

his feet were bleeding and Zaid shielded him with his body until his skull was fractured and he returned to Makkah dejected.

On his return, he made that well known supplication:

«اللَّهُمَّ إِلَيْكَ أَشْكُو ضَعْفَ قُوَّتِي، وَقِلَّةَ حِيلَتِي» إلخ . . .

“Allâhumma, Ilaika Ashkû Da’fa Quwwatee Wa Qillata Heelatee” etc.

“Oh, Allâh! I complain to You of the weakness of my ability and my lack of my means to accomplish.”^[1]

At which, his Lord, the Most Blessed, Most High sent the angel of the mountains to him, to ask him if he would order that *Al-Akhshaban* be toppled onto the people of Makkah – and *Al-Akhshaban* are the two mountains between which Makkah is situated – but he ﷺ said:

«بَلْ أَسْتَأْنِي بِهِمْ لَعَلَّ اللَّهَ يُخْرِجُ مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُهُ لَا يُشْرِكُ بِهِ شَيْئًا»

“I would rather have someone from their loins who will worship Allâh, the All-Mighty with no associate.”

When he stopped at Nakhlah^[2] on his return, he stood up to pray at night and Allâh sent towards him a number of persons from among the jinn and they heard his recitation, and he was unaware of them until it was revealed to him:

﴿وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنَّ﴾

“And (remember) when We sent towards you (Muhammad ﷺ) a group (three to ten persons) of the jinn.”^[3]

He remained at Nakhlah for a number of days and Zaid ﷺ said to him: “How will you enter among them when they (i.e. Quraish) have

^[1] Mentioned by Ibn Hisham in his ‘Seerah’, it was narrated by Ibn Ishaq; however Ibn Ishaq was known to commit *Tadless*.

^[2] Nakhlah: The name of a valley.

^[3] *Sûrah Al-Ahqâf* 46:29, according to Ibn Katheer in his ‘Tafseer’, this event took place not after the Prophet’s visit to Ta’if, but two years before. Ibn Al-Qayyim has followed Ibn Ishaq in stating that it took place during the return from Ta’if.

expelled you?” He (ﷺ) replied:

«يَا زَيْدُ إِنَّ اللَّهَ جَاعِلٌ لِمَا تَرَى فَرْجًا وَمَخْرَجًا، وَإِنَّ اللَّهَ نَاصِرٌ دِينَهُ، وَمُظَهِّرٌ نَبِيِّهِ»

“Oh, Zaid! Allâh has made what you see as a relief and a way out and verily, Allâh will help His Religion and grant His Prophet victory.”

When he reached Makkah, he sent a man from Khuza’h to Mut’im Ibn ‘Adi saying:

«أَدْخُلْ فِي جِوَارِكِ؟»

“May I enter your protection?”

He replied: “Yes.” And he called his sons and his people and said: “Put on your weapons and stand at the corners of the house, for I have granted asylum to Muhammad.” So the Messenger of Allâh ﷺ entered Makkah until he reached the Sacred Mosque and he had with him Zaid bin Harithah ﷺ, while Mut’im sat on riding beast and announced: “Oh, people of Quraish! I have given asylum to Muhammad, so let none of you harm him.” The Prophet ﷺ reached the (Yemeni) Corner and touched it and then offered a two *Rak’ah* prayer, then left to go to his house, while Mut’im and his sons encircled him bearing their weapons until he had entered his house.



Chapter

Then the Messenger of Allâh ﷺ was taken physically – according to the correct opinion – from the Sacred Mosque to Bait Al-Maqdis (in Jerusalem), riding on Al-Buraq, accompanied by Jibreel ﷺ where he descended and he led the Prophets in prayer,^[1] having tied up Al-Buraq to the ring of the door of the mosque. It was said that he descended in Bethlehem, but nothing at all authentic has been reported to that effect.

Then he was taken up on that night from Bait Al-Maqdis to the lowest heaven and Jibreel ﷺ asked for it to be opened for him and it was opened for them. There he saw Adam, the father of mankind and he gave salutations of peace to him and he returned his greeting and welcomed him, affirming his Prophethood. Then Allâh showed him the souls of those of his descendants who are fortunate (i.e. who will enter Paradise) on his right and those who will be wretched (i.e. who will be in the Hell-fire) on his left.

Then he was taken up to the second heaven wherein he saw John (Yunûs ﷺ) and Jesus ('Isa ﷺ). After that, he was taken up to the third heaven and there he saw Joseph (Yusûf ﷺ). Then he was taken up to the fourth heaven, in which he saw Idris ﷺ. After that, he was taken up to the fifth heaven, where he met Aaron (Harûn ﷺ). Then he went onto the sixth heaven, in which he met Moses (Mûsa ﷺ), who, when the Prophet ﷺ passed by him cried; when he was asked why he was crying, he said: "Because the nation of a slave who was sent after me who will enter Paradise are greater in number than

^[1] Narrated by Muslim, on the authority of Anas ؓ and by Ahmad, on the authority of Ibn 'Abbas ؓ. Ibn Hajr considered that this prayer took place before the ascent to the heavens, while Ibn Katheer opined that the correct view was that it took place in Bait Al-Maqdis after the ascent.

those of my nation who will enter it." Then he was taken up to the seventh heaven, where he met Abraham (Ibraheem ؑ), after which he was taken up to *Sidrah Al-Muntaha*^[1] and then he was raised up to *Al-Bait Al-Ma'mûr*^[2] and then he was taken up to the Compeller, Most Exalted be He and he approached Him until,

﴿كَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿١﴾ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿٢﴾﴾

"And was at a distance of two bows' length or (even) nearer. So (Allâh) revealed to His slave [Muhammad ﷺ through Jibrail (Gabriel) whatever He revealed."^[3]

It was at this time that the prayer was made incumbent upon him and he returned, passing by Moses (Mûsa ﷺ), who asked him: "What were you commanded to do?" He ﷺ said:

«بِحَمْسِينَ صَلَاةً»

"I was commanded to observe fifty prayers (a day)."

Moses (Mûsa ﷺ) said: "Your people will not be able to do that. Return to your Lord and ask Him to reduce it for your people." So he turned to Jibreel ﷺ, as if seeking his counsel and he advised: "Yes, if you wish." Then Jibreel ﷺ ascended with him until they came to the Compeller, Most Blessed, Most High and spoke to Him while he was still in his place." This is the wording of Al-Bukhari in his '*Saheeh*'.

In one of the narrations, it is reported that He decreased it by ten for him, then he descended and passed by Moses (Mûsa ﷺ) and informed him of it, but he said: "Return to your Lord and ask Him to

^[1] *Sidrah Al-Muntaha*: The lote tree at the utmost boundary of the seventh heaven.

^[2] *Al-Bait Al-Ma'mûr*: The house of worship which is situated over the heavens and which is continually visited by the angels.

^[3] *Sûrah An-Najm* 53:9 Although this is one interpretation of Allâh's Words in *Sûrah An-Najm*, in fact, according to Ibn Katheer, the correct interpretation is that it refers to the Prophet's seeing Jibrail ﷺ and the latter's approaching him until "he was at a distance of two bows' lengths or nearer." Certainly the context of the *Sûrah* supports this, if one reads the preceding Verses.

decrease it." And he continued to go back and forth between Moses (Mûsa ﷺ) and Allâh, Most Blessed, Most High, until He had made it five. Moses (Mûsa ﷺ) ordered him to return and ask for a further decrease, but he said:

«قَدِ اسْتَحْيَيْتُ مِنْ رَبِّي، وَلَكِنِّي أَرْضَى وَأَسْلَمُ»

"I am embarrassed before my Lord, but I accept and submit." Then when he departed a voice called, saying:

«قَدْ أَمْضَيْتُ فَرِيضَتِي وَخَفَّفْتُ عَنْ عِبَادِي»

"I have ordained My Obligation (upon the slaves) and I have reduced (the burden) on My slaves."^[1]

The Companions ﷺ disagreed as to whether or not he saw his Lord on this night. It has been authentically reported on the authority of Ibn 'Abbas ﷺ that he saw Him and it has been authentically reported from him that he said: "He saw Him with his heart."^[2] And it has been authentically reported on the authority of 'A'ishah and Ibn Mas'ûd ﷺ that they rejected this; they said that the Words of Allâh:

﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى﴾

"And indeed he (Muhammad ﷺ) saw him [Jibrail (Gabriel)] at a second descent (i.e. another time)."^[3]

refer only to Jibreel ﷺ.^[4] And it has been authentically reported on the authority of Abu Dharr ﷺ that he asked the Prophet ﷺ: "Did you see your Lord?" He ﷺ replied: "(He is) Light, how could I see him?"^[5] That is:

«نُورٌ أَنَّى أَرَاهُ»

[1] Narrated by Al-Bukhari and Muslim.

[2] Narrated by Muslim At-Tirmzi.

[3] *Sûrah An-Najm* 53:13

[4] Narrated by Al-Bukhari and Muslim.

[5] Narrated by Muslim, At-Tirmidhi and Ahmad, on the authority of Abu Dharr ﷺ.

"A Light screened me from seeing Him."

As in the wording of the other *Hadeeth*:

«رَأَيْتُ نُورًا»

"I saw a light."^[1]

Ad-Darimi reported that the Companions ﷺ were agreed unanimously that he did not see Him. *Shaikh Al-Islam* (Ibn Taimiyyah): "The saying of Ibn 'Abbas ﷺ does not contradict this. Nor does his saying: "He saw Him with his heart." And it has been authentically reported from him ﷺ that he said:

«رَأَيْتُ رَبِّي تَبَارَكَ وَتَعَالَى»

"I saw my Lord, the Most Blessed, Most High." But this was in Al-Madinah in a dream."

Upon this Imam Ahmad based his opinion that he saw Him, because the visions of the Prophets are real and they must be true; but he did not say that he saw Him when he was awake. However, on one occasion, he said: "He saw Him," and on another occasion, he said: "He saw Him with his heart." And it has been related from him in the writings of some of his Companions that he said that he saw Him with his own eyes; but the texts of Imam Ahmad are with us and there is nothing of that in them. As for the saying of Ibn 'Abbas ﷺ that he saw Him with his heart twice, if his evidence is the Saying of Allâh:

﴿مَا كَذَبَ الْفُؤَادُ مَا رَأَى﴾

"The (Prophet's) heart lied not in what he (Muhammad ﷺ) saw."^[2]

Then His Saying:

﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى﴾

"And indeed he (Muhammad ﷺ) saw him [Jibrail (Gabriel)] at a second descent (i.e. another time)."^[3]

[1] Narrated by Muslim.

[2] *Sûrah An-Najm* 53:11

[3] *Sûrah An-Najm* 53:13

And it would appear that this is his evidence – then (it should be known that) it has been authentically reported from him ﷺ that this vision was of Jibreel ﷺ whom he saw in his true form twice. And the evidence for Ahmad's saying that he saw Him with his heart is this saying of Ibn 'Abbas ﷺ.

As for His Words:

﴿ثُمَّ دَنَا فَتَدَلَّى﴾

“Then he [Jibrail (Gabriel)] approached and came closer,”^[1]

this is not the same as the approach and coming closer mentioned in the story of the Prophet's night journey, for that which is mentioned in the Qur'ân is Jibreel ﷺ as 'A'ishah and Ibn Mas'ûd ﷺ said and as is proven by the context, because He said:

﴿عَلَّمَهُ شَدِيدُ الْقُوَى﴾

“He has been taught (this Qur'an) by one mighty in power [Jibrail (Gabriel)].”^[2]

As for the approach and coming closer mentioned in the *Hadeeth*, it is clear that it is the approach and coming closer of the Lord, Most Blessed, Most High.

In the morning, when the Prophet ﷺ told his people, their disbelief in him was greater than ever and they asked him to describe Bait Al-Maqdis to them and so Allâh gave him a vision of it so that he could see it and he began to describe it to them and they were unable to refute what he said.^[3] And he informed them about their caravan which he had seen during his night journey and on his return and of the time of its arrival and the camel which was leading it and the matter was as he had said,^[4] but this did nothing but increase them in rejection.

And it has been transmitted from Ibn Ishaq, on the authority of

[1] *Sûrah An-Najm* 53:8

[2] *Sûrah An-Najm* 53:5

[3] Narrated by Al-Bukhari and Muslim, on the authority of Ibn 'Abbas ﷺ.

[4] Narrated by Ahmad, on the authority of Ibn 'Abbas ﷺ.

'A'ishah and Mu'awiyah ﷺ that they said that the night journey took place with his spirit; but it is necessary to know the difference between saying that the night journey was a dream and saying that it was a spiritual journey, for there is a great difference between them. And they did not say that the night journey was a dream, because that which is seen by the sleeper could be an example of something which is connected to reality in a tangible form^[1] and so he sees in a vision as if he was taken up to the heaven, or taken to Makkah, but his spirit does not ascend and it does not leave; it is only that the angel of visions has made an image for him. And those who said that he was taken up by his spirit did not intend to say that it was a dream, but that the spirit was actually taken up and that it left the body in the same manner as it does when a person dies; but because the Messenger of Allâh ﷺ had the status of one who exceeded the norm, so that his chest was split open while he was alive and he felt no pain, he was actually taken up by his spirit without him dying, whereas the souls of others cannot achieve this except after death. This is because the souls of the Prophets remain in *Ar-Rafeeq Al-A'la*^[2] after their death, but at the same time they are able to control their bodies, so that they may reply to the salutations of peace delivered to them in *Ar-Rafeeq Al-A'la* – and due to this connection, the Prophet ﷺ was able to see Moses (Mûsa ﷺ) praying in his grave and he also saw him in the sixth heaven.

And it is well known that he was not taken up from his grave and then returned, for that is the place of his soul and that is where it remains, while his grave is where his body lies and where it will remain until the return of the souls to their bodies (on the Day of Resurrection). And whoever found difficulty in comprehending this should look at the example of the sun which is high above and its effect on the earth and on the lives of plants and animals. And the importance of the soul is greater than this.

[1] Such as a person seeing someone in a dream drowning in a sinking ship and later he hears that that person is terminally ill, or is drowning in debt for example.

[2] *Ar-Rafeeq Al-A'la*: A place on high heavens, where the souls of the Prophets gather.

So say unto the inflamed eyes, – beware of looking at the sun,
And cover yourselves with the darkness of night.

Ibn 'Abdil Barr said: There was a year and two months between the night journey and the *Hijrah* (to Al-Madinah).

The night journey took place once, although it was said that it took place twice: Once while he was awake and once while he was asleep; it would seem as though those who propounded this wished to reconcile the *Hadeeth* of Shuraik and others due to the fact that the Prophet ﷺ said in it:

«نُمَّ اسْتَيْقَظْتُ وَأَنَا فِي الْمَسْجِدِ»

“Then I awoke and I was in the mosque.”

And he said:

«وَذَلِكَ قَبْلَ أَنْ يُوحَىٰ إِلَيْهِ»

“And that was before Revelation came to him.”

And there were those who said that it occurred three times, but all of this is conjecture and it is the opinion of the weak scholars of *Hadeeth* transmission among the Zahiris. The correct view is that which is held by the leaders among the scholars of *Hadeeth* transmission, which is that the night journey took place once. How amazing it is that those people should think that the obligation to pray fifty prayers was enjoined upon him each time!

Al-Hafiz Ibn Hajr exposed the mistake of Shuraik regarding some of the wording of the *Hadeeth* of the night journey. Muslim reported it with its complete chain of narrators, then he said: “He advanced and delayed things and added and left out things and he did not present the facts of the *Hadeeth* correctly and in detail.” And he (i.e. Muslim) spoke well – may Allâh have mercy on him.



Chapter

Az-Zuhri said: “Muhammad Ibn Salih told me, on the authority of ‘Asim Ibn ‘Umar Ibn Qatadah and Yazeed Ibn Rooman and others, who said: The Messenger of Allâh ﷺ remained for three years in Makkah, from the beginning of his Prophethood, attending the *Hajj* every year and following the pilgrims in their camps and showing up at the festivals in ‘Ukaz, Majannah and Dhul Majaz and calling upon them to protect him so that he could communicate the Messages of his Lord that they might be rewarded with Paradise, but he did not find anyone to support him, nor anyone who responded positively to his call. He even used to ask the whereabouts of the different tribes one after another and he would say:

«يَا أَيُّهَا النَّاسُ قُولُوا: لَا إِلَهَ إِلَّا اللَّهُ. تَفْلِحُوا وَتَمْلِكُوا بِهَا الْعَرَبَ،
وَتَدِينُ لَكُمْ بِهَا الْعَجَمُ فَإِذَا مَثَمَ كُنْتُمْ مُلُوكًا فِي الْجَنَّةِ»

“Oh, people! Say: “*La Ilaha Illallah*” (None has the right to be worshipped except Allâh) and you will be successful and by it you will rule over the Arabs and the non-Arabs will offer allegiance to you and when you die, you will be kings in Paradise.”

And Abu Lahab would follow behind him, saying: “Do not obey him, for he is an innovator and a liar.” So they would reply to him with the ugliest of replies and they would hurt him and say: “Your own people know you better, since they did not follow you.” And he would call them to Allâh and he would say:

«اللَّهُمَّ لَوْ شِئْتَ لَمْ يَكُونُوا هَكَذَا»

“Oh, Allâh! If You willed, they would not be so.”

He (Az-Zuhri) said: "Among the names of the tribes to whom he presented himself which have been mentioned to us are: Banu 'Amir Ibn Sa'sa'ah, Muharib Ibn Khasfah, Fazarah, Ghassan, Murrah, Haneefah, Sulaim, 'Abs, Banu Nadhr, Banul Buka', Kindah, Kalb, Al-Harith Ibn Ka'b, 'Uzrah and Al-Hadharamah, and none of them accepted his call to Islam.^[1]

One of the things which Allâh accomplished for His Messenger ﷺ was that the tribes of Al-Aws and Al-Khazraj heard from their allies, the Jews of Al-Madinah that: "A Prophet will appear in our time and we will follow him and kill you with him, in the same manner in which 'Ad and Iram were killed." The Ansar used to perform *Hajj* as did the Arabs, but not the Jews, so when they saw the Messenger of Allâh ﷺ calling the people to Allâh and they observed his circumstances, one of them said to the others: "You know, by Allâh, O, my people, that this is the one of whom you were warned by the Jews; so do not let them precede you in following him. As-Suwaid Ibn As-Samit Ibn Al-Aws had come to Makkah and the Messenger of Allâh ﷺ preached to him and soon after that, Anas Ibn Rafi' arrived with some young men from Banu Abdil Ashhal, seeking a treaty (with Quraish) and the Prophet ﷺ called them to Islam. Iyyas Ibn Mu'adh, who was a youth, said: "O, my people! By Allâh, this is better than that which we came for." At this, Anas struck him and rebuked him, upon which he fell silent and they left and returned to Al-Madinah.

Then during the *Hajj* season, in Al-'Aqabah the Messenger of Allâh ﷺ met six persons from Al-Khazraj: As'ad bin Zurarah, Jabir Ibn 'Abdillah, 'Awf Ibn Al-Harith, Rafi' Ibn Malik, Qutbah Ibn 'Amir and 'Uqbah Ibn 'Amir and he called them to Islam and they accepted Islam,^[2] then they returned to Al-Madinah, where they called the

^[1] Narrated by Ibn Sa'd in '*At-Tabaqat*' by way of Al-Waqidi upon whose weakness there is a consensus of opinion. It was also narrated by Ahmad, by way of 'Abdur-Rahman Ibn Abi Az-Zanad, on the authority of his father and by Ibn Hibban, on the authority of Tariq Ibn 'Abdillah Al-Muharibi.

^[2] Narrated by Ibn Hisham, from Ibn Ishaq and all of the narrators are trustworthy, according to scholars of *Hadeeth*, apart from Ibn Ishaq himself, who used to commit *Tadlees*.

people to Islam and it spread until there was not a house which Islam had not entered.

The following year, twelve men from among them came: The original six, apart from Jabir, and they had with them Mu'adh Ibn Al-Harith, the brother of 'Awf, Zakwan Ibn 'Abdi Qais – who remained in Makkah until he migrated to Al-Madinah, so he is both *Ansari* and *Muhajir* – 'Ubadah Ibn As-Samit, Yazeed Ibn Tha'labah, Abul Haitham Ibn At-Teehan and 'Uwaimir Ibn Sa'idah. Abu Az-Zubair reported on the authority of Jabir that the Prophet ﷺ remained for ten years following the people in their camps during the *Hajj* season and in Al-Majannah and 'Ukaz, saying:

«مَنْ يُؤْوِينِي وَمَنْ يَنْصُرُنِي حَتَّى أُبَلِّغَ رِسَالَاتِ رَبِّي وَلَهُ الْجَنَّةُ»

"Who will shelter me and support me so that I may convey the Messages of my Lord and have Paradise (as his reward)."

But he did not find anyone. A man might even travel from Egypt or Yemen to visit his family (in Makkah) and his people would come to him and say: "Beware of the son of Quraish." And he would walk among their men and call them to Allâh and they would point their fingers at him, until Allâh sent us from Yathrib and a man from among us would go to him and he believes in him and he would recite the Qur'ân to him, then he would return to his family and they would embrace Islam through his Islam. Then we gathered together and we said: "How long shall the Messenger of Allâh ﷺ be exiled in the mountains of Makkah?" So we traveled until we came near to him during the *Hajj* season and we took the pledge of allegiance (*Bai'ah*) of Al-'Aqabah and Al-'Abbas ﷺ said to him: "Oh, my nephew! I do not know these people and I know the people of Yathrib." So we gathered around him in ones and twos and when Al-'Abbas ﷺ looked in our faces, he said: "These are a people whom we do not know; these people are new." We said: "Oh, Messenger of Allâh! Upon what should we pledge allegiance to you?" He replied:

«عَلَى السَّمْعِ وَالطَّاعَةِ فِي النَّشَاطِ وَالْكَسَلِ، وَعَلَى التَّقَفَةِ فِي الْعُسْرِ وَالْيُسْرِ، وَعَلَى الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ، وَعَلَى أَنْ

تَقُومُوا فِي اللَّهِ لَا تَأْخُذْكُمْ فِيهِ لَوْمَةٌ لَّائِمٌ، وَعَلَى أَنْ تَنْصُرُونِي إِذَا
قَدِمْتُ عَلَيْكُمْ، وَتَمْنَعُونِي مِمَّا تَمْنَعُونَ مِنْهُ أَنْفُسَكُمْ وَأَزْوَاجَكُمْ
وَأَبْنَاءَكُمْ وَلَكُمْ الْجَنَّةُ»

“That you will hear and obey, whether you feel active or lazy, that you will spend (in Allâh’s Cause) whether you are in difficulty or at ease, that you will order *Al-Ma’rûf* (Islamic Monotheism and all that is good) and forbid *Al-Munkar* (polytheism and all that is evil), that you will stand in Allâh’s Cause and you will not care for the rebukes of the censurer, that you will support me if I come to you and protect me from all that you would protect yourselves, your wives and your families from and (if you do so) you will have Paradise (as a reward).”

So we stood up to take the oath of allegiance to him and Asa’d Ibn Zurarah ؓ took him by the hand and said: “Slowly, oh, people of Yathrib! We have not traveled all this way without knowing that he is the Messenger of Allâh and removing him today will cause a split between all of the Arabs and they will take up arms against you; so either you bear this patiently and take him and your reward will be with Allâh, or you fear within yourselves (that you will not be able to support him) and you abandon him and it will be an excuse for you with Allâh.” But they said: “Stay your hand from us, oh, As’ad, for by Allâh, we will not abandon this pledge, nor will we accept its annulment.” So we stood up to him one by one and he accepted the pledge from us, giving us thereby (the way to) Paradise.”^[1]

Then they left for Al-Madinah and the Messenger of Allâh ﷺ sent with them Ibn Umami Maktûm and Mus’ab Ibn ‘Umair ؓ to teach them the Qur’ân and call them to Allâh and they stayed with Asa’d Ibn Zurarah ؓ. Mus’ab Ibn ‘Umair ؓ would lead them in prayer and he performed the Friday prayer for them when their number had reached forty.^[2] At their hands many embraced Islam, including

^[1] Narrated by Ahmad, on the authority of Jabir ؓ

^[2] Narrated by Abu Dawûd, Al-Hakim and Al-Baihaqi. This *Hadeeth* should not be taken as evidence that the minimum number of worshippers required for the Friday prayer to be held is forty, as this is not the case.

Usaid bin Hudhair and Sa’d bin Mu’adh ؓ; and through their Islam, the whole of the tribe of ‘Abdul Ashhal embraced Islam, except Al-Usairim ؓ, who did not embrace Islam until the day of the Battle of Uhud and after embracing Islam on that day, he fought until he was killed without ever having prostrated once to Allâh; the Messenger of Allâh ﷺ said:

«عَمِلَ قَلِيلًا وَأُجِرَ كَثِيرًا»

“His deeds were few, but his reward will be great.”^[1]

And Islam increased and became the Religion of the majority in Al-Madinah. Then Mus’ab ؓ returned to Makkah and that year a large number of people from the *Ansar* including Muslims and polytheists attended the *Hajj* and the leader of the people was Al-Bara’ Ibn Ma’rûr and on the night of the pledge of allegiance of Al-‘Aqabah, the first person to pledge his allegiance to him was Al-Bara’ Ibn Ma’rûr and this was a great honour for him, because he confirmed the agreement and hastened to do so. The Messenger of Allâh ﷺ chose from among them that night twelve leaders and when the pledge of allegiance was completed, they sought permission from him to attack the people of Mina with their swords, but he did not permit them to do so. And the devil cried out over Al-‘Aqabah in the most piercing of voices ever heard: “O, inhabitants of the houses of Mina! Beware! Muhammad and the Sabians^[2] who are with him have agreed to make war upon you!” The Messenger of Allâh ﷺ said:

«هَذَا أَرْبُ الْعَقَبَةِ، أَمَا وَاللَّهِ يَا عَدُوَّ اللَّهِ لَأَتَفَرَّغَنَّ لَكَ»

“This is Azabb^[3] of Al-‘Aqabah. By Allâh, oh, enemy of Allâh, I will attend to you.”^[4]

Then he ordered them to disperse to their riding beasts and in the

^[1] Narrated by Al-Bukhari, Muslim and Ahmad.

^[2] It was the habit of Quraish to refer to those who embraced Islam as Sabians, meaning that they were apostates.

^[3] *Azabb*: The name of a devil.

^[4] Narrated by Ibn Hisham, Ahmad and At-Tayalisi, on the authority of Ibn Ishaq; and as mentioned previously, Ibn Ishaq was a *Mudallis*.

morning, the notables of Quraish came to them and said: "We have been informed that you met our companion (i.e. Muhammad ﷺ) last night and you agreed to pledge allegiance to him to make war against us. By Allāh, there is no one among the Arabs against whom we would hate more to make war than you. Then some men were dispatched from among the polytheists of Al-Khazraj who said: "By Allāh, that did not happen." And Ibn Ubayy said: "This is false; my people would not betray me in this manner. If I were in Yathrib, my people would not do this without consulting me." So Quraish returned and Al-Bara' rode to the centre of Ya'jaj, where he met up with his companions from among the Muslims and Quraish followed them and they came upon Sa'd Ibn 'Ubadah and began to beat him until they brought him to Makkah, then Mut'im bin 'Adi and Al-Harith bin Harb bin Umayyah came and they rescued him from them. When the Ansar realized that they had lost him, they consulted with each other as to whether they should return for him, but then they saw him coming towards them, so they went on together.

The Messenger of Allāh ﷺ permitted the Muslims to migrate to Al-Madinah and the people hastened to do so. The first of them to leave was Abu Salamah and his wife, but she was held back from him for a year and she was kept away from her child; then later she left with her child for Al-Madinah being escorted by 'Uthman Ibn Abi Talhah.^[1]

Then the people left in groups until none remained in Makkah except the Messenger of Allāh ﷺ, Abu Bakr and 'Ali ﷺ – who remained at his command – and those who were forcibly prevented from leaving by the polytheists. The Messenger of Allāh ﷺ prepared his outfit for departure, awaiting the Command (from Allāh) and Abu Bakr ﷺ did likewise.

When the polytheists saw that the Companions of the Messenger of Allāh ﷺ had left and sent their children and belongings to Al-Madinah and that it was a place of strength and its people were

^[1] Narrated by Ibn Hisham in his 'Seerah', on the authority of Ibn Ishaq; all of the narrators in the sanad are reliable, according to Shu'aib and 'Abdul Qadir Al-Arna'û, except Ibn Ishaq, who used to commit *Tadlees*.

strong and courageous, they feared that the Messenger of Allāh ﷺ would leave and then dealing with him would be more difficult for them. So they gathered in the meeting hall and Satan attended with them, in the guise of an important *Shaikh* from among the people of Najd, wrapped in a heavy garment. Each of them voiced his opinion, but the *Shaikh* did not accept it, until Abu Jahl said: "I think that we should take a strong young man from each tribe, then give him a sharp sword and let each of them deal him one blow; then Banu 'Abdi Manaf will not know what to do after that, and we shall pay his blood money." The *Shaikh* said: "By Allāh, this is the (best) opinion!" And so they dispersed having agreed upon this; but Jibreel ﷺ came to him and informed him of their plan and ordered him not to sleep in his bed that night.^[1]

The Messenger of Allāh ﷺ came to Abu Bakr ﷺ in the middle of the day, at a time when he did not normally visit him, with his face covered and he said to him:

«أَخْرِجْ مَنْ عِنْدَكَ»

"Send out those who are with you."

Abu Bakr ﷺ said: "There is no one here except your family, oh, Messenger of Allāh!" He ﷺ said:

«إِنَّ اللَّهَ قَدْ أَذِنَ لِي فِي الْخُرُوجِ»

"Allāh has permitted me to leave."

Abu Bakr ﷺ asked: "Shall I accompany you?" He ﷺ answered: "Yes." Abu Bakr ﷺ said: "Then take, may my father and mother be ransomed for you, one of my two mounts." The Messenger of Allāh ﷺ said: "(I will pay) its price." And he ordered 'Ali ﷺ to sleep in his bed that night. Those people (from Quraish) gathered and peered through a gap in the door, intending to attack him as he slept and they discussed which of them would do the criminal deed and the

^[1] Narrated by Ibn Hisham, on the authority of Ibn Ishaq, but it is a weak narration, since the person from whom Ibn Ishaq reported is unknown, as Ibn Ishaq says only: "I was informed by one in whom I have trust."

Messenger of Allâh ﷺ came out and took up a handful of dust and threw it on their heads, while he recited:

﴿وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهْمَهُمْ لَا يَبْصُرُونَ﴾

“And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.”^[1]

Then he proceeded to the house of Abu Bakr ؓ and they left by an opening therein at night. A man came and saw the people at his door and asked: “What are you waiting for?” They replied: “Muhammad.” He said: “You have failed and lost, for by Allâh, he has passed by you and thrown dust on your heads.” So they stood up and shook the dust from their heads. Then in the morning, ‘Ali stood up from his bed and they asked him where the Prophet ﷺ was, but he replied: “I have no knowledge concerning him.”^[2]

Then he and Abu Bakr proceeded to the cave known as *Ghar Thawr* and they entered it, after which, a spider spun a web across the entrance.^[3] They had hired Ibn Uraiqit Al-Laithi, who knew the road well, although he followed the religion of his people, for they trusted him to do this and they delivered their riding bests to him and agreed to meet him at the cave three days hence.^[4] Quraish exerted all of their efforts to find them, taking with them trackers and they searched until they reached the opening of the cave. ‘Amir Ibn Fuhairah had herded sheep belonging to Abu Bakr ؓ cover their tracks. They remained in the cave for three days until the heat of the search for them had died down, then Ibn Uraiqit came to them with

[1] *Sûrah Ya Seen* 36:9

[2] Narrated by Ibn Sa’d, by way of Al-Waqidi, who is weak and by Ibn Hisham, on the authority of Ibn Ishaq, who used to commit *Tadlees* and by Ahmad, by way of ‘Uthman Ibn ‘Amr Ibn Saj, who is weak, according to Ibn Hajr.

[3] The story of the spider has not been narrated from any authentic source, nor has the story of the pigeons laying eggs in front of the cave.

[4] Narrated by Al-Bukhari.

the mounts and they rode off, Abu Bakr ؓ seating ‘Amir Ibn Fuhairah behind him and the guide went ahead of them – and they were under Allâh’s observation and Help from Him accompanied them and carried them on their way.

When the polytheists had given up searching for them, they placed a bounty on the head of each of them, which caused the people to exert themselves in searching for them, but Allâh was Master of his affair. When they passed by the tribe of Banu Mudlaj, ascending from Qadeed, they were seen by a man from the tribe, who said to them: “I have recently seen near the coast silhouettes which I believe to be none other than Muhammad and his Companions.” And Suraqah Ibn Malik came to hear of the matter and he desired that the prize be for him alone (but in the end, he got something which was far beyond his expectations), so he said: “No, they are so-and-so and so-and-so, who have gone out on some errand of their own.

Then he remained for a short while, then he stood up and entered his tent and said to his servant: Go out with the horse from the back of the tent and meet me behind the hill.” Then he took his spear and lowered its point, so that it made a line in the ground, then he mounted his horse. When he came near to them, he heard the recitation of the Prophet ﷺ, but he did not look towards him, though Abu Bakr ؓ was looking around him much and he said: “Oh, Messenger of Allâh! This is Suraqah who has caught up with us.” So the Messenger of Allâh ﷺ invoked Allâh against him and the forelegs of his horse sank into the ground and he said: “I know that what has afflicted me is because of your supplication, so please supplicate for me and I will divert the people away from you.” So the Messenger of Allâh ﷺ supplicated for him and his horse was freed. Then Suraqah asked him to give him something in writing and so Abu Bakr ؓ wrote for him at the Prophet’s request on a piece of tanned leather.^[1] He kept that piece of leather until the day of the Conquest of Makkah and then he came to the Messenger of Allâh ﷺ and he fulfilled the promise made therein, saying:

[1] Narrated by Al-Bukhari and Al-Hakim, on the authority of Suraqah ؓ.

«الْيَوْمَ يَوْمٌ وَفَاءٌ وَبِرٌّ»

“Today is a day of fulfillment and kindness.”

He offered to give them provisions and horses, but they said: “We have no need of them, but distract our pursuers.” Suraqah replied: “Well enough.” Then he returned and found the people searching for them and he said to them: “I have already checked this way.” At the start of the day, he was hunting for them and at the end of the day, he was protecting them.

Then they continued on their way and passed by the tents of Umm Ma'bad of the Banu Khuza'. Ibn Al-Qayyim mentioned the whole story, then he said: A voice called out in Makkah which was heard by the people, but they could not see who was speaking (and it said):

May Allâh, the Lord of Mankind reward with the best of rewards,

The two companions who sat in the tents of Umm Ma'bad,

They stayed with kindness and they departed with it,

And successful is he who becomes Muhammad's companion,

Oh, sons of Qusai! Allâh has granted you much glory,

For which we cannot reward you enough, and leadership (in Makkah),

Ask your sister about her ewe and her container (of milk),

For if you were to ask the ewe, it would testify,^[1]

He called for a ewe which was not giving milk,

And it gave much milk for him, like that of a feeding mother,

A Prophet sees that which those around him do not see,

And he recites the Book of Allâh in every place,

And if he says something one day,

Belonging to the knowledge of the unseen,

You will see it fulfilled today or tomorrow,

He left a people and they lost their minds,

And he came to a people with the light of renewal,

^[1] Narrated by Al-Hakim and Al-Haithami, who attributed it to At-Tabarani. The remaining verses are not mentioned in the complete version of 'Zad Al-Ma'ad'

Their Lord guided them thereby after they had been lost,
The most righteous of them is he who follows the truth and is successful,

Let Abu Bakr rejoice at the reward of his efforts, For his accompanying the Prophet (ﷺ),

For whomsoever Allâh ordains happiness, he will be happy,
And let Banu Ka'b rejoice for the place of their daughter,

Who prepared the place of rest for the Believers.

Asma' ؓ said: “We did not know in which direction the Messenger of Allâh ﷺ was going, then a man from among the jinn came up from lower Makkah chanting these verses and the people were following him, hearing his voice, but not seeing him until he went out from upper Makkah.” She said: “When we heard what he said, we knew in which direction the Messenger of Allâh ﷺ was going and that he was going to Al-Madinah.”^[1]



^[1] According to Shaikh Nasir Ad-Deen Al-Albani, this is a weak narration, having a mixed up *Sanad*, however, Ibn Katheer says that there are two other chains which support it. And Allâh knows better.