become Muslim heard about them, he would join Abu Basir until they formed a group. Abu Basir and his men started attacking caravan of Quraysh passing by their area to Syria, killing them, and taking their goods. Quraysh seek the support of Prophet to stop these fugitives. Prophet said as per Quran:

"He is the One who restrained their hands from you and your hands from them in the valley of Makkah after He caused you to overcome them." (Al-Fath 48:24) until "the haughtiness of the Age of Ignorance" (Al-Fath 48:26). Their haughtiness was that they did not acknowledge that he was the Prophet of Allah and did not acknowledge "In the name of Allah, the Most Gracious, the Most Merciful," and they prevented them from the House (Kaaba).

Acceptance of Islam by Abu Hurairah from tribe of al-Dous (Eastern Arabia)

Abu Hurairah was a man from tribe of al-Dous - a tribe settled in the east of Arabia*. In year 6 A.H he accepted Islam and he met Prophet in Yathrib. His real name is disputed but according to reports Prophet gave him a new name Abur Rehman, which usually happens if a person has a polytheistic name.



* Some have considered this tribe as from Yemen. But this is incorrect, as all arabian tribes have links with Yemen. In times of Prophet the tribe of al-Dous was settled in east of Arabia.



Ali used to criticize him whenever he calls Prophet as his *Khaleel* (best friend)* Abu Hurairah joined the group of *Fuqarra* (poor of Yathrib), who used to sit near Prophet's Chambers, also known as *Ashab al-Suffah*. These poor used to teach other Quran and they sat on the platform near the holy Chambers.

Narrated Imam Muslim in his Sahih on how he and his mother had accepted Islam: *"I used to invite my mother to Islam while she was still a polytheist. One day, I called her to Islam, but she said something about the Messenger of Allah (peace be upon him) that I disliked. I went to the Messenger of Allah (peace be upon him) crying and said, 'O Messenger of Allah, I have been calling my mother to Islam, but she always refuses. Today, I invited her again, but she said something about you that I disliked. Please pray to Allah to guide the mother of Abu Hurairah.' The Messenger of Allah (peace be upon him) said, 'O Allah, guide the mother of Abu Hurairah.' I left, feeling hopeful because of the Prophet's supplication. When I reached home, I found the door closed. My mother heard my footsteps and said, 'Stay where you are, Abu Hurairah.' I heard the sound of water, and she bathed, put on her clothes hastily, and covered herself with her headscarf. Then she opened the door and said, 'O Abu Hurairah, I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and Messenger.' I returned to the Messenger of Allah (peace be upon him) crying with joy. I said, 'O Messenger of Allah, rejoice, for Allah has answered your prayer and guided the mother of Abu Hurairah.' The Prophet (peace be upon him) praised Allah and spoke good words. I said, 'O Messenger of Allah, pray to Allah to make me and my mother beloved to His believing servants and make them beloved to us.' The Messenger of Allah (peace be upon him) said, 'O Allah, make this servant of Yours (meaning Abu Hurairah) and his mother beloved to Your believing servants and make the believers beloved to them.' No believer heard of me or saw me except that they loved me."*

This narrations in not reliable as it is narrated by Akrmah ibn Ammar who is a weak narrator. Ahmad ibn Hanbal said, "He is weak in hadith." Al-Bukhari said, "He did not have a written collection, so his narrations... were inconsistent." Apart from this there is no other report on when he had accepted Islam as a faith.

According to historians, Abu Hurairah was previously a polytheist. However, from the content of his narrations it is evident that he possesses a good knowledge about the Gospels and Torah. Therefore, it is highly likely that he was polytheists but learning Christianity or converted to Christianity, but then he accepted Islam. According to historians he accepted Islam in the beginning of year 7 A.H., before battle of Khaybar.

Battle of Khaybar

Khaybar was a wealthy city of fortresses and gardens, and had good supply of underground drinking water. It housed thousand of war-mongering Jewish archers. However, it has become the nest of intrigue and conspiracy, a hub for military provocations. The northern settlements in Khaybar, Fadak, and Wadi al-Qura are important to secure as Muslims are planning to advance in the north of Arabia as well to face the threatening Byzantine Romans.

Banu Nadir after expulsion from Yathrib went to north in Kaybar. The nearby pagan tribe of Ghatafan and the Bedouins were previously had fights and disputes wiith Jews in Khaybar. However, after the appearance of Prophet in Yathrib these tribes had good relations with Jews of Khaybar. Muslims eliminated some of Khaybar leaders, such as Salam ibn Abi al-Haqiq and Usayr ibn Zarim. However, a larger action against these Jews was necessary, and after

* He used to narrate like *hadathani Khalili* (my best friend narrated i.e. Prophet) and Ali used to see since when Prophet made you al-Khalil? (See Al-Maarif by Ibn Qutaibah).



the treaty with Makkan pagans the time was right to settle disputes with instigators in the north.

The battle of Khaybar took place twenty days after the Treaty of Hudaibiyyah. The number of Muslim fighters at that time was between 1,400 to 1,500.

While the army was on the march, Amir ibn al-Akwa encouraged them with his poetic verses. When the Prophet (peace be upon him) heard him, he prayed for mercy or forgiveness for him.

The Prophet (peace be upon him) traveled through the valleys and encamped in a valley called Al-Raji', which is located towards the Levant, to separate Khaybar from their allies, the Ghatafan.

Hubab ibn al-Mundhir advised the Prophet (peace be upon him) to distance himself from the fortresses to avoid being hit by the arrows of the people of Al-Nataat. The Prophet (peace be upon him) accepted his advice.

The Prophet (peace be upon him) carried a black banner named Al-Uqab, which Hubab ibn al-Mundhir held, and a white flag carried by Ali ibn Abi Talib (may Allah be pleased with him). The Muslims' slogan that day was, "O victor, kill, kill."

The Prophet Muhammad (peace be upon him) began by clearing up the fortresses, starting with the Fortress of Na'im, where Mahmoud ibn Maslamah was martyred. The Prophet (peace be upon him) continued to besiege one fortress after another until Allah granted him victory over all the fortresses. He opened the Fortress of Al-Sa'b ibn Mu'adh of Al-Nataat, then the Fortress of Al-Zubayr, followed by the Fortresses of Al-Shaqq, and then the Fortresses of Al-Katibah, the most formidable of which was Al-Qamus. This was a strong fortress that the companions took turns trying to capture.

Amir ibn al-Akwa was martyred in this battle when his sword recoiled and injured him, leading to his death. Salamah ibn al-Akwa' asked the Prophet (peace be upon him) about Amir, and the Prophet (peace be upon him) said, "He is indeed a martyr." The Prophet (peace be upon him) and the Muslims performed the funeral prayer for him.

Narrated by Abu Huraira (may Allah be pleased with him): We witnessed (the battle of) Khaybar with the Messenger of Allah (peace be upon him). The Messenger of Allah (peace be upon him) said about a man who claimed to be a Muslim that this man will be from the people of Hell. When the fighting started, that man fought fiercely and sustained many wounds. A man from the companions of the Prophet (peace be upon him) came and said, "O Messenger of Allah, the man you mentioned earlier as being from the people of Hell fought fiercely for the sake of Allah and has many wounds." The Prophet (peace be upon him) said, "He is indeed from the people of Hell." Some of the Muslims were on the verge of doubting. While they were in this state, the man felt the pain of his wounds and took an arrow from his quiver and killed himself. Some men among the Muslims rushed to the Messenger of Allah (peace be upon him) and said, "O Messenger of Allah, Allah has confirmed your statement. The man you described has killed himself." The Messenger of Allah (peace be upon him) said, "O Bilal, get up and announce that none will enter Paradise except a believer, and indeed Allah supports this religion with a wicked man."

A group of the Prophet's companions came forward and said, "So-and-so is a martyr, and so-and-so is a martyr," until they passed by a man and said, "So-and-so is a martyr." The Prophet (peace be upon him) said, "No, indeed I saw him in the Hellfire because of a cloak he had stolen, or an 'aba' (a garment)."

Muslims were short of food during the days of Khaybar. Some Muslims saw domestic donkeys and they slaughtered them. When evening came, they lit a large fire. The Messenger of Allah (peace be upon him) said, "What is this fire? What are you cooking?" They said, "We are cooking domestic donkeys." He said, "Pour out what is in it and break the pots." A man



said, "O Messenger of Allah, should we not pour out what is in it and wash the pots?" He said, "Or that." While the pots were boiling with their meat, a caller from the Messenger of Allah (peace be upon him) announced: "Turn over the pots, and do not eat any of the meat of the donkeys."

The Messenger of Allah (peace be upon him) prohibited the temporary marriage (mut'ah) of women on the day of Khaybar, and he also forbade eating the meat of donkeys*.

In one night Prophet said, "Tomorrow, I will give the banner to a man who loves Allah and His Messenger and whom Allah and His Messenger love. Allah will grant him victory, and he will not flee." The next day, he called Ali, who was suffering from severe eye pain, and said to him, "Proceed." Ali replied, "O Messenger of Allah, I cannot see where I am placing my feet." The Prophet then spat into Ali's eyes and they were healed. He handed him the banner and said, "Take this banner and carry it until Allah grants you victory." Ali asked, "On what basis shall I fight them, O Messenger of Allah?" The Prophet replied, "Fight them until they testify that there is no god but Allah and that I am the Messenger of Allah. If they do so, they have secured their blood and possessions except according to their rights, and their reckoning is with Allah."

Ali due to his long arms managed to kill a very tall and sturdy Jewish warrior Marhab, and finally Jews accepted their defeat. The Jews of Khaybar asked the Prophet Muhammad (peace be upon him) to make a peace agreement regarding the land of Khaybar. They proposed to cultivate and maintain it on the condition that they would keep half of all produce, including crops and dates, while the other half would go to the Prophet (peace be upon him). This arrangement was subject to the Prophet's approval and could be altered at his discretion.

The battle of Khaybar happened in month of Saffar of Islamic calender

The Poisoning

After the Battle of Khaybar, the Prophet Muhammad (peace be upon him) stayed in the area for a few days. It is narrated that during these days, a Jewish woman named Zainab bint Al-Harith (the sister of Marhab), sent a roasted lamb laced with poison as a gift to the Prophet (peace be upon him). According to some traditions, the Prophet (peace be upon him) had just put a morsel in his mouth when he was informed that it was poisoned. Subsequently, three to four years later, he passed away due to the effects of this poison. In some traditions, it is mentioned that the Prophet (peace be upon him) consumed the poison, whereas according to Seerat-un-Nabi by Ibn Hibbaan, the Prophet (peace be upon him) did not eat it. When he reached the poisoned part, the bone spoke to him and said, "This bone tells me it is poisoned."

Some traditions also mention that a companion, Bishr (may Allah be pleased with him), was eating with the Prophet (peace be upon him) and he passed away because of it. On the other hand, according to Al-Isharah ila Siraat al-Mustafa wa Tarikh man Ba'dahu min al-Khulafa by Maghaltai, the companion Bishr ibn Al-Baraa ibn Ma'rur (may Allah be pleased with him) did not die because of it. Sunan Abu Dawood states that a group of the Prophet's companions also ate from it.

There is significant disagreement regarding what happened to the Jewish woman. In Jami' Mu'ammar, Imam Zuhri says, "She embraced Islam, so the Prophet (peace be upon him) spared her." According to the narration of Abu Salama, she was killed, and in some accounts, she was crucified. In Sahih Bukhari, the story is narrated by Anas ibn Malik, stating that the Jewish woman was spared. Qadi Iyad reconciled the narrations by stating that she embraced Islam but was later executed in retribution.



* The meat of wild donkeys is probably prohibited as it may cause high uric acid levels and swelling of joints. The marriage with the pagan Bedouin woman is prohibited as they might be an spy.



In conclusion, there is considerable variation and uncertainty in the accounts related to this incident.

The Jews have a history of killing prophets, and some people have concluded from this information that the Prophet Muhammad (peace be upon him) was martyred due to the poison given by the Jews. This conclusion serves two purposes: first, it allows the accusation of prophet-killing against the Jews, and second, it enables the Prophet to be declared a martyr. However, both are unrealistic. The rank of the Prophet (peace be upon him) is far higher than that of a martyr, and his passing away due to a natural illness does not diminish his noble status. Furthermore, it is impossible for any poison to affect the Prophet (peace be upon him) because his saliva itself had healing properties.

The writer believes that the Prophet (peace be upon him) did not consume anything from the poisoned part and was continually under Allah's protection. The Quran states:

"And Allah will protect you from the people" (Surah Al-Ma'idah)

Some argue that Surah Al-Ma'idah was revealed after the Battle of Khaybar, but they do not consider that any poison remaining would have been neutralized after the revelation of this verse. Prophets have endured hardships in their mission, and the Prophet (peace be upon him) also suffered. He received minor wounds on his blessed face during the Battle of Uhud, but it did not cause lasting harm, and he did not suffer from the effects of poison. Therefore, the writer believes that the narrations about the Prophet (peace be upon him) consuming poison during the days of Khaybar are not authentic, and the accounts describing the effects of poison on him are rare and unreliable*.

Final Deal with the Jews

Initially, Prophet wanted to expel the Jews from Khaybar, but the Jews requested the Messenger of Allah (peace and blessings of Allaah be upon him) to allow them to remain in this land, and they will share the half of the dates productions with him. Prophet allowed this settlement.

The conditions remains the same until second Caliph Umar moved the Jews to Taima (region in east of Khaybar) and Jericho (Holy land).

The Gardens of Fadak

Fadak was a Jewish settlement in east of Khaybar (North-west of Yathrib). In Ishaq informed: When the Messenger of Allah finished Khaybar, Allah threw terror into the hearts of the people of Fadak, so the Jewish messengers came to the Messenger of Allah and agreed on the treaty that they would give half of the fruits which they get from Fadak. Fadak earnings were only for the Messenger of Allah as it was in category of *Fai*.

Umar may Allah be pleased with him informed[†]: The Messenger of Allah (peace be upon him) had three special possessions: the wealth of Banu al-Nadir, Khaybar, and Fadak. As for



* All these narrations are reported by weak narrators. In a specific incident mentioned in Sahih Bukhari, the companions of the Prophet (peace be upon him) passed by a polytheist village during a journey. They camped there and asked the polytheists for hospitality, which they refused to provide. Then, the village leader was stung by a scorpion. The polytheists came to the Muslims seeking someone to recite a healing incantation (ruqyah). A companion recited Surah Al-Fatiha and used his saliva to heal the leader, neutralizing the poison. This incident led to the belief that Surah Al-Fatiha can be used to neutralize poison. It is noteworthy that if this is the case, how could the poison from the Jewish woman remain effective against the Prophet (peace be upon him), who constantly recited Surah Al-Fatiha?

† Futuh al-Buldan by al-Baladhuri (died 279 AH)

the wealth of Banu al-Nadir, it was reserved for his needs and expenditures. Fadak was allocated for travelers, and Khaybar was divided into three parts. He distributed two parts among the Muslims and kept one part for himself and his family's expenses. Whatever remained after covering their expenses was given back to the poor among the Muhajirun (emigrants).

Marriage with Safiah

Safiyah bint Huyayy, the daughter of the Jewish leader, saw in a dream that the moon had fallen into her lap. In another narration, she saw that the sun had descended until it rested on her chest. When she mentioned this to her mother, her mother struck her face and said, "You are reaching out to become the wife of the King of the Arabs."

Humayd informed me that he heard Anas (may Allah be pleased with him) say: The Prophet (peace be upon him) stayed for three nights between Khaybar and Medina, consummating his marriage with Safiyah. I invited the Muslims to his wedding banquet (walima), and there was no bread or meat in it. Instead, he ordered Bilal to spread out leather mats, and dates, dried yogurt (aqit), and clarified butter (samn) were placed on them. The Muslims then said: 'Is she one of the Mothers of the Believers or what his right hand possesses?' They said: 'If he screens her (with a veil), then she is one of the Mothers of the Believers, but if he does not screen her, then she is what his right hand possesses.' When he departed, he set up a seat for her behind him and extended the veil.

In this narration, it is clear that the practice of veiling was used to indicate the status of the Prophet's wives as Mothers of the Believers.

Anas bin Malik (may Allah be pleased with him) said: We were with the Prophet (peace be upon him) on his return journey from Usfan, and the Messenger of Allah (peace be upon him) was on his mount, with Safiyah bint Huyayy riding behind him. His camel tripped, causing both of them to fall. Abu Talha immediately rushed over and said: O Messenger of Allah, may Allah make me your ransom. The Prophet (peace be upon him) said: "Take care of the woman." Abu Talha covered his face with his cloak, went to her, and threw the cloak over her. He then fixed their mount, and they both mounted again. We surrounded the Messenger of Allah (peace be upon him).

Umrah Al-Qadiyah العمرة القضية

In month of Dhi Qadah Prophet performed Umrah as a replacement for the last year's Umrah*.

Ibn Umar said: " Umrah was not a fulfillment (Qada) but rather a condition upon the Muslims to perform Umrah the following year in the same month in which the polytheists had prevented them."

Marriage with Maimoonah

The Prophet Muhammad married Maimunah bint al-Harith ibn Hazn while he was on lesser pilgrimage in Makkah. She was the sister of Umm al-Fadl, the wife of Al-Abbas ibn Abdul-Muttalib, the Prophet's uncle. Some historians with broken chains of asnaad claimed that Maimunah offered herself to the Prophet as a gift, which is reflected in the Quranic verse:

"And a believing woman if she gives herself to the Prophet and if the Prophet wishes to marry her, this is only for you, excluding the believers."



* This Umrah was not performed near Kaaba but due to intentions considered as one Umrah performed by the Prophet.



However, this is not confirmed. Prior to her marriage to the Prophet, she was married to Abu Rahm ibn Abdul-Uzza from the Banu Tamim tribe. Following her marriage to the Prophet, she traveled with him to Yathrib and lived with the other Mothers of the Believers.

The demise of Nijashi - The King of Habshah

The Messenger of Allah (peace be upon him) announced the death of the Ashamah, the Negus (King of Abyssinia) on the day he died. He led them to the prayer area, arranged them in rows, and offered the funeral prayer for him with four takbirs.

Letters of Prophet

Prophet send letters to kings and rulers of the regions close to Arabia. He sent letter to:

- A Letter to the Vicegerent of Egypt, called Muqawqas. Muqawqas gifted Maryah bint Shamoon al-Qibtiyyah, who was the slave-wife of the Prophet Muhammad (peace be upon him). She was sent to the Prophet by the King of Egypt, Al-Muqawqis, in the 7th year of Hijrah, along with Hatib ibn Abi Balta'ah. The Prophet (peace be upon him) invited her to Islam, and she accepted Islam.
- A Letter to Chosroes, Emperor of Persia. Chosroes torned the Prophet's letter and harassed the messenger of the Prophet
- A Letter to Mundhir bin Sawa, Governor of Bahrain
- A Letter to Haudha bin 'Ali, Governor of Yamama
- A Letter to Harith bin Abi Shamir Al-Ghassani, King of Damascus
- A Letter to the King of 'Oman, Jaifer, and his Bother 'Abd Al-Jalandi



8 Hijrah

A letter to Heraclius, King of Byzantine Empire

The Prophet (peace be upon him) wrote to the Caesar (Heraclius), inviting him to Islam. He sent his letter through Dihyah al-Kalbi and instructed him to deliver it to the governor of Busra, who would then pass it on to Caesar. The letter read:

"In the name of Allah, the Most Gracious, the Most Merciful. From Muhammad, the servant of Allah and His Messenger, to Heraclius, the ruler of the Byzantines. Peace be upon those who follow the guidance. As for what follows, I invite you with the invitation of Islam. Accept Islam and you will be safe, and Allah will give you your reward twice. But if you turn away, then upon you will be the sin of the Arisiyyin (peasants). Say: 'O People of the Book! Come to a common word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah.' Then, if they turn away, say: 'Bear witness that we are Muslims.'" (Aal-E-Imran: 64).

How Heraclius responded on this letter is not narrated in history. Also, it is not known in which year the letter was sent. In author's view the letter was most likely sent before the battle of Mautah.

Battle of Mautah

Prophet of Allah (peace be upon him) sent Al-Harith ibn Umair Al-Azdi as his messenger to the Shurahbil ibn Amr Al-Ghassani, King of Busra in Syria, inviting him to Islam. The King of Busra killed the Messenger's envoy, which was a grave offense in those times, as it was a violation of the established norm of honoring and protecting envoys.

This incident greatly distressed the Prophet (peace be upon him) because it was the first time, one of his envoys had been killed, contrary to the customary practice of honoring envoys and not harming them. Consequently, the Prophet (peace be upon him) called upon the people to set out and fight the Byzantines to put an end to these barbaric actions and to punish them. Soon, three thousand fighters gathered around the Prophet (peace be upon him). He appointed three leaders to command them in succession, saying, "If Zayd ibn Harithah is struck down, then Ja'far ibn Abi Talib, and if Ja'far is struck down, then Abdullah ibn Rawahah" (reported by Bukhari and Muslim).

The Prophet (peace be upon him) instructed his companions, saying: "Fight in the name of Allah and in the way of Allah. Combat those who disbelieve in Allah. Fight, but do not commit treachery, do not be excessive, do not mutilate, and do not kill children or the inhabitants of monasteries."

The Muslim army marched until they arrived at Ma'an, a village in the land of Syria. They received news that Heraclius had descended upon Maab in the land of Al-Balqa with one hundred thousand Byzantine soldiers, joined by another hundred thousand fighters from



allied Arab tribes, including Lakhm, Judham, Balqeen, and Bahra. Thus, Heraclius had two hundred thousand fighters. The Muslims held a council to consult one another. Some said, "Let us write to the Prophet (peace be upon him) and inform him of the size of our enemy, so that he may either send us reinforcements or give us further instructions." Others said, "You have already set foot in these lands and instilled fear in their inhabitants. Return, for nothing equals safety."

Abdullah ibn Rawaha (may Allah be pleased with him) said, "O people, by Allah, what you dislike is what you came out seeking—martyrdom. We do not fight people based on numbers, strength, or plenty. We fight them with this religion with which Allah has honored us. So move forward, for it is only one of the two best outcomes: either victory or martyrdom." The people said, "By Allah, Ibn Rawaha has spoken the truth." So they proceeded until they approached Al-Balqa, an area in Syria.

Byzantine army with supporting Arabs tribes met Muslims army near a village called Musharif. The enemy advanced, and the Muslims withdrew to a village called Mu'tah, known today as Karak. There, the two forces met again. The Muslims prepared for battle and appointed Qutba ibn Qatada from the tribe of Banu Uzhra to lead the right wing of the army, and an Ansari named Ubadah ibn Malik to lead the left wing.

The first leader of the Muslim army, Zayd ibn Harithah (may Allah be pleased with him), was killed while facing the enemy and not turning his back. Ja'far ibn Abi Talib then took the banner with his right hand. His right hand was cut off, so he took the banner with his left hand, which was also cut off. He then held the banner with the stumps of his arms until he was killed (may Allah be pleased with him). Abdullah ibn Rawaha (may Allah be pleased with him) then took the banner.

Muslims fought under Abdullah ibn Rawaha got tired and someone brought him a piece of meat and said, "Strengthen yourself with this, for you have faced difficult days." He took it from his hand and took a bite. Then he heard the noise of the people engaging in battle and said, "Are you still in this world?" He threw the meat away, took his sword, advanced, and fought until he was killed.

Then Thabit ibn Arqam ibn Thalabah al-Ansari took the banner and said, "O Muslims, agree upon a man among you." They said, "You." He replied, "I will not do it." So the people agreed upon Khalid ibn al-Walid.

While all this was happening, Allah revealed these details to his Prophet in Yathrib. Anas (may Allah be pleased with him) narrated that the Prophet (peace be upon him) announced the martyrdom of Zayd, Ja'far, and Ibn Rawaha to the people before anyone reached them from battlefield. Prophet said, "Zayd took the banner and was struck down, then Ja'far took it and was struck down, then Ibn Rawaha took it and was struck down" while his eyes were shedding tears "until the banner was taken by a sword from the swords of Allah, and Allah granted them victory."

The revelation of Hatib bin Abi Baltah

After 23 months since treaty of Hudabiyah, Prophet decided to attack Makkah. He secretly planned the attack but one of his companions Hatib bin Abi Baltah decided to inform the Makkan pagans.

Narrated by Ali (may Allah be pleased with him): "The Messenger of Allah (peace be upon him) sent me, Abu Marthad al-Ghanawi, and Al-Zubayr ibn Al-Awwam, and all of us were horsemen. He said, 'Proceed to Rawdat Khakh, for there is a woman among the polytheists carrying a letter from Hatib ibn Abi Balta'ah to the polytheists.' We found her riding her camel at the location specified by the Messenger of Allah (peace be upon him). We said to her, 'Give



us the letter.' She replied, 'I have no letter.' We made her dismount and searched her but found no letter. We said, 'The Messenger of Allah (peace be upon him) does not lie. You will either produce the letter or we will strip you.' When she saw our seriousness, she reached for her hair braids where she had hidden the letter, took it out, and gave it to us. We then took her to the Messenger of Allah (peace be upon him).

Umar (may Allah be pleased with him) said, 'O Messenger of Allah, Hatib bin Abi Baltah has betrayed Allah, His Messenger, and the believers. Allow me to strike the neck of this hypocrite, for he has certainly disbelieved.' The Prophet (peace be upon him) asked Hatib, 'What prompted you to do this?' Hatib replied, 'By Allah, I did not do it out of disbelief in Allah and His Messenger, nor out of apostasy from my religion, nor out of satisfaction with disbelief after Islam. I did it because I wanted to have some favor with the Quraysh so that Allah might protect my family and property through them. There is none among your companions except that he has some relatives there through whom Allah protects his family and property.'

The Prophet (peace be upon him) said, 'He has told the truth, do not say anything to him but good.'

Umar said, 'Hatib bin Abi Baltah has betrayed Allah, His Messenger, and the believers. Allow me to strike his neck.'

The Prophet (peace be upon him) said, 'Is he not from the people of Badr? Perhaps Allah has looked upon the people of Badr and said, "Do whatever you like, for I have forgiven you."' Tears welled up in Umar's eyes and he said, 'Allah and His Messenger know best.'

Battle of Makkah (in Ramadan)

Meanwhile, Allah changed the heart of Abbas and Abu Sufyan and they accepted Islam and they set off for Yathrib. While Prophet was on his towards Makkah with his army he met them on the way*.

Imam Zuhri said Ubaidullabin ibn Abdullah reported from Ibn Abbas: The Messenger of Allah (peace be upon him), during the Year of the Conquest (of Makkah), was approached by Al-Abbas ibn Abdul Muttalib, who brought Abu Sufyan to him. Abu Sufyan accepted Islam at Marr al-Zahran. Al-Abbas said to the Prophet (peace be upon him), "O Messenger of Allah, Abu Sufyan is a man who loves honor, so could you grant him something?" The Prophet (peace be upon him) said, "Yes, whoever enters the house of Abu Sufyan is safe, and whoever shuts his door is safe."

Abdullah bin Rabah informed Abu Hurairah said: The Messenger of Allah (peace be upon him) sent Khalid ibn al-Walid to one of the flanks, Al-Zubayr to another flank, and Abu Ubaydah to the infantry. Then he saw me and said, "O Abu Hurairah," and I responded, "Here I am at your service, O Messenger of Allah." He said, "Call the Ansar for me and do not bring anyone except an Ansari." So, I did as he asked. Then he said, "Look at the Quraysh and their cohorts, and harvest them." We set out, and no one from them confronted us. No one intended to attack any of us except that he was captured. Abu Sufyan came and said, "O Messenger of Allah, the green (prosperity) of Quraysh is destroyed. There is no Quraysh after today." The Messenger of Allah (peace be upon him) said, "Whoever enters the house of Abu Sufyan is safe, and whoever lays down their weapons is safe." The people laid down their weapons.

The Messenger of Allah (peace be upon him) entered Makkah and went straight to the Kaaba. He touched the Black Stone and circumambulated the Kaaba seven times. He then

* According to Ibn Ishaq: Abbas ibn Abdul Muttalib met the Messenger of Allah (peace be upon him) on the way. Ibn Hisham added: He met him at Al-Juhfa, migrating with his family, having previously resided in Makkah, managing the provision of water, and the Messenger of Allah (peace be upon him) was pleased with him, as mentioned by Ibn Shihab al-Zuhri

prayed two rak'ahs behind Maqam Ibrahim. Then he took a bow and used it to point to the eyes of the idols around the Kaaba, saying, "The truth has come, and falsehood has vanished; surely, falsehood is bound to vanish." (Al-Isra: 81). He then went to Al-Safa, ascended it until he could see the Kaaba, and began praising Allah and supplicating to Him.

The Ansar were with him, and they said, "The man has been overtaken by love for his hometown and compassion for his tribe." The revelation then came to Prophet. When the revelation was done, the Prophet (peace be upon him) said,

"O people of the Ansar, you said that the man has been overtaken by love for his hometown and compassion for his tribe. That is not true. I am a servant of Allah and His Messenger. My life and death are with you."

The Ansar began to weep and said, "O Messenger of Allah, we only said that out of concern for Allah and His Messenger." The Messenger of Allah (peace be upon him) said, "Allah and His Messenger believe you and excuse you."

Demolishing of Idols inside and around Kaaba

It is common misconception that Kaaba housed 360 idols. Kabba has only few Idols inside it and biggest one of them was that of **Hubal**. Then there were some wall paintings as well*. *Uzza* was a cube-rock, worshiped by Makkans, but it was located at a distance from Kaaba. *Laat* and *Manat* were also rocks, but they were located in Taif and near Yathrib. These rocks were considered holy as they were cude like Kaaba and pagans believed that angelic beings possesses these rocks, who ascend and descend like cranes. Thus, these angelic spirits can act as an intermediary between humans and Allah. The angelic beings were considered as daughters of God, thus these beings were called goddesses. Note that these beings were not depicted as a human-shaped idols.

Kabba does not housed 360 idols. There were Nusb rocks around Kaaba which actually used for slaughtering of animals in name of intermediaries (minor gods). Pagan Arab tribes used to worship some ancient idols like Waad, Sawa, Yagoth, Yaoq and Nasr in different regions of Arabia. But they were not worshiped at Makkah.

Narrated Imam Bukhari H. 2478: The Prophet (peace be upon him) entered Makkah, and around the Kaaba were 360 *Nusub*. He began striking them with a stick in his hand.

Note: *Nusub* (النصب) were not *Asnam* (الاصنام). The idols/statues were called *Asnam* and rocks at which animals were slaughtered were called *Nusub*. Hence, Prophet has destroyed those *Nusub*.

According to a weak report narrated by Imam Ahmed, Prophet and Ali had even destroyed Hubal which was installed at the roof of Kaaba. Narrated by Ali (may Allah be pleased with him): I went along with the Prophet (peace be upon him) until we came to the Kaaba. The Messenger of Allah (peace be upon him) said to me, "Sit down," and he climbed on my shoulders. I tried to stand up with him, but I felt weak, so he got down. The Prophet (peace be upon him) then sat down for me and said, "Climb on my shoulders." I climbed onto his shoulders, and he stood up with me. It seemed to me that if I wanted to, I could reach the horizon of the sky. I climbed up the house (the Kaaba), and there was a statue made of copper or brass. I started to manipulate it from its right, left, front, and back until I managed to remove it. The Messenger of Allah (peace be upon him) said to me, "Throw it down." So I threw it down, and

* Narrated Ibn Abbas (may Allah be pleased with him): The Prophet (peace be upon him) entered the house (the Kaaba) and found pictures of Abraham and Mary. He said, "What is wrong with them? They have already heard that angels do not enter a house in which there are pictures. This is Abraham depicted, and what is he doing with divination arrows?"



it broke into pieces like glass. Then I got down, and the Prophet (peace be upon him) and I ran until we hid among the houses, fearing that someone might see us.

These reports are unreliable. No idol was ever installed on the roof of the Kaaba.

Keys of Kaaba

According to Sahih Bukhari, Uthman ibn Talha ibn Abi Talha ibn Uthman ibn Abd al-Dar al-Abdari al-Hajabi was with the Messenger of Allah (peace be upon him) at the time of entering Mecca. Uthman ibn Talha (may Allah be pleased with him) accepted Islam after the Treaty of Hudaibiyyah. However, according to some weak and unreliable narrations regarding Allah's saying:

"Indeed, Allah commands you to render trusts to whom they are due" (An-Nisa: 58)

that Uthman ibn Talha accepted Islam on the day of the Conquest of Mecca after the Prophet (peace be upon him) handed him the key to the Kaaba.

This is incorrect. It is well-known that he accepted Islam and migrated along with Amr ibn al-As and Khalid ibn al-Walid, as confirmed by scholars. He then resided in Medina until he passed away in the year 42 AH*.

In the book "Illal" by Ibn Abi Hatim, it is mentioned: "I asked my father about a hadith narrated by Muhammad ibn Ishaq from Muhammad ibn Ja'far ibn al-Zubayr, from Ubaydullah ibn Abdullah ibn Abi Thawr, from Safiyah bint Shaybah, who said: 'I saw the Messenger of Allah (peace be upon him) in the morning, standing at the door of the Kaaba, with a small hand-held object made of reeds that he found in the house, and he disliked it.' My father said: 'What comes after this statement is from the words of Ibn Ishaq; his statement is: When he stood at the door, he threw it away, then the Messenger of Allah (peace be upon him) sat in the mosque until he finished his speech. Then Ali ibn Abi Talib approached him, holding the key to the Kaaba in his hand, and said: O Prophet of Allah, combine for us the guardianship (of the Kaaba) with the provision of water (for the pilgrims), so let both be with us. The Messenger of Allah (peace be upon him) said: Where is Uthman ibn Talha? He was called, and the Prophet said: Here is your key. When the Messenger of Allah (peace be upon him) entered Mecca, Ikrimah ibn Abi Jahl fled and went to Yemen. Some scholars claimed that the Messenger of Allah (peace be upon him) ordered his killing.' My father said: 'All of this is from the words of Ibn Ishaq, except what we described at the beginning of the hadith.'"



* According to the book "Al-Mu'jam Al-Kabir" by Al-Tabarani, Ali (may Allah be pleased with him) took the key from Uthman ibn Talha (may Allah be pleased with him). The Messenger of Allah (peace be upon him) disliked the argument between Ali and Uthman ibn Talha, and he called Uthman back, returned the key to him, and said, "Hide it."

The narration is as follows: "It is as if the Prophet (peace be upon him) disliked what was said. Then he called Uthman ibn Talha and handed the key back to him, saying, 'Hide it.'"

The chain of this narration is: "Hadathana Ishaq ibn Ibrahim al-Dabari, from Abd al-Razzaq, from Ma'mar, from al-Zuhri." However, Imam al-Zuhri did not specify from whom he heard it, making the chain weak.

In "Musannaf Abd al-Razzaq," it is narrated that the Messenger of Allah (peace be upon him) gave the key back to Uthman ibn Talha and said, "No one will take it from you except a wrongdoer."

The chain of this narration is: "From some of our companions, from Ibn Jurayj, who said: 'Ibn Abi Mulaikah narrated to me.'" This also is not a direct saying of a companion, and the chain includes unknown narrators, making it weak.



This indicates that the latter part of the narration, which includes Ali's request and the subsequent events, is considered to be from the words of Ibn Ishaq and not a verified hadith, as clarified by Ibn Abi Hatim's father.

Battle of Hunayn

Hunayn is a valley in north of Makkah, roughly 27 kilometers from Makkah, in the direction of Arafat. When the news of defeat of Qurash reached to the tribes living in suburbs of Makkah, they quickly assembled to attack Muslims. The tribes from Taif and north of Makkah joined them to face Prophet's army. The Prophet Muhammad (peace be upon him) set out in the month of Ramadan for the battle of Hunayn, and the people were divided into those who were fasting and those who were not. When he settled on his mount, he called for a container of milk or water, placed it on his hand or on his mount, and then looked at the people. The non-fasters then told those who were fasting: "Break your fast."

When the day of Hunayn came, the tribes of Hawazin met with the Prophet who was accompanied by ten thousand men, including the recently liberated (the Tulaqa: new entrants in Islam). They turned away in retreat. The Prophet called out, "O Ansar!" They replied, "Here we are, O Messenger of Allah, ready to serve you." The Prophet dismounted and said, "I am the servant of Allah and His Messenger."

Al-Bara' bin 'Azib informed: "The young and swift-footed among his companions fled, who were not armed, went out and encountered a group of archers from the Hawazin and Banu Nasr. Their arrows hardly ever missed, and they shot at them with such precision that it was difficult for them to miss. I saw Prophet on his white mule, and Abu Sufyan was holding its bridle, and the Prophet (peace be upon him) was saying: 'I am the Prophet, no lie; I am the son of 'Abdul Muttalib.'"

Narrated by Abu Qatada, he said: "When we went out with the Prophet (peace be upon him) in the year of Hunayn. When we met the enemy, the Muslims initially retreated. I saw a man from the polytheists had overpowered a Muslim, so I struck him from behind with a sword on his shoulder, cutting through his armor. The man turned towards me and grabbed me in a tight hold from which I could smell death, but then death overtook him and he released me. I then caught up with Umar ibn al-Khattab and asked him: 'What is the matter with the people?' He replied: 'It is the will of Allah, the Almighty.'

Eventually, the disbelievers were defeated.

Issues of Distribution over Spoils of War

Prophet (peace be upon him) sat down to distribute the spoils and he said: 'Whoever has killed an enemy and has evidence to prove it, he will be entitled to his belongings.' Abu Qatada said: 'Who will testify for me?' Then Abu Qatada sat down. The Prophet (peace be upon him) repeated this statement. Abu Qatada stood up again and said: 'Who will testify for me?' Then I sat down again. The Prophet (peace be upon him) repeated this statement a third time. Abu Qatada stood up and he asked: 'What is the matter, O Abu Qatada?' So I informed him. A man said: 'He is telling the truth, and the enemy's belongings are with me; satisfy him from them.' Abu Bakr then said: 'No, by Allah! The Lion of Allah who fights for Allah and His Messenger (peace be upon him) will not be deprived of his spoils.'

The Prophet (peace be upon him) then said: 'Abu Qatada is telling the truth, give him his spoils.' So he gave them to him, and Abu Qatada bought a piece of land in the tribe of Bani Salimah with it. That was the first property he acquired in Islam.

On the day of Hunayn, the Prophet (peace be upon him) favored some people in the distribution. He gave Al-Aqra bin Habis one hundred camels and gave 'Uyaina the same, and

he also gave to some of the nobles of the Arabs, giving them preference on that day in the distribution. A man said: "By Allah, this division is not fair, and it was not intended to please Allah." I said: "By Allah, I will inform the Prophet (peace be upon him) of this." So I went to him and informed him, and he said: "Who would be just if Allah and His Messenger are not just? May Allah bestow mercy on Moses, for he was hurt more than this, yet he remained patient."

The Bedouins clung to the Messenger of Allah (peace be upon him) asking him for something until they forced him to a tree, and his cloak was snatched away. The Messenger of Allah (peace be upon him) stood and said: "Give me my cloak. If I had as many camels as these trees, I would have distributed them among you, and you would not have found me a miser, a liar, or a coward."

Narrated Anas bin Malik (may Allah be pleased with him): Some people from the Ansar said to the Messenger of Allah (peace be upon him), when Allah bestowed upon His Messenger the spoils of war from the property of Hawazin, and he began to give men from Quraysh one hundred camels each: "May Allah forgive the Messenger of Allah (peace be upon him), he gives to Quraysh and leaves us, while our swords are still dripping with their blood." Anas said: "The Messenger of Allah (peace be upon him) was informed of what they said, so he sent for the Ansar and gathered them in a leather tent, and he did not invite anyone else.

When they were all together, the Messenger of Allah (peace be upon him) came to them and said: 'What is this talk I hear about you?' The scholars among them said: 'As for the wise among us, O Messenger of Allah, they did not say anything, but some of our younger ones said: May Allah forgive the Messenger of Allah (peace be upon him), he gives to Quraysh and leaves the Ansar, while our swords are still dripping with their blood.'

"O Ansar, did I not find you astray, and Allah guided you through me? And were you not divided, and Allah united you through me? And were you not needy, and Allah enriched you through me?" Every time he (the Prophet) said something, they replied: "Allah and His Messenger are more gracious." He then asked: "What prevents you from answering the Messenger of Allah (peace be upon him)?" And every time he (the Prophet) said something, they replied: "Allah and His Messenger are more gracious."

The Prophet said, "If the people took a valley or a path, and the Ansar took another valley or path, I would take the path of the Ansar."

The Messenger of Allah (peace be upon him) said: 'I give to men who are newly removed from disbelief. Do you not wish that the people go with worldly goods, and you return to your homes with the Messenger of Allah (peace be upon him)? By Allah, what you return with is better than what they return with.' They said: 'Yes, O Messenger of Allah, we are pleased.' He then said to them: 'You will see much favoritism after me, so be patient until you meet Allah and His Messenger (peace be upon him) at the Hawd (the Pond).'

(الجفزانة) Prophet at Al-Jiranaḥ

Narrated by Safwan ibn Ya'la ibn Umayyah, from his father, that a man came to the Prophet (peace be upon him) at Al-Jiranaḥ, wearing a cloak with traces of perfume or yellow color on it. He said, "What do you command me to do in my Umrah?" Allah revealed something to the Prophet (peace be upon him), and he was covered with a cloth. I wished I could see the Prophet (peace be upon him) while revelation was coming to him. Umar said, "Come, would you like to see the Prophet (peace be upon him) while Allah is revealing something to him?" I said, "Yes." So he lifted part of the cloth, and I looked at him; he was emitting a sound like the snoring of a camel. When it was over, the Prophet (peace be upon him) said, "Where is the man who asked about Umrah? Remove your cloak, wash off the traces of perfume, clean the yellow color, and perform in your Umrah what you perform in your Hajj."



Narrated by Nafi': Umar ibn al-Khattab (may Allah be pleased with him) said, "O Messenger of Allah, I had vowed to perform I'tikaf for a day in the pre-Islamic period of ignorance." The Prophet (peace be upon him) ordered him to fulfill his vow. Umar had taken two slave girls from the captives of Hunayn and placed them in some of the houses in Makkah. The Messenger of Allah (peace be upon him) then set free the captives of Hunayn, so they started running in the streets. Umar said, "O Abdullah, see what this commotion is." Abdullah said, "The Messenger of Allah (peace be upon him) has set free the captives." Umar said, "Go, release the two slave girls." Nafi' said, "And the Messenger of Allah (peace be upon him) did not perform 'Umrah from Al-Ji'ranah, and if he had performed 'Umrah, it would not have been hidden from Abdullah (any slave of Allah).*"

According to some companions, Prophet had performed an Umrah from AL-Jiranah and according to some others he had not performed any Umrah from there.

War at Awtaas

Narrated by Abu Musa (may Allah be pleased with him): When the Prophet (peace be upon him) had finished from Hunayn, he sent Abu Amir to lead an army to Awtaas. There, he encountered Duraid ibn al-Simma, who was killed, and Allah granted the Muslims victory over his companions. Abu Musa said: The Prophet (peace be upon him) sent me with Abu Amir. Abu Amir was shot in his knee by an arrow from a man of the Jusham tribe, and the arrow lodged in his knee. I reached him and said: "Uncle, who shot you?" He pointed to the man and said: "That one who shot me." I pursued the man, who fled upon seeing me. I called out to him: "Aren't you ashamed? Aren't you brave enough to stand and fight?" The man stopped, and we exchanged two sword strikes, after which I killed him. I then returned to Abu Amir and said: "Allah has killed your assailant." He said: "Remove this arrow," and when I did, blood gushed out from the wound. He then said: "Nephew, convey my greetings to the Prophet (peace be upon him) and ask him to pray for my forgiveness." He appointed me as his successor to lead the people, and shortly thereafter, he passed away.

I returned to the Prophet (peace be upon him) and entered his house where he was lying on a bed made of palm fibers, and the marks of the fibers were visible on his back and sides. I informed him of our story and the news about Abu Amir. He said: "Say to him: May Allah forgive you." Then the Prophet (peace be upon him) called for water, performed ablution, raised his hands and prayed: "O Allah, forgive Ubaid Abu Amir." I saw the whiteness of his armpits. Then he continued: "O Allah, place him above many of Your creation on the Day of Resurrection." I then asked the Prophet (peace be upon him) to pray for me as well, and he said: "O Allah, forgive the sins of Abdullah ibn Qais and grant him an honorable entrance on the Day of Resurrection.

Ali was Stopped to Marry until Fatimah is Alive

Al-Miswar bin Makhramah said: Indeed, Ali proposed to marry the daughter of Abu Jahl. When Fatimah heard about this, she went to the Messenger of Allah (peace be upon him) and said: "Your people claim that you do not get angry for the sake of your daughters. Here is Ali about to marry the daughter of Abu Jahl." The Messenger of Allah (peace be upon him) then stood up, and I heard him say while bearing witness: "As for what follows, I have married Abu al-Aas bin al-Rabi[†], and he spoke to me truthfully and fulfilled his promises. Fatimah is a part



* Sahih Al-Bukhari H 3144

† Son-in-law of the Prophet



of me, and I dislike what she dislikes. By Allah, the daughter of the Messenger of Allah (peace be upon him) and the daughter of the enemy of Allah cannot be united with one man." So, Ali abandoned the proposal.

Miswar said: I heard the Prophet (peace be upon him) mentioned in his speech his son-in-law from Banu Abd Shams, praising him for his relationship and saying: "He spoke to me truthfully and fulfilled his promise to me."

According to some reports, her name was Jamilah and according to some her name was Jawairiyah. Ali abandoned the marriage idea, and she married Atab ibn Asid, who was the governor of Makkah during the time of the Prophet (peace be upon him).

Fatimah was used to grind the wheat, and bring water to home. The Messenger of Allah had received in those days, some captives, she went to request a servant. She mentioned this to Aisha, who presented her request to the Prophet. Prophet went to Fatimah's home and said to Ali and Fatimah, "Shall I not tell you something better than what you requested? When you go to bed, say *Allahu Akbar* 34 times, *Alhamdulillah* 33 times, and *Subhanallah* 33 times."



9 Hijrah

Reaching the Tabuk (month of Rajab)

Abu Amir (Amr bin Saifi/ Abd Umr bin Dabai) was a hypocrite in Yathrib from tribe of Al-Aws, who fled from Allah and His Messenger after battle of Uhud. First he went to Makkah, and then later he fled to Syria, where he met Heraclius. The news reached the norther Arabian tribes along with Christians are gathering again to attack Muslims.

Prophet (peace be upon him) decided to openly declare the direction of the campaign, contrary to his usual practice, understanding the long distance, the nature of the enemy, and their capabilities, which allowed the army to prepare adequately for this long journey. Prophet (peace be upon him) called for mobilization and urged people to spend in the way of Allah, saying: "Whoever equips the army of hardship will have Paradise". The companions responded to his call, demonstrating exemplary acts of generosity. Poor Muslims also participated in the charity, giving whatever they had, even if it was a small amount of dates.

The name of this expedition comes from location called the fountain of Tabuk, which the Muslims passed by on their way to the land of the Romans. It is also called "Ghazwat al-'Usrah" (the Expedition of Hardship) due to the various difficulties they faced, such as intense heat, scarcity of water, long distances, and the Muslims' state of poverty and financial difficulty. The hypocrites tried to dissuade people from participating in the expedition by instilling fear of the enemy and encouraging them to stay and rest, especially since the expedition took place during extreme heat and harvest time. The poor Muslims came to the Prophet (peace be upon him) asking for assistance to participate in jihad, but the Prophet pardoned them, saying he had nothing to carry them on. They left with tears in their eyes, saddened by their inability to join the Prophet in jihad. Prophet said:

Indeed, there are people in Medinah who were with you every time you traveled a path or crossed a valley; they were held back by an excuse

Thirty thousand fighters from the Muhajirun, Ansar, and other Arab tribes gathered with the Prophet (peace be upon him). He gave the flag to Abu Bakr (may Allah be pleased with him) and divided the army into several units, each led by a commander.

Messenger of Allah (peace be upon him) appointed Muhammad bin Maslamah Al-Ansari or Sibā bin Urfutah as a care-taker for the whole city and appointed Ali to look after family of Prophet. On this, hypocrites spread rumors and said that he had left him behind because it was a heavy task for him and he was weak. When the hypocrites said this, Ali ibn Abi Talib took his weapons and went to the Messenger of Allah, who had already reached the outskirts of Medina. Ali said, "O Messenger of Allah! The hypocrites say that you left me behind because it was too heavy for me and I am not capable." The Messenger of Allah replied, "They are lying, but I left you behind to take care of my family and yours. Are you not pleased, O Ali, that your



rank to me is like that of Aaron to Moses? Beware, there will be no prophet after me!" Hearing this, Ali returned, and the Messenger of Allah continued his journey.

Thus, Ali was left in the city to keep an eye on the hypocrites activities and looking after *Ahl-Bayt* (People of the House) alone.

The Prophet Muhammad (peace be upon him) stayed in Tabuk for twenty days, during which he received delegations that came to make peace and pay the *jizya* (tax) from the people of Jarba, Adhruh, and other places. Among these delegations was the envoy of the king of Ayla, who brought a gift of a robe and a white mule, which the Prophet (peace be upon him) accepted.

An Assassination Attempt?

There are some unreliable reports that an assassination attempt has been made on Prophet's life even by his own people. These assassins were called people of Aqabah (mountain-pass). It is concocted that on their way back home, near a mountain pass, twelve men from among the hidden hypocrites attempted to assassinate the Prophet Muhammad (peace be upon him). As the Prophet was passing through this mountain pass, he was accompanied by Ammar, who was leading his camel, and Hudhayfah ibn al-Yaman, who was driving it from behind. The rest of the people took the valley route. The hypocrites seized this opportunity. While the Prophet and his two companions were walking, they heard the footsteps of the group approaching from behind. The hypocrites, who were masked, surrounded Prophet, Ammar and Hudaifah. The Prophet sent Hudhayfah, who struck the faces of their mounts with a stick he had. Allah instilled fear in them, and they fled hastily, rejoining their people. According to story, Prophet later informed Hudhayfah of their names and their intentions.

It is reported by Imam Muslim: Walid ibn Jumay narrated to us, Abu al-Tufayl said: "There was a dispute between a man from the people of Aqabah and Hudhayfah, similar to those that occur among people. The man said, 'I adjure you by Allah, how many were the companions of Aqabah?' The people around said to Hudhayfah, 'Inform him since he has asked you.' Hudhayfah replied, 'We were told that they were fourteen. If you are among them, then they become fifteen. I bear witness by Allah that twelve of them waged war against Allah and His Messenger in this worldly life and on the Day when witnesses will stand forth. He excused three, who said, 'We did not hear the call of the Messenger of Allah, peace and blessings be upon him, nor did we know what the people intended.' Hudhayfah continued: 'He was in a barren land and walked, saying, 'The water is scarce, so let no one precede me to it.' He found that some people had preceded him, and he cursed them on that day."

In the book "Musannaf Ibn Abi Shaybah," al-Walid ibn Jumay says that the person from Aqabah (the people of the gorge) who had a dispute with Hudhayfah was Abu Musa al-Ash'ari. It is as if Hudhayfah considered him a hypocrite, Allah forbid.

Al-Fadl ibn Dukayn narrated from al-Walid ibn Jumay from Abu al-Tufayl: "There was a dispute between Hudhayfah and a man from the people of Aqabah, as is common among people. The man said, 'I adjure you by Allah, how many were the companions of Aqabah?' The people said, 'Inform him since he has asked you.' Abu Musa al-Ash'ari said, 'We were told that they were fourteen.' Hudhayfah said, 'And if I am among them, then they were fifteen. I bear witness by Allah that twelve of them are the party of Allah and His Messenger in this worldly life and on the Day when witnesses will stand forth. Three were excused, saying, "We did not hear the call of the Messenger of Allah, peace and blessings be upon him, nor did we know what the people intended."

This is reported by al-Walid ibn Jumay. Al-Aqili stated: "There is inconsistency in his narration." Ibn Hibban said: "His singular narrations are excessively erroneous."

This narration reached Ibn Hazm, who declared it to be false.

Baihaqi has narrated it with another chain. Abi al-Bakhtari Said bin Firoz narrated from Hudhayfah ibn al-Yaman, who said: "I was holding the reins of the Prophet Muhammad's (peace be upon him) camel, leading it, while Ammar was driving it, or perhaps I was driving it and Ammar was leading it. When we reached the mountain pass, I saw twelve riders who had intercepted him. I alerted the Prophet (peace be upon him) to their presence, and he called out to them, causing them to flee. The Prophet (peace be upon him) then asked us, 'Did you recognize the people?' We replied, 'No, O Messenger of Allah, they were masked, but we recognized their mounts.' The Prophet (peace be upon him) said, 'These are the hypocrites until the Day of Resurrection. Do you know what they intended?' We replied, 'No.' He said, 'They wanted to push the Messenger of Allah (peace be upon him) off the mountain pass.' We said, 'O Messenger of Allah, should you not send word to their tribes so that they may bring you the heads of these men?' The Prophet (peace be upon him) replied, 'No, I do not want the Arabs to say that Muhammad fought with a group, and when Allah gave him victory over them, he turned on them and killed them.' Then he said, 'O Allah, strike them with the Dubaylah.' We asked, 'O Messenger of Allah, what is the Dubaylah?' He replied, 'It is a flame of fire that falls upon the heart of one of them, causing him to perish.'"

This is narrated with broken chain. In the book *Jami al-Tahsil fi Ahkam al-Maraseel* by Salah al-Din Abu Sa'id Khalil ibn Kaykaldi ibn Abdullah al-Dimashqi al-'Ala'i (died 761 AH), it is mentioned:

Sa'id ibn Firoz Abu al-Bakhtari al-Ta'i frequently narrated *mursal* (disconnected) reports from Umar, Ali, Ibn Masud, Hudhayfah, and others, may Allah be pleased with them.

Abu al-Bakhtari al-Ta'i's narrations from Hudhayfah are considered *mursal*. Additionally, it is noted that he did not hear directly from 'Ali, may Allah be pleased with him. Imam Ahmad stated that Abu al-Bakhtari did not hear directly from 'Ali. It is also mentioned that Hudhayfah (may Allah be pleased with him) died in 36 AH, which was even before the death of 'Uthman (may Allah be pleased with him). This shows that the chain of narration is broken.

It is also reported with another chain in book *Al-Mu'jam al-Awsat* of al-Tabarani:

Abu Bakr ibn Ayyash narrated to us, from al-'Amash, from 'Amr ibn Murrah, from Abdullah ibn Salamah, from Hudhayfah ibn al-Yaman, who said: "I was holding the reins of the Prophet's (peace be upon him) camel, leading it, while Ammar was driving it, or Ammar was leading it and I was driving it. We encountered twelve masked men. The Prophet (peace be upon him) said, 'These are the hypocrites until the Day of Resurrection.' We said, 'O Messenger of Allah, should you not send word to each of these men so that they can be killed?' He replied, 'I dislike that people say Muhammad kills his companions. Perhaps Allah will suffice them with the Dubaylah.' We asked, 'What is the Dubaylah?' He said, 'A flame of fire that will be placed on the heart of one of them, killing him.'"

Regarding the narrator Abdullah ibn Salamah, scholar Amr ibn Murrah said: "He would narrate to us, and we would recognize and deny (some of his narrations). He had grown old." Imam Shubah narrated from Amr ibn Murrah, who said: "Abdullah ibn Salamah had grown old. He would narrate to us, and we would recognize and deny (some of his narrations)."

This indicates that Abdullah ibn Salamah became confused in his old age, affecting the reliability of the chain of narration. Therefore, this sanad is not considered strong.

The Order of Destruction of a Mosque

Hypocrites built a mosque on the outskirts of Yathrib to use as a base for their conspiracies against Islam. They invited the Prophet (peace be upon him) to pray there as a form of deception, but Allah revealed their true intentions and forbade the Prophet (peace be upon him) from praying there.



Banu Amr ibn Awf built a mosque and sent for the Messenger of Allah (peace be upon him) to pray in it, which he did. When he came and prayed there, then hypocrites planned and said, "Let us also build a mosque and invite the Prophet to pray in it, just as he prayed in the mosque of Banu Amr ibn Awf, and they built a mosque as per their plan and requested the Prophet (peace be upon him) to pray in it. According to historians this mosque was close to mosque of Al-Quba. The Prophet stood to go to them, but Allah revealed their intentions:

*"And [there are] those who took for themselves a mosque for causing harm and disbelief and division among the believers and as a station for those who had warred against Allah and His Messenger before. And they will surely swear, 'We intended only the best.' And Allah testifies that indeed they are liars. Do not stand [for prayer] within it - ever. A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and Allah loves those who purify themselves. Then is one who laid the foundation of his building on righteousness [with fear] from Allah and [seeking] His approval better or one who laid the foundation of his building on the edge of a bank about to collapse, so it collapsed with him into the fire of Hell? And Allah does not guide the wrongdoing people. Their building which they built will not cease to be a [cause of] skepticism in their hearts until their hearts are stopped. And Allah is Knowing and Wise."**

According to some historians, these hypocrites were acting on the behest of Abu Amir Al-Rahib, who converted to Christianity, and eventually died in Syria in year 11 A.H.[†]. Abu Amir's son was Muslim and he died in battle of Uhud.

Order of Prohibition to Talk to Three

Imam Al-Zuhri reported from Abd al-Rahman ibn Abd Allah ibn Ka'b, from his father, who said: I heard Ka'b saying: "I never stayed behind the Messenger of Allah (peace be upon him) in any expedition, except for Badr, and I do not regret missing it because the Pledge of Aqabah was more significant to me. Whenever the Messenger of Allah intended to go on a campaign, he would give a different impression to mislead the enemy. However, for the expedition to Tabuk, he openly announced it due to the long journey and the large enemy force. I had never been in a better financial situation than I was at that time. Despite this, I continued to delay my preparations, saying, 'I will prepare tomorrow and catch up with them.' This procrastination continued until the army had left, and I had missed the opportunity. I then walked around the markets of Madinah, and it pained me to see only those accused of hypocrisy or the weak. The number of those who stayed behind was around eighty men.

When the Prophet (peace be upon him) reached Tabuk, he asked about me, saying: 'What happened to Ka'b?' A man from my tribe responded: 'O Prophet of Allah, he was held back by his garments and looking at his own reflection.' Upon hearing this, Mu'adh ibn Jabal said: 'What an awful thing you have said! By Allah, we know nothing but good about him.'

Later, when I came to the Prophet (peace be upon him), he smiled at me with a smile of an angry person and asked: 'What kept you back? Had you not purchased a mount?' I replied: 'Yes, indeed, O Prophet of Allah, if I were to sit before anyone else from the worldly people, I could have avoided his anger with an excuse, but by Allah, I knew that if I spoke a lie to you today, to please you, Allah would soon make you angry with me, but if I speak the truth, though you may get angry because of it, I hope for Allah's forgiveness.' Then I explained my situation, and he said: 'This man has told the truth. So get up until Allah decides your case.' I got up and walked away.



* Surat At-Tawbah, 107-110

† Tahreek Makkah by Ibn Shabbah, Al-Ishart fi Sirah by Mughaltai

The Prophet (peace be upon him) prohibited the people from speaking to us three (who stayed behind). Thus, I would go out to the market, and no one would speak to me, and the people began to avoid us, and the land seemed strange to me as if I did not know it. I would go to the mosque and approach the Prophet (peace be upon him) and greet him and wonder if his lips moved to return my greeting.

My two companions isolated themselves, and they remained in their homes, weeping day and night. Then, while I was walking in the market, a Nabataean Christian came asking: 'Who can guide me to Ka'b?' The people directed him to me, and he handed me a letter from the king of Ghassan, which read: 'We have been informed that your companion has shunned you. Come to us, and we will console you.' I immediately burned the letter in the oven.

Then, after fifty nights, I heard a voice calling from the top of Mount Salah: 'O Kab ibn Malik, rejoice!' I prostrated in thanks. A man came galloping on a horse to give me the good news, and his voice reached me before the horse arrived. I gave him my garments as a gift and wore another pair.

The revelation of our repentance occurred in the last third of the night. Umm Salamah said: 'O Prophet of Allah, should we not inform Ka'b?' He said: 'People would crowd you and prevent you from sleeping.' So, I went to the Prophet (peace be upon him) and found him in the mosque, surrounded by people. His face shone like the moon. He said: 'Rejoice with the best day you have ever had since your mother gave birth to you.' He then recited to me the verses of our repentance. I said: 'O Prophet of Allah, part of my repentance is that I will speak only the truth and give up all my wealth in charity.' The Prophet (peace be upon him) replied: 'Keep some of your wealth, for it is better for you.'

Arrival of Christians from Najran, and an option of *Mubahala*

Quran, Surah Al-Ma'idah contains the injunction for collecting Jizyah from the People of the Book. This religious tax is levied to grant them the freedom to practice their faith under Islamic rule, with the provision that Muslims will protect the synagogues of Jews and the churches of Christians. They will not demolish these places of worship, obstruct access to them, or interfere with the practice of their religion within these sanctuaries, where they may continue their beliefs and rituals. There will be no restrictions on them proclaiming their faith as true. Muslims are not permitted to enter these places of worship unless invited.

An example of this practice is that the Prophet Muhammad (peace be upon him) never entered any Jewish synagogue in Medina; instead, he preached on the streets. Similarly, when Jerusalem was conquered, Umar ibn Al-Khattab (may Allah be pleased with him) did not enter any Christian church until the Christian clergy themselves invited him. Thus, Muslims acted as protectors of these places of worship.

The command of Jizyah thus allowed the People of the Book to practice their religion freely and ensured that Muslims did not intrude into their places of worship uninvited*.

Now since Muslims, politically and militarily had defeated the Byzantine army, the Christians of Najran decided to meet Prophet. According to historians around 60 men reached

* The Jizya, a religious tax mentioned in Surah Aal Imran, is taken in exchange for allowing the People of the Book to practice their religion freely. Muslims were obligated to protect Jewish synagogues and Christian churches, ensuring they were not demolished or obstructed. The People of the Book were allowed to practice their faith inside these places of worship, which were off-limits to Muslims unless invited. For instance, the Prophet (peace be upon him) never entered a Jewish synagogue in Medina, preferring to preach on the streets, and similarly, Umar (may Allah be pleased with him) did not enter a Christian church upon the conquest of Jerusalem until invited by the Christian clergy. This protection ensured the freedom of religious practice for the People of the Book.

Yathrib to discussed with Prophet the demand of the Jaziyah. They had no women and children with them. Prophet allowed them to stay in Yathrib in his mosque and argue with him. A Christian delegation from Najran visited Medina before Ramadan in the 9th year of Hijra*. The Najran delegation comprised Christian scholars who came to meet the Prophet Muhammad (peace be upon him) and discuss the divinity of Allah. They did not want to pay the Jizya, as ordained in Surah Aal Imran†:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ (٥٩) أَحَقُّ مِنْ رَبِّكَ
فَلَا تَكُنْ مِّنَ الْمُضَرِّينَ (٦٠) فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا
وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبَّهْلُ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, "Be," and he was.

The truth is from your Lord, so do not be among the doubters.

Then whoever argues with you about it after [this] knowledge has come to you - say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allah upon the liars.

This was a challenge where both parties would gather with their families in an open field and invoke a curse upon the liars. The believers and the Prophet would pray for a curse upon the Christians, and the Christians would do the same for the believers and the Prophet.

By that time, the verses of Surah Al-Imran concerning the dialogue with Christians had already been revealed, but the verses of Mubahala were not yet included. When the Christian delegation did not accept the Prophet, they were given the final option of *Mubahala* (Openly cursing and invoking God's Wrath on liars).

Hudhayfah narrated that the two chiefs of Najran, Aqib and Sayyid, came to the Messenger of Allah to perform Mubahala (mutual invocation of Allah's curse upon the liars). However, one of them said to his companion, "Do not do this, for by Allah! If he is indeed a prophet and we perform Mubahala with him, we will not prosper, nor will our progeny after us." Therefore, they both said to the Prophet, "We are willing to pay Jizyah as you ask, but send with us someone who is trustworthy." The Prophet replied, "I will send with you a trustworthy person, indeed a fully trustworthy person." The companions were eagerly waiting, and the Prophet said, "O Abu Ubaidah ibn al-Jarrah, stand up!" When he stood up, the Prophet said, "This is the trustworthy person of this Ummah."



* According to the Sunni scholar Al-Maqrizi (d. 845 AH) in his book "Imta' al-Asma' bima li al-Nabi min al-Ahwal wa al-Amwal wa al-Hafadah wa al-Mata' According to "Al-Sirah al-Nabawiyah" by Ibn Hisham or the "Sirah" by Ibn Ishaq, this delegation arrived in the 9th year of Hijra.

† Surah Al-Imran, 59 to 61

According to reliable Sunni source Sahih al-Bukhari No incident of Mubahala happened and when the Christians of Najran realized the gravity of the situation, they feared the consequences and chose to accept the terms of paying jizya (a tax) instead of proceeding with the mubahala. The Quran states:

"Then whoever argues with you about it after [this] knowledge has come to you, say, 'Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allah upon the liars.'"

According to narrations, 60 men from Najran came to engage in a theological debate with the Prophet Muhammad (peace be upon him), and there were no women among them. Thus, the Mubahala (mutual invocation of Allah's curse on the liars) could only take place if they returned and brought their families.

After the time of the Prophet, Mubahala was not performed with the People of the Book or the polytheists on any occasion until the first three centuries, so there was a consensus of the Ummah that this Mubahala was specific to the Prophet.

According to Weak Sunni/Shiite sources Mubahala did happen, and prophet took with him Ali, Fatimah and their two sons Hasan and Hussain. Narrated Imam Muslim that Bukayr ibn Mismar narrated from Amir ibn Sad ibn Abi Waqqas, from his father, who said: Muawiyah ibn Abi Sufyan ordered Saad and said, "What prevents you from cursing Abu Turab (Ali)?" Saad replied, "I would not curse him for three things the Messenger of Allah said about him, and if I had even one of those, it would be dearer to me than red camels. I heard the Messenger of Allah say to him, when he left him behind in one of his battles, Ali said to him, 'O Messenger of Allah, you leave me with the women and children?' The Messenger of Allah replied, 'Are you not pleased that you are to me like Harun was to Musa, except that there is no prophethood after me?' I also heard him say on the Day of Khaybar, 'I will give the banner to a man who loves Allah and His Messenger, and Allah and His Messenger love him.' Saad continued, 'We all stretched out our necks for it, and then he said, 'Call Ali for me.' He was brought while suffering from an eye ailment, so the Prophet spat in his eye and handed the banner to him, and Allah granted him victory. When this verse was revealed, 'Then say: Come, let us call our sons and your sons...' (Al Imran: 61), the Messenger of Allah called Ali, Fatimah, Hasan, and Husayn and said, 'O Allah, these are my family.'"

The narrator Bukayr ibn Mismar is rejected by Imam Bukhari and Ibn Hibban. Imam Bukhari said *فيه نظر* He is under observation*. Ibn Khulfun has mentioned that Imam Bukhari has reduced him and In Dewan Doafa Imam al-Zahabi has mentioned that *لنه ابن حبان* Ibn Hibban has weakened him. Ibn Hajar declared him: weak.

This narration is doubtful as Prophet's two daughters, and one son still alive when Najran's Christian delegation visited the Prophet. The Prophet's progeny from oldest to youngest at that time were:

- Zaynab (died 8 A.H.) wife of Abu-Al-Aas
- Ruqqayah (died Ramadan 2 A.H.) First wife of Uthman bin Affan
- Fatimah (died 11 A.H.) wife of Ali ibn Abi Talib
- Um Kulsom (died Shaban 9 A.H.) Second wife of Uthman bin Affan
- Ibrahim (died Dhi-Qadah 10 A.H. four months before demise of the Prophet[†])



* This phrase, Imam Bukhari often use to undermine the reliability/authenticity of a particular narrator.

† He died the same day on which solar eclipse had happened. According to NASA website this solar eclipse is indexed as 06270 <https://eclipse.gsfc.nasa.gov/SEcat5/SE0601-0700.html>



According to Sunni Schools: Among the Sunni scholars, according to al-Maqrizi (died 845 AH) in his book "Imta' al-Asma' bima lil-Nabi min al-Ahwal wal-Amwal wal-Hafada wal-Mata'," this event occurred before Ramadan in the year 9 AH. Similarly, according to "Al-Sirah al-Nabawiyyah" by Ibn Hisham or the "Sirat Ibn Ishaq," this event also took place in the year 9 AH. According to al-Samhudi in his book "Khulasat al-Wafa bi Akhbar Dar al-Mustafa," this event occurred in the year 10 AH.

According to Shiite Schools: Among the Shia, it is said that this event occurred on the 24th of Dhu al-Hijjah in the year 9 AH*

Prohibition to Fight in Holy Months Imposed

After these wars, Prophet reached Yathrib. It is prohibited to fight in the four holy months and this ruling is in place since the day Allah created Earth[†]. After the Prophet's migration to Yathrib in year 2 A.H. this prohibition is temporarily lifted. But after the war of Tabuk, this prohibition is reimposed.

Death of Abdullah bin Ubai bin Abi Salool - The Leader of Hypocrites

Abdullah bin Ubayy bin Salul, who passed away in the 9th year of Hijri, was a person who used to pray with Muslims and live among them. Although, he was considered one of the companions of Muhammad (peace be upon him), Muslims knew that he is a hypocrite. All such individuals were typically buried in Al-Baqi' Al-Gharqad cemetery.

After his death, his son came and the Prophet Muhammad (peace be upon him) went to his grave, had him exhumed, and placed his own shirt on him, along with some of his saliva. The Prophet then led the funeral prayer for him. It is mentioned in Sahih Bukhari:

"The Messenger of Allah (peace be upon him) prayed for him and then left. Not long after, the two verses from Surah At-Tawbah were revealed:

"And never (O Muhammad) pray for any of them who dies, nor stand at his grave. Lo! they disbelieved in Allah and His Messenger, and they died while they were evil-doers" (Surah At-Tawbah, 9:84).

The verses from Surah At-Tawbah were revealed, prohibiting the Prophet from praying for any of the hypocrites who had died.

The Hajj in Year 9 AH and Surah Al-Tawbah

In the end of this year some Muslim went for Hajj and Abu Bakr was made their leader. Meanwhile, Allah revealed beginning of surah Al-Tawbah and it is declared that pagans would not be allowed to perform visit of Kaaba for Hajj and Umrah from next year. Ali was sent to Makkah to recite this surah publicly during Hajj.



* Al-Mufid's "Al-Irshad," Volume 1, pages 166-171, and Ibn Shahrashub's work, published in 1376 AH, Volume 3, page 144

† Surah Taubah 36

10 Hijrah

Prophet's Concubine and Surah Al-Tahreem

Allah informed Prophet:

*"O Prophet, We have made lawful to you your wives whose dowries you have paid, and those (bondwomen) whom your right hand possesses from what Allah has granted you, and the daughters of your paternal uncles and aunts, and the daughters of your maternal uncles and aunts who emigrated with you, and any believing woman who offers herself to the Prophet if the Prophet wishes to marry her—this is a privilege exclusively for you, not for the rest of the believers. We certainly know what We have made obligatory upon them concerning their wives and those (bondwomen) their right hands possess, so you will not be blamed (for any rightful concessions). And Allah is All-Forgiving, Most Merciful. You may defer (the turn of) any of them you will and take to yourself any you will, and there is no blame on you if you invite one whose (turn) you had set aside. That is better; that they may be comforted and not grieve, and may all be pleased with what you give them. Allah knows what is in your hearts. And Allah is All-Knowing, Most Forbearing. **It is not lawful for you (to marry more) women after this, nor to change them for (other) wives, even though their beauty attracts you, except what your right hand possesses (as slaves). And Allah is Ever a Watcher over all things.**"*

The phrase *لَا يَحِلُّ لَكَ النِّسَاءَ مِنْ بَعْدُ* (It is not lawful for you [to marry more] women after this) is in the Quran, in Surah Al-Ahzab (33:52). Maria al-Qibtiyya was sent as a gift by the ruler of Egypt, Al-Muqawqis, to the Prophet Muhammad (peace be upon him) after the Battle of Khaybar, during which Safiyyah bint Huyayy had already become one of the Mothers of the Believers.

Maria was not given the status of a wife but was considered a concubine. The Prophet Muhammad (peace be upon him) was very fond of her, and she bore him a son, Ibrahim. Therefore, although Maria al-Qibtiyya was close to the Prophet and held in high regard, she was not referred to as Umm al-Mu'minin (Mother of the Believers), a title reserved for the Prophet's wives.

This indicate that above verses of surah Al-Ahzab were revealed after year 8 A.H.

Prophet put self-imposed restriction that he will not eat Honey This is reported in Sahih Bukhari and Sahih Muslim.

Prophet put self-imposed restriction that he will not consummate with his concubine

This is reported in Tafir Al-Tabari, Sunnan al-Kubra Baihaqi with weak and unreliable narrators.

Table 1: Mothers of the Believers (may Allah be pleased with them)

	Mothers of the Believers	Married in	Died in
1	Khadijah bint Khuwaylid	15 Yrs before Prophethood	10 years after Prophethood
2	Sawda bint Zam'a	10 years after Prophethood	22 AH
3	Aisha bint Abu Bakr	2 AH	53 or 57 AH
4	Hafsah bint Umar	2 AH	45 AH
5	Umm Salama Hind bint Abi Umayya	3 AH	59 AH
6	Zaynab bint Jahsh	3 AH	20 AH
7	Zaynab bint Khuzayma	3 AH	4 AH
8	Umm Habiba Ramla bint Abu Sufyan	5 AH	44 AH
9	Juwayriya bint al-Harith	5 AH	50 AH
10	Safiah bint Huyayy ibn Akhtab	7 AH	50 AH
11	Maimoonah bint al-Harith	7 AH	51 AH

The Passing away of Prophet's Son and Solar Eclipse

Following the divine decree that Prophet Muhammad would not be the father of any adult men, Ibrahim bin Muhammad (Prophet's son) passed away in childhood.

In Musnad Abi Ya'la, it is narrated: Abu Bakr narrated to us, Mu'awiyah ibn Hisham narrated to us, Sufyan narrated to us from Firas, from al-Sha'bi, from al-Bara' who said: "Ibrahim, the son of the Prophet (peace be upon him), passed away at the age of sixteen months. The Messenger of Allah (peace be upon him) said: 'Bury him in al-Baqi', for he has a nurse who will complete his breastfeeding in Paradise."^{*}

In *Sharh al-Sunnah*, al-Baghawi writes: "*He was born in Dhu al-Hijjah of the eighth year of Hijrah and passed away at the age of sixteen months.*"

Ibrahim, the son of the Prophet (peace be upon him), was born in Dhu al-Hijjah of the year 8 AH and lived for 16 months, meaning he died in Rabi' al-Awwal of the year 10 AH, approximately one year before the Prophet's (peace be upon him) death.

The genealogist Ibn Hazm al-Andalusi al-Qurtubi (died 456 AH) writes in his book *Jamharat Ansab al-Arab*:

"*Ibrahim died four months before the death of the Prophet (peace be upon him) and was buried in al-Baqi.*"

Thus, Ibrahim's death occurred in Dhu al-Qa'dah of the year 10 AH, and the Prophet (peace be upon him) died in the year 11 AH.

In Sahih Muslim, it is narrated that 'Amr said: When Ibrahim died, the Messenger of Allah (peace be upon him) said: "Indeed, Ibrahim is my son, and he died while still breastfeeding. Surely, he has a nurse who will complete his breastfeeding in Paradise."

This indicates the belief among the believers that a faithful soul is not punished but immediately enters Paradise, where it is given a body that can nurse[†]

After the death of Ibrahim son of the Prophet, the solar eclipse started[‡]. Some speculated that it is happening due to Prophet's death. However, Prophet started eclipse prayer which he performed only once in his lifetime[§]. During, this eclipse prayer, Prophet also received visions, in which he had the saw the real Heavens and Hell and saw some famous people in it. After the prayer he informed Muslims that there will be interrogation after the death and minor torment (Azab al-Qabr) for his Ummah. He also informed about them about The Dajjal (False Messiah) who would deceive his Ummah.

Prophet also informed Muslims about the false Messiah that will appear in later days among Muslims. According to narrations there will be 30 liars in his Ummah and he advised



* Hussein Salim Asad ruled its isnad as authentic

† Some narrations in Sahih Bukhari and Sahih Muslim indicate that the Prophet (peace be upon him) was informed about the punishment of the grave for the believer on the day of Ibrahim's death during the solar eclipse prayer in the year 10 AH. The Prophet (peace be upon him) saw the deceased polytheist 'Amr ibn Luhay al-Khuza'i in a state of wakefulness during the eclipse prayer. This occurred in the year 10 AH. Not only did he see 'Amr (ibn Luhay al-Khuza'i), but he also stepped back due to the heat of Hellfire and at one point moved forward to take a cluster of grapes from Paradise. In another narration, the Prophet (peace be upon him) saw a woman who had tied up a cat, which died of hunger and thirst. The details of this can be found in the narrations about the solar eclipse in Sahih Bukhari and Sahih Muslim.

‡ According to NASA website this solar eclipse is indexed as 06270 <https://eclipse.gsfc.nasa.gov/SEcat5/SE0601-0700.html>

§ According to Ibn Tamiyyah, Prophet had performed eclipse prayer only once in his lifetime. However, Imam Muslim had reported several ways of performing it, which an obvious confusion among these narrators.



to stay away from Dajjal.

Childishness of Ibn Sayyad

A widow Jewish woman reverted to Islam and her child was famous with name Ibn Sayyad. His real name and tribe are not known. However, this child was receiving mysterious visions and her mother approached Prophet to have a look at her son. Prophet along with his companions visited them.

Ibn Sayyad was born with one eye*. The issues related to Ibn Sayyad (or Ibn Sa'id) arose when, even in his childhood, his behavior became suspicious, and he claimed to receive revelations. Due to issue with eye and the visions, some of the signs of the Dajjal (the Antichrist) began to appear. His mother went to the Prophet (peace be upon him) and requested him to come and examine her son. Therefore, the Messenger of Allah (peace be upon him) went to Ibn Sayyad's house and questioned him. According to Sahih Bukhari and Sahih Muslim, the Prophet (peace be upon him) asked him:

Messenger of Allah (peace be upon him): "What do you see?"

Ibn Sayyad: "I see a throne on the sea."

Messenger of Allah (peace be upon him): "That is the throne of Iblis (Satan)."

Ibn Sayyad: "A truthful one and a liar come to me."

Messenger of Allah (peace be upon him): "Your situation is confused (or mixed up)."

Messenger of Allah (peace be upon him): "I have hidden something for you."

Ibn Sayyad: "It is 'al-dukh, al-dukh."

Messenger of Allah (peace be upon him): "Go away; you cannot go beyond your limits."

This child used to play with the Muslim children, and there is no hadith indicating that the Muslims prevented their children from meeting him.

Ibn Sayyad got married and had children. There is no narration that indicates Muslims refused to marry their daughters to him because they considered him to be the Dajjal[†]

However, later in Iraq, the narrators try to portray him as Dajjal which are unreliable narrations, keeping in view the historical record. Prophet has also not declared Ibn Sayyad as a Dajjal nor he advised Muslims to stay away from him. In fact, Ibn Sayyad was a small child and his talk is a merely a childish expression on his dreams or visions.



* Musnad Ahmad

† In fact, Ibn Sayyad children are mentioned in notable sources. His son, Amarah ibn Abdullah ibn Sayyad, is recorded as a narrator in the Muwatta of Imam Malik and is among the scholars of Medina. According to Ibn Hajar's "Al-Isabah fi Tamyiz al-Sahabah," he was one of the best Muslims and a companion of Sa'id ibn al-Musayyib. The son of Ibn Sayyad, Amarah ibn Abdullah ibn Sayyad, was known to be one of the righteous Muslims and lived until the time of Caliph Al-Walid ibn Abdul-Malik, according to the history recorded by Zubayr ibn Bakkar. This indicates that any doubts about Ibn Sayyad were limited to him alone. Furthermore, according to "Tabaqat Ibn Sa'd," Ibn Sayyad participated in battles alongside Muslims. If all the Companions of the Prophet (peace be upon him) had truly believed him to be the Dajjal, the Umayyads would not have included him in their military campaigns.

The Yemen

A Yemenite companion of Prophet Abu Musa (who accepted Islam while Prophet was still in Makkah) said: I approached the Prophet Muhammad (peace be upon him) with two men from the Ash'ari tribe, one on my right and the other on my left, while the Prophet (peace be upon him) was using a tooth-stick (siwak). Both of them asked for a position (to be appointed for a task). The Prophet said, "O Abu Musa, or O Abdullah bin Qais." I said, "By Him who sent you with the truth, they did not reveal to me what was in their minds, nor did I feel that they were seeking a position." It was as if I could see the tooth-stick under his lip as it moved.

The Prophet then said, "We will not appoint for our work anyone who seeks it. But you, O Abu Musa, or O Abdullah bin Qais, go to Yemen." Then Mu'adh bin Jabal followed him.

As Prophet appointed Amirs, following people had been sent to Yemen:

- Khalid bin Al-Waleed
- Ali bin Abi Talib
- Abu Musa Al-Ashari
- Muaad bin Jabal

The Prophet Muhammad (peace be upon him) sent Abu Musa and Mu'adh ibn Jabal to Yemen, assigning each to a different region. He instructed them, saying, "Facilitate and do not make things difficult, give glad tidings and do not turn people away." Both set off to their respective assignments, and whenever one of them traveled through his area and was close to the other, he would greet him. On one occasion, Mu'adh traveled through his area and approached Abu Musa, who was seated with people gathered around him. Mu'adh noticed a man whose hands were tied to his neck and asked, "O Abdullah ibn Qais, who is this?" Abu Musa replied, "This is a man who has reverted to disbelief after accepting Islam." Mu'adh said, "I will not dismount until he is executed." Abu Musa explained that the man was brought for that purpose and asked Mu'adh to dismount. Mu'adh insisted, "I will not dismount until he is executed." So the man was ordered to be executed, and then Mu'adh dismounted. Mu'adh then asked Abu Musa, "O Abdullah, how do you recite the Quran?" Abu Musa responded, "I recite it gradually and systematically." Mu'adh replied, "I sleep during the first part of the night, then wake up having fulfilled my portion of sleep, and recite what Allah has decreed for me. I consider my sleep as an act of worship just as I consider my prayer."

From Abu Musa al-Ash'ari (may Allah be pleased with him), it is narrated that the Prophet Muhammad (peace be upon him) sent him to Yemen. He asked the Prophet about beverages that are made there. The Prophet inquired, "What are they?" Abu Musa responded, "Al-Bit' and Al-Mizr." I asked Abu Burda, "What is Al-Bit'?" He replied, "It is a drink made from honey, and Al-Mizr is a drink made from barley."

This shows that people in Yemen were accepting Islam.

Imam Bukhai narrated: Al-Bara' (may Allah be pleased with him) say: The Messenger of Allah (peace be upon him) sent us with Khalid bin Al-Walid to Yemen. Then he sent Ali in his place and said, "Tell the companions of Khalid that whoever wishes to follow you, he may do so, and whoever wishes to return, he may do so." I was among those who followed him. Al-Bara' said: We gained a great amount of valuable spoils.

This shows that many Yemenite accepted Islam, who had helped Khalid bin Al-Walid and earlier companions, and Khalid brought back the spoils to Prophet.

Abu Sa'id al-Khudri reported that Ali ibn Abi Talib (may Allah be pleased with him) sent a piece of gold, still in its ore, wrapped in tanned leather, from Yemen to the Messenger of Allah (peace be upon him). The Prophet divided it among four people: Uyaina bin Badr, Aqra



bin Habis, Zaid al-Khail, and either Alqama or 'Amir bin al-Tufail. One of his companions said, "We were more deserving of this than these people." The Prophet (peace be upon him) was informed of this and said, "Will you not trust me, while I am the trustee of the One in the heavens, and news of the heavens comes to me morning and evening?" Then a man with deep-set eyes, prominent cheekbones, a protruding forehead, a thick beard, a shaved head, and a short waist garment stood up and said, "O Messenger of Allah, fear Allah." The Prophet (peace be upon him) said, "Woe to you! Am I not the most deserving among the people of the earth to fear Allah?" Then the man turned away. Khalid bin al-Walid said, "O Messenger of Allah, shall I strike his neck?" The Prophet (peace be upon him) said, "No, perhaps he prays." Khalid said, "How many people pray and say with their tongues what is not in their hearts?" The Messenger of Allah (peace be upon him) said, "I have not been commanded to search the hearts of people or tear open their bellies." Then the Prophet (peace be upon him) looked at the man as he was walking away and said, "From the progeny of this man will come people who recite the Book of Allah fluently, but it will not go beyond their throats. They will pass through the religion as an arrow passes through the game." He added, "If I live to see them, I will surely kill them like the killing of Thamud."

However, there is a weak narration in Dalail-Al-Nabowah by Baihaqi: Abu Ishaq Al-Sabai said Al-Bara reported that the Prophet Muhammad (peace be upon him) sent Khalid bin al-Walid to the people of Yemen to invite them to Islam. Al-Bara' said, "I was among those who went with Khalid bin al-Walid, and we stayed there for six months calling them to Islam, but they did not respond. Then the Prophet (peace be upon him) sent Ali bin Abi Talib (may Allah be pleased with him) and instructed him to call Khalid back, and to allow anyone who wished to continue with Ali to do so." Al-Bara' continued, "I was among those who continued with Ali. When we approached the people, they came out to meet us. Ali led us in prayer, then lined us up in a single row, and went forward between us and read to them the letter of the Messenger of Allah (peace be upon him). The entire tribe of Hamdan embraced Islam. Ali wrote to the Messenger of Allah (peace be upon him) informing him of their acceptance of Islam. When the Prophet (peace be upon him) read the letter, he prostrated in gratitude, then lifted his head and said, 'Peace be upon Hamdan, peace be upon Hamdan.'"

Abu Ishaq Al-Sabai was a shiite from Kufa and above narration is a distortion of history.

The revelation of surah Al-Maidah

Allah revealed the surah Al-Maidah to his Prophet. Completing all the necessary laws (*Shariah*) as a Way to follow. The verdict on Jews and Christians ar given and marrying their women and their food* is made lawful for Muslims.

Wine is declared Haram

Abu Sa'id al-Khudri (may Allah be pleased with him) said: "I heard the Messenger of Allah (peace be upon him) giving a sermon in Medina. He said: 'O people, Allah is hinting at the prohibition of wine, and it is likely that Allah will soon reveal a command regarding it. So, whoever has any of it, let him sell it and benefit from it.' We did not wait long until the Prophet (peace be upon him) said: 'Indeed, Allah has prohibited wine. So, whoever receives this verse and has any of it, let him neither drink it nor sell it.'"

Surah al-Maihah declared wine as a thing which Muslim should not consume.



* Here it is obvious that their slaughter of clean animals is declared permissible.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ * إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُسْتَهُونَ

"O you who have believed, indeed, wine, gambling, stone altars, and divining arrows are but defilement from the work of Satan, so avoid them that you may be successful. Satan only wants to cause between you animosity and hatred through wine and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?"

Abu Sa'id informed further: "The people then brought whatever wine they had and poured it out on the streets of Medina."

Anas bin Malik said: " (In Yathrib) we had fadhiq was the only wine we had, which was made from dates. I was serving Abu Talha and some others this wine, when a man came and said, 'Did you get the news?' We asked, 'What is it?' He said, 'Wine has been prohibited.' They said, 'O Anas, pour out these jars!' So I poured them out.

Wine Prohibited in year 3 AH According to some Sunni scholars like Ibn Taymiah and al-Qurtubi.

According to Shiite scholar al-Tabatabai, wine is prohibited even before migration to Yathrib.

Wine Prohibited in year 10 AH "There is no disagreement among Muslim scholars that the prohibition of wine was revealed in Surah Al-Ma'idah." Sharh Sunan an-Nasa'i (40/104).

After this, Prophet had not imposed any punishment on drinking of wine except that of beating with a shoe. Imam Bukhari informed that Anas bin Malik (may Allah be pleased with him) reported that the Prophet (peace be upon him) disciplined the wine-drinker with palm branch and sandals.

Uqbah ibn al-Harith reported: "Prophet went to meet a man named Nu'ayman, who was intoxicated. The Prophet ordered those in the house (at that time) to discipline him. They struck Nu'ayman with palm branches and sandals, and I was among those who struck him."

This indicates that those who consumed wine were disciplined on the spot with just few man hitting, and this act was not treated with the same severity as other serious crimes like murder or rape. Moreover, no arrests have been made for wine drinkers.

Prophet knew that later people will consume wine and he warned his Ummah that whoever drinks wine in this world and does not repent from it will be prohibited from it in the Hereafter*.

The Hajj

Prophet performed the Hajj after the completion of his ministry. The verse revealed on the day of Hajj was:

Today, I have completed your religion for you, completed My favour upon you, and have chosen Islam as your religion.



* This shows that even the wine-consuming Muslims will enter paradise, the only thing they lose is the wine of Jannah.



Prophet gave a *Kutbah* (Speech) at the Mount Al-Aal (now called Mount Arafat) and one companion Abu Shah requested that this speech be written for him. Prophet allowed this and thus the writing of hadith is started. Previously it was not allowed to write hadith as Quran was being revealed and fear was that the saying of the Prophet might be mixed with the Quranic text.

According to *hadith* scholars, the text of this *Kutbah* is not communicated to us with *Sahih* and reliable chains. The contents of *Kutbah* are narrated with *Hasan* chains*.

Narrated Imam Ahmed with *Hasan* chain: *Narrated by al-Harith ibn Amr: He met the Messenger of Allah (peace be upon him) during the Farewell Pilgrimage. He said, "May my father be sacrificed for you, O Messenger of Allah, seek forgiveness for me." The Prophet (peace be upon him) replied, "May Allah forgive you all." He was on his camel, al-Adhba'. I then approached him from the other side, hoping that he might specify me alone and said, "Seek forgiveness for me." The Prophet (peace be upon him) replied, "May Allah forgive you all." A man then asked, "O Messenger of Allah, what about the camels left to roam and the sacrificial animals?" The Prophet (peace be upon him) replied, "Whoever wishes may let their camels roam, and whoever wishes may not; whoever wishes may offer a sacrificial animal, and whoever wishes may not. As for sheep, they are for sacrifice." Then the Prophet (peace be upon him) said, "Indeed, your blood and your property are sacred to you, as the sanctity of this day of yours, in this city of yours."*

It is narrated in *Musnad Abi Yala* by Abi Harrah al-Raqashi from his uncle, who said: *"I was holding the reins of the Prophet's (peace be upon him) camel in the middle of the days of Tashreeq during the Farewell Pilgrimage. The Prophet (peace be upon him) said: 'O people, indeed all interest (usury) is abolished. The first interest I abolish is that of Abbas ibn Abdul-Muttalib. You shall have your capital sums; do not wrong others, and you will not be wronged.'"*

It is narrated by Tirmidi, narrated by Sulaiman ibn Amr ibn al-Ahwaz, who said: *"My father told me that he witnessed the Farewell Pilgrimage with the Messenger of Allah (peace be upon him). The Prophet (peace be upon him) praised and glorified Allah, reminded, and exhorted the people. In his sermon, he mentioned a story and said: 'O people, treat women kindly, for they are like captives with you; you do not own anything beyond this except if they commit a clear indecency. If they do so, then avoid them in their beds and strike them without causing injury. If they obey you, then do not seek a way against them. Verily, you have rights over your wives, and your wives have rights over you. Your right over your wives is that they do not allow anyone you dislike to tread on your bedding, nor permit anyone you dislike into your houses. And their right over you is that you should treat them kindly regarding their clothing and food.'*

There are some unreliable reports as well who are in the level of *Munkar* narrations[†]. Like, it is narrated by Tirmidhi: *Narrated by Shahr ibn Hawshab from Abd al-Rahman ibn Ghanm from Amr ibn Kharijah: The Prophet (peace be upon him) delivered a sermon on his camel while I was beneath its neck, and it was chewing its cud. Its saliva was flowing between my shoulders, and I heard him say: "Indeed, Allah has given each rightful person their due right. There is no bequest for an heir. The child belongs to the bed, and for the adulterer, there is the stone (meaning deprivation or punishment). Whoever claims to belong to someone other than their father or attributes themselves to other than their masters (freedmen) out of disdain for them, upon them is the curse of Allah. Allah will not accept any exchange or ransom from them."*

Another *Munkar* narration attributed to the Prophet is reported in *Moajam* by Ibn Asakar:

* *Hasan* hadith is a narration with acceptable content narrated by a weak narrator.

† *Munkar* narrations are those which are against much reliable ahadith and Quran

Narrated by Abu Basrah: He said, or someone said, "He narrated to us who witnessed the sermon of the Messenger of Allah (peace be upon him) at Mina in the middle of the days of Tashreeq while he was on a camel. The Prophet (peace be upon him) said: 'O people, indeed your Lord is one, and your father is one. There is no superiority of an Arab over a non-Arab, nor a black person over a red person, except by piety. Have I conveyed (the message)?' They said, 'Yes.' He said, 'Then let those present convey (the message) to those absent.'"

According to more Sahih and reliable reports in Prophetic times only a Muslim from Quraish tribe can be a caliph. And according to some Sahih narrations there will be twelve caliphs all from Quraish after Prophet and we know that till several hundred years caliphs were from tribe of Quraish.

The Incident in Yemen and Grievances at Gadeer-al-Khum

In the year 10 AH, the Prophet Muhammad (peace be upon him) sent Ali (may Allah be pleased with him) to Yemen to collect the khums (a fifth of the war spoils). While in Yemen, Ali obtained a female slave and benefited from her, leading to criticism from some Companions who saw Ali performing ghusl (ritual washing), implying that he had taken from the khums for personal use. According to the other Companions, the distribution of such spoils should have been done by the Prophet Muhammad (peace be upon him), and Ali should have exercised patience. Ali was the leader of the delegation, and this led to disagreements with other Companions.

While Prophet was returning to Yathrib, a group of his companions who were returning from Yemen met him at location called *Gadeer al-Khum*. Upon their return, one of the Companions reported the entire situation to the Prophet (peace be upon him), who then addressed the matter. Imam Bukhari narrated that Buraidah explained:

"The Prophet (peace be upon him) sent Ali to Khalid to take possession of the khums (fifth of the war spoils), and I had a dislike for Ali. When he had bathed, I said to Khalid, 'Do you not see this?' When we returned to the Prophet (peace be upon him), I mentioned that to him. He said, 'O Buraidah, do you dislike Ali?' I said, 'Yes.' He said, 'Do not dislike him, for he has more right in the khums than that.'"

This indicates that the Prophet Muhammad (peace be upon him) affirmed Ali's right to a share of the khums and instructed Buraidah not to harbor any animosity towards Ali. This incident occurred at Ghadir Khumm, when the Prophet (peace be upon him) was returning to Medina after performing the Hajj.

Ali was prohibited to marry another women, while Fatimah is still alive. This was heard by the Companions, and probably some understood that as long as Fatimah was alive, Ali cannot even have a concubine. Prophet had although gave concubines to his other companions but to Ali he had not given any. But now since Ali has exercised his right as an Amir (official), his actions is not deemed as inappropriate. Also, Ali has not brought that concubine along with him to Yathrib.



11 Hijrah

Musailmah Apostasy

Musailmah was a person from the tribe of Banu Hanfayah located between the middle and south of Arabia. He declared himself to be a prophet and his tribe followed him. He sent his messengers to Medinah and they met Prophet Muhammad, announcing this false prophet, as true Prophet. Prophet Muhammad listened to them patiently and said that he is following the norm that messengers are not killed. Prophet allowed the Musailmah's messengers to reach back to their people.

Surah Al-Nasr

This was the eleventh year after the migration to Yathrib and Prophetic mission has completed. Islam has spread among most of the tribes of Arabia and people were witnessing the mass conversions. The idols were destroyed and their temples were eradicated. Allah has revealed in surah Al-Nasr:

When Allah's help and the victory came, and you are witnessing the people embracing Religion given by Allah in crowds, then glorify and praise of your Lord and seek His forgiveness, for certainly He is ever Accepting of Repentance.

Narrated by Uqbah ibn Amir: One day, the Prophet (peace be upon him) went out and performed the funeral prayer for the martyrs of Uhud, just as he would for the deceased. Then he ascended the pulpit and said:

"Indeed, I am a predecessor for you, and I am a witness over you. By Allah, I can see my Hawd (the Pond) right now. Indeed, I have been given the keys to the treasures of the earth—or the keys of the earth. By Allah, I do not fear that you will associate others with Allah after me, but I fear that you will compete for it (the treasures of the earth)."

Narrated by Abu Sa'id al-Khudri (may Allah be pleased with him)*: The Messenger of Allah (peace be upon him) addressed the people and said, "Indeed, Allah gave a servant the choice between the world and what is with Him, and that servant chose what is with Allah." Abu Bakr wept, and we were surprised at his weeping because the Messenger of Allah (peace be upon him) was informing us about a servant who was given a choice, and it turned out that the Messenger of Allah (peace be upon him) was that servant. Abu Bakr was the most knowledgeable among us.

The Messenger of Allah (peace be upon him) then said, "Indeed, the most beneficent person to me in his companionship and wealth is Abu Bakr. If I were to take an intimate friend other



* Sahih Bukhari 3654, 466



than my Lord, I would have taken Abu Bakr, but it is the brotherhood and love of Islam. Let no door remain open in the mosque except the door of Abu Bakr."

In one morning, Prophet mentioned about his dream. In Sahih Bukhari, it is narrated by Samurah ibn Jundub (may Allah be pleased with him) that the Prophet Muhammad (peace be upon him) was shown his place in Paradise in a dream. The angels showed him his abode after death and informed him:

"And this house in which you are now standing is the house of the martyrs, and I am Jibril (Gabriel), and with me is Mika'il (Michael). Now, lift your head." So, I lifted my head, and I saw something like a cloud above me. My companions said, 'This is your dwelling place.' I said, 'Let me enter my dwelling place.' They said, 'You still have some life to complete. If you complete that life, you will come to your dwelling place.'"

The need of further Prophetic wars was over, as Prophet knew that soon he will be passed away, he mortgaged his Armour to a Jew in Yathrib and acquired some barely for his family.

Leadership of Usamah bin Zayd

In those days, Prophet order the preparation of cavalry under the leadership of Usamah bin Zayd*. At that time Usamah was outside of Yathrib, and he was the son of Zayd bin Hartha. According to Ad-Dahab, Usamah was just 18 years old at that time.

Prophet saw him fit for leadership, especially in this particular expedition as he was sent to Mauta, Palestine where his father Zayd bin Hartha was killed.

The command of the Messenger of Allah was that the leaders should be from the Quraysh. Some companions questioned this decision that why not a Qureshi is sent as a leader? But Usamah - a non-Qurayshite from the Banu Kalb was being appointed as the leader of the army†. The previous command of the Messenger of Allah delivered was that all leaders will be from Quresh. However, at that time, not everyone could understand the wisdom of this specific command. Their criticism reached Prophet and Prophet said: "You criticized his leadership, previously you have criticized his father's leadership. By Allah, Usamah is indeed worthy of leadership, and he is among the most beloved people to me."

According to Ibn Hajr this happened two days before death of the Prophet. But according to Musa bin Uqbah this happened before signs of illness appeared in Prophet.

The Illness of the Prophet

Feeding of the drug incident‡: Prophet was sick and none of the companions had a clue that Prophet might die soon. Abu Bakr was not revealing the secret to other companions that Prophet might pass away soon. Seeing the illness of Prophet, companions decided to give a medicine to Prophet. It was made by Asma bint Umais who later become the wife of Ali. Imam Bukhari narrated that Aisha (may Allah be pleased with her) informed that we poured medicine into the mouth of the Prophet (peace be upon him) during his illness. He indicated to us not to pour medicine into his mouth. We thought that was merely a patient's usual aversion to medicine, so we intentionally put the medicine in Prophet's mouth.

According to History of Tabari, during the illness leading to the passing of the Messenger of Allah (peace be upon him), his condition became severe, and he become unconscious. His wives, his daughter, the members of his household, Abbas, and Ali ibn Abi Talib all gathered

* This Calvary started preparing, but it was not ready within 2 days and was sent later.

† Kashaf al-Mushkil by Ibn Jauzi

‡ This incident is not reported in any early Shiite sources like Al-Kafi by Kulani or Tafsir Qummi etc.



around him. Asma bint Umais suggested that he had pleurisy and recommended giving him medicine. Abbas left the room and those present, they administered the medicine to him.

When the Prophet (peace be upon him) regained consciousness, he asked, "Who did this to me?" They replied, "Asma bint Umais gave you the medicine. We thought it was pleurisy." He said, "Allah protects me from such a condition. I am more honoured by Allah than to be afflicted by pleurisy."

Prophet said, "Did I not forbid you to pour medicine into my mouth?" Companions said, "We thought it was just because a patient usually dislikes medicine." The Prophet (peace be upon him) then said, "Now, let everyone in the house who was present while the medicine was poured into my mouth also have the medicine poured into their mouth while I watch, except for Abbas (may Allah be pleased with him), as he was not present when it was poured into my mouth."

This shows that while Prophet was unconscious, and drug induced into his mouth, Allah has informed his Propet who gave medicine to him. Companions then asked Maimonah, the mothers of believers to break her fast and take the medicine, as she was also present inside the room.

Four days before death*: On Thursday, 8th Rabi-ul-Awal, Prophet was very sick and he ordered:

'Bring me a pen and papyrus so I write something for you after which you will never go astray.'

But some people disagreed this command. Some argued to give him a pen and papyrus. Some said, What is wrong with him? Is he delirious?[†] This led to disagreements in the presence of a Prophet. They went back and forth, and the Prophet (peace be upon him) said, "Leave me, for what I am in is better than what you are calling me to."

Companions were puzzled as Prophet said that he wanted to write something, however the reality was he did not even know, how to read and write. Later, after this he sick but better and had not ordered again for bringing the pen and paper.

Abu Bakr should lead the prayer: Narrated by Aisha (may Allah be pleased with her): When the Messenger of Allah (peace be upon him) became seriously ill, Bilal came to inform him of the prayer time. The Prophet (peace be upon him) said, "Tell Abu Bakr to lead the people in prayer." I said, "O Messenger of Allah, Abu Bakr is a sensitive man and when he stands in your place, he will not be able to make the people hear him due to his weeping. If you could order Umar instead." The Prophet (peace be upon him) said again, "Tell Abu Bakr to lead the people in prayer." I said to Hafsa, "Say to him, 'Abu Bakr is a sensitive man, and when he stands in your place, he will not be able to make the people hear him. If you could order Umar instead.'" The Prophet (peace be upon him) then said, "You are like the companions of Yusuf. Tell Abu Bakr to lead the people in prayer."

When Abu Bakr started the prayer, the Messenger of Allah (peace be upon him) felt a bit relieved, so he came out with the support of two men, with his feet dragging on the ground until he entered the mosque. When Abu Bakr heard him, he wanted to step back, but the Prophet (peace be upon him) gestured to him to stay in his place. The Messenger of Allah (peace be upon him) then sat on the left side of Abu Bakr. Abu Bakr led the prayer while standing, and the Prophet (peace be upon him) prayed while sitting. Abu Bakr followed the prayer of the Prophet (peace be upon him), and the people followed the prayer of Abu Bakr.



* This incident is not reported in any early Shiite sources like Al-Kafi by Kulani or Tafsir Qummi etc.

† Sufyan ibn Uyanah commented, meaning they questioned his state of mind, see Musnad Ahmed, Sahih Muslim

By Safar 11 AH, all daughters of Prophet were passed away except Fatimah. During this illness times, Fatimah bint Muhammad visited her father and she stayed with him while mother Asiah was present. Prophet whispered something to Fatimah, and she started crying. Then, he whispered some thing else and she become happy.

After demise of Prophet, Fatimah revealed that Prophet told her that he would pass away in this illness and she will also join him after few months. Fatimah passed away after 6 months of Prophet's death.

The Wills attributed to the Prophet

Narrators had attributed various Wills to the Prophet.

Expel Jews Reported in Musnad Ahmed:

حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَيْمُونٍ، حَدَّثَنَا سَعْدُ بْنُ عَمْرٍو بْنِ مُجْدُبٍ، عَنْ أَبِيهِ، عَنْ أَبِي عُبَيْدَةَ، قَالَ: أَمَرَ مَا تَخَلَّمَ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنْ يُخْرِجُوا يَهُودَ أَهْلِ الْحِجَازِ، وَأَهْلَ نَجْرَانَ مِنْ جَزِيرَةِ الْعَرَبِ، وَأَعْلَمُوا أَنَّ يَمَارَ النَّاسِ الَّذِينَ أُنْشِدُوا نُجُورَ أَنْبِيَائِهِمْ مَسَاجِدَ

Abu Ubaidah said, Prophet instructed when he spoke last, "Expel Jews of Hejaz area, and people of Najran from Arabia, and know that the worst people are those who have constructed mosques over the Prophets graves."

Ibn Qutlubagha said: Saad bin Samurah bin Jundub narration is from his father, from Abu Ubaydah, and he lifted up the statement (to the Prophet).

Ibn Qutlubagha's statement implies that the chain of narration does not reach the Prophet (peace be upon him). Moreover, all the chains of this narration include Ibrahim ibn Maymun al-Saigh al-Marwazi, whose reliability is debated. Ibn Ma'in considered him trustworthy (thiqah), Abu Zur'ah said there is no harm in him (la ba'sa bihi), but Abu Hatim stated he is not used as evidence (la yuhtajju bihi). Therefore, this is a weak (da'if) narration.

The narration is entirely baseless. The final words of the Prophet (peace be upon him) have reached us through authentic chains, confirming that he recited a verse from the Qur'an and said, "O Allah, the Most Exalted Companion."

Moreover, in all chains of this narration, there is the solitary transmission of Ibrahim ibn Maymun al-Saigh al-Marwazi. Ibn Ma'in considered him trustworthy (thiqah), Abu Zur'ah said there is no harm in him (la ba'sa bihi), but Abu Hatim stated he is not used as evidence (لا يحتاج به). Therefore, this is a weak (da'if) narration.

Reported Imam Muslim that Abu Zubair said that Jabir bin Abdullah informed that Prophet said:

لأخرجن اليهود والنصارى من جزيرة العرب حتى لا أدع إلا مسلماً

I'll expel the Jews and Christians until there will be only Muslims in Arabia

This reported by أبو الزبير محمد بن مسلم بن تدرس المكي Abu al-Zubair Muhammad ibn Muslim ibn Tadrus al-Makki and his narrations only via سعد بن Layes are accepted, and this is not the case here.

Tabarani reported in his work Moajam al-Kabeer:

حَدَّثَنَا زَكَرِيَّا بْنُ بَحِيٍّ السَّاحِيُّ، تَابِعَنَا، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ التَّرَيْسِيُّ، تَابِعَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: تَابَ وَهَبُ بْنُ خَبْرٍ، تَابَ أَبِي، عَنْ بَحِيٍّ بْنِ أَنُوبَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَخْرِجُوا الْيَهُودَ مِنْ جَزِيرَةِ الْعَرَبِ

Abu Salamah ibn Abd al-Rahman reported that Umm Salamah (may Allah be pleased with her) said that the Messenger of Allah (peace be upon him) said: Expel Jews from the (Arabian) Peninsula.

In the chain of narration, there is Yahya ibn Ayyub Abu al-Abbas al-Ghafiqi, about whom Abu Hatim said: "His place is of truthfulness (mahalluhu al-sidq), but he is not used as evidence (la yuhtajju bihi)." An-Nasa'i said he is not strong (laysa bi qawi), while al-Daraqutni

said: "In some of his narrations, there is disturbance (idtirab), and he has poor memory (sayyi' al-hifz)." Ibn Sa'd described him as "munkar al-hadith" (denounced in hadith). Therefore, this narration is weak (da'if).

Imam Malik reported in Mawatta that Imam Zuhri claimed:

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ ابْنِ زُهَيْرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَجْمَعُ دِينَانَ فِي جَزِيرَةِ الْعَرَبِ

There can't be two religions in Arabia! then Imam Malik explained that Caliph Umar had expelled *فَدَكَ وَفَدَكَ* the Jews of Najran and Fidak only.

It is reported in Musnad Ahmed, that Prophet said to Ali: *Once you become Caliph, expel the Jews.*

In the chain of narration, there is Qays ibn al-Rabi' al-Asadi al-Kufi, a narrator who has been critiqued. Ibn Hani' said: "I asked Abu Abdullah (i.e., Imam Ahmad) about Qays ibn al-Rabi', and he said: 'His hadith is worth nothing (laysa hadithuhu bi shay)'. (Sualat 2267)." Al-Marwadhi said: "I asked Abu Abdullah (i.e., Imam Ahmad) about Qays ibn al-Rabi', and he said he is weak (falinahu)." Therefore, this narration is weak (da'if).

In Shiite literature, there is no such will attributed to the Prophet.

Allah commands Muslims to collect jizya (a tax) from the People of the Book, and upon their payment, the responsibility of protecting their wealth and lives falls upon the Muslims (Surah At-Tawbah, 9:29):

"Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture, fight until they give the jizya willingly while they are humbled."

Therefore, according to this verse of the Quran, instead of expelling the People of the Book from the Arabian Peninsula, jizya should be collected from them, and their protection becomes the responsibility of the Muslims.

It is impossible that Prophet instructed to abolish this leniency provided by God to the Jews and Christians of Arabia.

Some Jews were opposed to the Prophet Muhammad (peace be upon him), but generally, the Prophet did not treat them unjustly. One tribe was exiled for causing sedition, and another was punished for breaking a covenant, but aside from these incidents, Jews continued to live in Medina. According to a hadith in Sahih Muslim, when a Jewish funeral procession passed by, the Prophet would stand up out of respect. According to other hadiths, Jewish women used to visit the wives of the Prophet, and they would pray for them. For example, in the tenth year of Hijra, some Jewish women visited Aisha (may Allah be pleased with her), and when leaving, they prayed that Allah would protect her from the punishment of the grave. Moreover, just before his death, the Prophet (peace be upon him) pawned his armor with a Jew in exchange for food, showing his effort to maintain just and respectful relations with the People of the Book.

It is important to remember that the Quran commands:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَحِبِّمَنَّكُمْ سَنَانُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do. (Surah Al-Ma'idah, 5:8)

This verse emphasizes the importance of justice and warns believers not to let their enmity for any people lead them to act unjustly. Justice is closer to piety, and Allah is well aware of what you do.

Expel Pagans from Arabia It is reported by Imam Bukhari that narrator Sulayman ibn Abi Muslim al-Ahwal claimed that he heard from Sa'id ibn Jubayr, who heard from Ibn Abbas (may Allah be pleased with him), who said that the Messenger of Allah (peace be upon him) made three bequests:

1. "Expel the polytheists from the Arabian Peninsula."
2. "Treat the delegations in the same manner that I used to treat them."
3. The narrator forgot the third bequest*.

NOTE: It should be noted that this hadith regarding the three bequests is part of the "Hadith of the Paper" (Hadith al-Qirtas). However, when Talhah ibn Musarrif narrates this hadith from Ibn Abbas (may Allah be pleased with him), he does not mention any specific bequests. Talhah ibn Musarrif narrates that the Companions of the Prophet (peace be upon him) said that the Prophet (peace be upon him) did not make any bequests.

Thus, the Sahih Bukhari narration via Sulayman ibn Abi Muslim al-Ahwal is not authentic and deemed unreliable.

In the books of hadith of the Shiite tradition, the bequest to expel the polytheists from the Arabian Peninsula is not mentioned. This absence highlights a divergence between Sunni and Shia narrations regarding the specific bequests made by the Prophet Muhammad (peace be upon him) on his deathbed.

Prophet willed for someone to be a Caliph: Imam Tabari reported that Prophet said:

حَسْبُ ابْنِ حُمَيْدٍ، قَالَ: حَدَّثَنَا سَلْمَةُ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ عَبْدِ الْعَمَّارِ بْنِ الْقَاسِمِ، عَنْ الْمُهَالِبِ بْنِ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نُوفَلِ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: لَمَّا تَرَكْتُ هَذِهِ الْآيَةَ عَلَى رَسُولِ اللَّهِ ص. وَأَنْذَرْتُ غَيْرِيَتَكَ الْأَقْرَبِينَ - ان هذا أحي ووصي وخليفتي فيكم، فانتفخوا له وأطيعوا
Ibn Humaid narrated to us, saying: Salama narrated to us, saying: Muhammad ibn Ishaq narrated to me, from Abd al-Ghaffar ibn al-Qasim, from al-Minhal ibn Amr, from Abdullah ibn al-Harith ibn Nawfal ibn al-Harith ibn Abd al-Muttalib, from Abdullah ibn Abbas, [from Ali ibn Abi Talib], who said: When this verse was revealed to the Messenger of Allah (peace be upon him), "And warn your closest relatives," ... "Indeed, this is my brother, for whom I willed (Wasi), and my successor (Caliph) among you, so listen to him and obey him."



* There is a lot of confusion among hadith scholars on who exactly forgot. According to Imam Bukhari, Sufyan ibn 'Uyaynah mentioned that Sulayman al-Ahwal forgot the third bequest. As he wrote:

"Or he said it and I forgot it. Sufyan said: 'This is from the statement of Sulayman.' The scribe comments: If Sulayman ibn Abi Muslim al-Ahwal forgot, then another student of Sa'id ibn Jubayr would have mentioned it."

Contrarily, in Musannaf Abdul Razzaq and Musnad al-Humaydi, it is stated that Sulayman al-Ahwal himself said:

"Either Sa'id remained silent about the third intentionally, or he mentioned it, and I forgot."

In Sunan Abu Dawood, it is mentioned:

"Al-Humaydi said from Sufyan: Sulayman said: 'I do not know whether Sa'id mentioned the third and I forgot it, or he remained silent about it.'"

In Musnad Ahmad, Hadith 1935, the words are:

"And Sa'id remained silent about the third, so I do not know whether he remained silent about it intentionally - and he once said: or he forgot it - and Sufyan once said: 'Or he left it.'"

In the chain of this narration, there is 'Abd al-Ghaffar ibn al-Qasim ibn Qays ibn Qahd al-Ansari, also known as Abu Marwan al-Kufi. He is considered a Rafidi (extreme Shia) and is generally regarded as matruk al-hadith (abandoned in hadith). Additionally, there is al-Minhāl ibn Amr, who is known to have held heterodox beliefs (bad madhhab).

Due to the presence of these narrators, the chain of this narration is weak (da'if) and unreliable according to traditional hadith criticism standards.

Reported in Musnad Ahmed that Ali did his last allegiance with the Prophet:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ عَبْدُ اللَّهِ بْنُ أَحْمَدَ: وَسَمِعْتُهُ أَنَا مِنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ أَبِي سَلَيْبَةَ، قَالَ: حَدَّثَنَا جَرِيرٌ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مُبَيْرَةَ، عَنْ أُمِّ مَوْسَى، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: وَالَّذِي أُحِبُّهُ بِهِ، إِنْ كَانَ غَيِّبٌ لَأَقْرَبُ النَّاسِ عِنْدَنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَتْ: حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَدَاةً بَعْدَ عَدَاةٍ يَقُولُ: آجَاءَ غَيِّبٌ؟ آجَاءَ غَيِّبٌ؟ وَأَحْتَمُّهُ كَانَ بَعَثَهُ فِي حَاجَةٍ. قَالَتْ: فَجَاءَ بَعْدَ فَطَلَنْتُ أَنَّهُ لَهُ إِلَيْهِ حَاجَةٌ، فَخَرَجْنَا مِنَ النَّيْبِ، فَتَقَدَّمْنَا عِنْدَ النَّبِيِّ، فَكُنْتُ مِنْ أَدْنَاهُمْ إِلَى النَّبِيِّ، فَأَحْتَمَّ عَلَيَّ، فَجَعَلَ يُسَارُهُ وَيُنَاجِيهِ، ثُمَّ قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ يَوْمِ ذَلِكَ، فَكَانَ أَقْرَبَ النَّاسِ بِهِ عِنْدَنَا

Narrated by Abdullah ibn Muhammad, [Abdullah ibn Ahmad said:] And I heard it from Abdullah ibn Muhammad ibn Abi Shaybah, who said: Jareer ibn Abdul-Hamid narrated to us, from Mughira, from Umm Musa, from Umm Salama, who said: "By the One in Whom I swear, Ali was the closest of people in relationship to the Messenger of Allah (peace be upon him). She said: 'We used to visit the Messenger of Allah (peace be upon him) morning after morning, and he would say: "Has Ali come?" repeatedly. She said: 'I think he had sent him on an errand.' She said: "Then he came after a while, and I thought he had a need for him. So we left the house and sat at the door, and I was the closest among them to the door. Ali leaned over him, and began to whisper and converse with him intimately, then the Messenger of Allah (peace be upon him) passed away that same day, so Ali was the closest of the people to him in relationship."

This reported is declared Weak by the researchers Shuaib al-Arna'oot and 'Adil Murshid.

Prophet spoke with Safiyah in the Last Reported in *Moajam al-Tabarani* that Ibn Ishaq narrated:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْهَضْرَمِيُّ، ثنا أَبُو كُرَيْبٍ، ثنا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ حَمْزَةَ الرِّثَابِ، عَنْ أَبِي إِسْحَاقَ، حَدَّثَنِي دُرَيْبٌ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا حَضَرَ قَالَتْ سَفِيَّةُ: يَا رَسُولَ اللَّهِ بَكَرْنَا مِنْ نِسَائِكَ أَهْلًا يَلْجَأُ إِلَيْهِمْ وَإِنَّهُنَّ أَهْلِي، فَإِنْ حَدَّثَ حَدَّثَ فَالَى مَنْ؟ قَالَ: إِلَى عَائِشَةَ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ

Narrated by Muhammad ibn Abdullah al-Hadhrami, who said: Abu Kurayb narrated to us, from Hamzah az-Zayyat, from Abu Ishaq, who said: Dhu'ayb narrated to me that when the Prophet Muhammad (peace be upon him) was near his death, Safiyyah said: "O Messenger of Allah, every wife of yours has family to turn to, and you have exiled my family. If something happens, to whom should I turn?" He said: "To Ali ibn Abi Talib."

This is a baseless narration by Ibn Ishaq. It is not clear who this Dhu'ayb is.

In some other weak reported it is claimed that Prophet instructed by five-daily prayer.

According to Sahih and authentic reports Prophet willed for nothing.

According to a narration in Sahih Bukhari: Talhah ibn Musarrif said: I asked Abdullah ibn Abi Awfa (may Allah be pleased with him), "Did the Messenger of Allah (peace be upon him) leave a will?" He said, "No." I asked, "How is it then that it is prescribed for Muslims to make a will?" He said, "He made a will with the Book of Allah (the Quran)."

In Sahih Muslim, there is a narration: Aisha (may Allah be pleased with her) said: The Messenger of Allah (peace be upon him) did not leave behind a dinar, a dirham, a camel, or a sheep, and he did not leave any will.

In Musnad Ahmad, it is narrated: Al-Arqam ibn Shurahbil said: I traveled with Ibn Abbas (may Allah be pleased with him) from Medina to Sham... during which questions were asked... Ibn Abbas (may Allah be pleased with him) said, "The Messenger of Allah (peace be upon him) passed away and he did not leave a will."

The Passing away of the Prophet

On Monday, 12th Rabi-ul-Awal, Prophet was sick again and he was inside Aisha's chamber that Abdur Rehman bin Abi Bakr entered in it. He had a Miswak in his hand. Prophet desired to use it and Aisha chew it a bit and then gave that to the Prophet, and he used it.

There was a water vessel near the Prophet, and he was dipping his hands into the water, wiping his face with it, and saying, "There is no deity but Allah; indeed, death has its agonies."

Prophet began to cover his face with his cloak. When he felt distressed, he would uncover his face and say, 'May Allah's curse be upon the Jews and the Christians; they took the graves of their prophets as places of worship.'

He repeatedly saying this until he closed his eyes while his head was on lap of Aisha. Then he opened his eyes and looked at the ceiling of the chamber and he recited:

مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

With those upon whom Allah has bestowed favor; the prophets, the steadfast affirmers of truth, the martyrs, and the righteous. And excellent are those as companions.

Prophet raised his hand and began to say,

"O Allah, You are the highest companion"

He said it three times and he passed away and his hand fell.

Later mother of believer, Aisha said: " And I recall his statement that he used to tell us, "A prophet is never taken until he is shown his place in Paradise and then he is given the choice," and, she said (to herself), " (Now) He will not choose us!"