

Chapter

Regarding the Battle of At-Ta'if

When Thaqeef had been defeated, they entered their fort and prepared to fight. The Messenger of Allâh ﷺ went forth and halted near to their fort and they rained arrows heavily on the Muslims, so that it was as if they were a swarm of locusts, until twelve of them were killed. Because of this, the Prophet ﷺ moved to higher ground, to a place where now stands At-Ta'if Mosque. From there he besieged them for eighteen days or for twenty-something days.^[1] He fired upon them with a mangonel – and he was the first to do so in Islam – and he ordered that their grape vines be cut down and the people began to do so. Ibn Sa'd said: "They asked him to leave them for Allâh's sake and for the sake of kinship and he ﷺ said:

«فَإِنِّي أَدْعُهَا لِلَّهِ وَلِلرَّحِمِ»

"Then I will leave them for Allâh's sake and for the sake of kinship."

Then his caller announced: "Any slave who comes down to us, he will be free," upon which, a number of men came out,^[2] including Abu Bakrah ؓ. The Prophet ﷺ entrusted each man to the care of one of the Muslims, which was a great hardship to the people of At-Ta'if. It was not possible to conquer it, so the Prophet ﷺ ordered the return to Al-Madinah. At this, the people set up a hue and cry, saying: "Shall

^[1] It is reported by Muslim, on the authority of Anas Ibn Malik ؓ that he said: "then we left for At-Ta'if and we besieged it for forty nights."

^[2] According to Al-Bukhari, they were twenty-three in number.

we depart without having conquered At-Ta'if?" He said:

«اغْدُوا عَلَى الْقِتَالِ»

"Then start fighting in the morning."

In the morning, they fought and were wounded and the Prophet ﷺ said:

«إِنَّا قَافِلُونَ غَدًا إِنْ شَاءَ اللَّهُ»

"If Allâh wills, we shall depart."

Upon hearing this, they were pleased and they began to leave and the Messenger of Allâh ﷺ laughed. Once they were mounted and had started moving, the Messenger of Allâh said: "Say:

«أَيُّونَ تَأْتِيُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ»

"Here we are returning, repenting and worshipping (Allâh) and to our Lord we offer praise."

It was said to him: "Oh, Messenger of Allâh! Supplicate Allâh against Thaqeef." He said:

«اللَّهُمَّ اهْدِ ثَقِيفًا وَائْتِ بِهِمْ»

"Oh, Allâh! Guide Thaqeef and bring them to us (as Muslims)."^[1]

Then he ﷺ left for Al-Ji'ranah and from there, he donned the garments of *Ihram* and performed *'Umrah*, then returned to Al-Madinah. When he arrived in Al-Madinah from Tabûk in the month of Ramadan a delegation from Thaqeef came to him and when he left them, he was followed by 'Urwah Ibn Mas'ûd, who overtook him before he entered Al-Madinah and he embraced Islam and sought permission from him to return to his people with Al-Islam. The Messenger of Allâh ﷺ knew the pride of opposition which was in them. 'Urwah said: "I am dearer to them than their first born children." And in truth, he was beloved by them and they were obedient to him. So he left and went to call his people to Islam,

^[1] Narrated by Al-Bukhari.

hoping that they would not oppose him due to his position among them. When he looked down upon them and preached to them, they fired arrows at him from every direction and he was killed. It was said to him before he died: "What do you think about your blood (i.e. your imminent death)?" He said: "It is martyrdom with which Allâh has honoured me and there is naught within me save that which is within the martyrs who were killed with the Messenger of Allâh ﷺ before he went away from you, so bury me with them." So he was buried with them. It is claimed that the Messenger of Allâh ﷺ said regarding him:

«إِنَّ مِنْهُ فِي قَوْمِهِ كَمَثَلِ صَاحِبِ يُسَ فِي قَوْمِهِ»

"Urwah among his people is like the man of *Ya Seen* among his people."

Thaqeef remained for some months after killing 'Urwah ﷺ, then they decided that they could not fight all those Arabs around them and so they decided to send a man to the Messenger of Allâh ﷺ as they had sent 'Urwah ﷺ before. They spoke to 'Abdu Yalail, but he refused, fearing that they would do to him what they had done to 'Urwah ﷺ and so they sent with him two men from Al-Ahlah and three men from Banu Malik, including 'Uthman Ibn Abil 'As; when they were near to Al-Madinah, and they stopped at a place called Qanah, they met Al-Mugheerah bin Shu'bah ﷺ and he rushed to give the glad tidings to the Messenger of Allâh ﷺ. Abu Bakr ﷺ met him and said: "I implore you by Allâh not to precede me (in going to the Prophet ﷺ), so he agreed and Abu Bakr ﷺ entered the presence of the Messenger of Allâh ﷺ and informed him, then Al-Mugheerah ﷺ went out to them and brought back the camels with them. The Messenger of Allâh ﷺ erected a tent for them near his mosque. Khalid bin Sa'eed acted as intermediary between them and the Messenger of Allâh ﷺ. One of the things which they asked of the Messenger of Allâh ﷺ was that he leave for them Al-Lat (their idol) and not destroy it for three years, so that they might be saved thereby from the wrath of the ignorant among them, but he refused. They continued to ask him, but he refused; they even asked him for a month's respite, but he refused to allow them any respite.

Another thing that they asked him was that he excuse them from praying and that they should not have to destroy their idols themselves. He said:

«أَمَّا كَسْرُ أَوْثَانِكُمْ بِأَيْدِيكُمْ، فَسَنُعْفِيكُمْ عَنْهُ، وَأَمَّا الصَّلَاةُ فَلَا خَيْرَ فِي دِينٍ لَا صَلَاةَ فِيهِ»

"As for the destruction of your idols by your own hands, we shall excuse you that, but as for the prayer, there is no goodness in a religion which has no prayer."

When they had embraced Islam, he appointed 'Uthman bin Abil 'As in charge of them, although he was the youngest of them, because he was the keenest of them on studying and understanding the Religion.

When they set out for their land, the Messenger of Allâh ﷺ sent Abu Sufyan and Al-Mugheerah ﷺ with them to destroy Al-Lat. When they entered, Al-Mugheerah ﷺ attacked it with a pickaxe, while Banu Mu'attib, fearful that would be fired upon like 'Urwah ﷺ. The women of Thaqeef came out with their heads uncovered, crying over it. After he had destroyed it, he took its wealth. The son of 'Urwah and Qarib bin Al-Aswad had approached the Messenger of Allâh ﷺ before the delegation, when 'Urwah ﷺ had been killed, desiring to leave Thaqeef and they embraced Islam and the Messenger of Allâh ﷺ said to them:

«تَوَلَّيَا مِنْ شَيْئِنَا»

"Choose whomsoever you will as your *Wali*."^[1]

They said: "We will not take anyone as a *Wali* except Allâh and His Messenger." The Prophet ﷺ said:

«وَحَالِكُمَا أَبَا سُفْيَانَ بْنَ حَرْبٍ»

"And your maternal uncle, Abu Sufyan Ibn Harb?"

They said: "And our uncle, Abu Sufyan." Then when the people of At-Ta'if embraced Islam, Ibn 'Urwah ﷺ asked the Messenger of Allâh ﷺ to pay the debt of his father from the wealth of Al-Lat and he said:

[1] *Wali*: Friend, supporter.

“Yes.” Qarib ؓ said: “And for Al-Aswad, oh, Messenger of Allâh?” So he paid it and ‘Urwah ؓ and Al-Aswad were brothers from the same mother and father, so the Messenger of Allâh ﷺ said:

«إِنَّ الْأَسْوَدَ مَاتَ مُشْرِكًا»

“Al-Aswad died as a polytheist.”

But Qarib ؓ said: “Oh, Messenger of Allâh! But it comes to a Muslim who is related,” meaning himself “and the debt is only upon me.” So he paid “Urwah’s debt and Al-Aswad’s from Al-Lat’s wealth.

Regarding matters of Islamic Jurisprudence, it is derived from this story that it is permissible to fight in the forbidden months, because the Messenger of Allâh ﷺ set out for Makkah at the end of Ramadan and he stayed in Makkah for nineteen nights. Then he left for Hawazin and he fought them and then left them and set out for At-Ta’if and he besieged them for twenty-odd nights, or eighteen nights, according to Ibn Sa’d. If you consider this, you will realize that a part of the siege was in Dhul Qa’dah and there is no escaping this conclusion; but the fighting did not begin until Shawwal and there is a difference between the beginning and the continuation of it.

Also, we derive from it the permissibility of a man taking his family with him, because in this story, Umm Salamah and Zainab ؓ were with him ﷺ.

Also, it is permissible to fire a mangonel on the disbelievers, even if it leads to the death of women and children.

Likewise, it is permissible to cut down their trees, if that weakens them and angers them.

We also derive from it that if a slave runs away and joins up with the Muslims, he becomes free. Ibn Al-Munzir reported that there is a consensus of opinion among the scholars on this.

Also, if the *Imam* besieges a fort and he considers that it is to their benefit to withdraw, he may do so.

We also derive from it that he assumed his *Ihram* for ‘*Umrah* from Al-Ji’ranah – and it is the *Sunnah* for whoever entered it from the direction of At-Ta’if. As for leaving Makkah for Al-Ji’ranah in order to

assume *Ihram* from there, none of the scholars has declared it to be desirable.

We also derive from it the perfect kindness and mercy which the Prophet ﷺ displayed in his supplication for Thaqeef for guidance, even though they had fought against him and killed a number of his Companions ؓ and they killed the messenger he sent to them.

We also see the perfect love which Abu Bakr As-Siddeeq ؓ had for him and his desire to get nearer to him in any way possible and this proves the permissibility of a man asking his brother to give preference to him by doing something in order to seek another’s favour and that it is permissible for him to do so. And the opinion of those who said that it is not permissible is not correct, because ‘A’ishah ؓ gave preference to ‘Umar ؓ in being buried in her house and he asked that of her and she did not display any dislike of that request nor did she dislike to accede to it.

We also derive from it that it is not permissible to allow the objects of *Shirk* to remain for even a day once one has achieved the ability to remove them, for they are the signs of disbelief and they are the greatest evil. And that is the ruling on the shrines which are built over graves and which are taken as idols worshipped besides Allâh and the stones which are intended for veneration and the seeking of blessings and which share the status of Al-Lat, Al-‘Uzza and Manat, the other third (idol) – or even worse acts of *Shirk* – we seek Allâh’s Help (against falling into) that. And none of those who worshipped these *Tawagheet*^[1] believed that they created, provided sustenance, gave life or caused death. They only used to do before them what their brothers among the polytheists do before their *Tawagheet* today. These people followed the ways of those who came before them in an identical manner, adopting their practices inch-by-inch and yard-by-yard until *Shirk* overcame most of them due to the appearance of ignorance and the lack of knowledge, so that *Al-Ma’rûf* (righteousness) came to be considered *Al-Munkar* (evil) and *Al-Munkar* came to be considered *Al-Ma’rûf* and *Sunnah* came to be considered *Bid’ah* and *Bid’ah* came to be considered *Sunnah* and the small child

[1] *Tawagheet*: Objects of worship besides Allâh.

would be reared upon that and the adult grew old upon it; the signposts (of knowledge) were erased. Separation from Islam increased greatly. The scholars became few in number, the foolish people gained ascendancy and the situation became very serious and hardship increased both on land and at sea due to that which the people's hands earned. However, there will remain a group from the Muhammadan group who continue to call to the truth and who oppose the people of *Shirk* and innovation, until such time as Allâh inherits the earth and those upon it – and He is the Best of inheritors.

We also derive from this story the permissibility of the *Imam* utilizing the wealth from shrines in the cause of *Jihad* and other beneficial deeds and to give it to the warriors and to make use of its value in benefitting the Muslims. This is also the ruling on making an endowment of it – and this is something which is disputed by no one among the scholars of Islam.



Chapter

When the Messenger of Allâh ﷺ arrived in Al-Madinah and the ninth year began, he sent out the collectors to take the *Zakah* from the desert Arabs; he sent 'Uyainah to Banu Tameem and he sent 'Adi Ibn Hatim to Tai' and Banu Al-Asad and he sent Malik Ibn Nuwairah to collect the *Zakah* of Banu Hanzalah. The *Zakah* of Banu Sa'd he divided between two men, sending Az-Zibraqan to one area and Qais Ibn 'Asim to another and he sent Al-'Ala' to Bahrain and 'Ali to Najran.

And in that year the Battle of Tabuk took place; it was in the month of Rajab at a time when the people were suffering hardship and there was drought in the land and fruit was ripe.

It was the usual custom of the Messenger of Allâh ﷺ when he went out on a military expedition to name a different destination from which he intended to raid except when the destination was remote and the weather was severe. So one day, he said to Al-Judd Ibn Qais (a hypocrite): "Would you like to fight the Byzantines this year?" He replied: "Permit me to stay behind and do not tempt me, for there is no man fonder of women than I and I fear that if I saw their women, I would not be able to bear it." The Messenger of Allâh ﷺ turned away from him and said:

«قَدْ أَذِنْتُ لَكَ»

"I permit you."^[1]

It was regarding him that the following Verse was revealed:

«وَمِنْهُمْ مَّنْ يَكْفُرُ أَتَدْنُ لِي وَلَا تَفِيئُ»

^[1] According to Al-Albani, this *Hadeeth* was transmitted by Ibn Hisham and Ibn Jareer from Ibn Ishaq and its chain of narrators is weak.

“And among them is he who says: “Grant me leave (to be exempted from *Jihad*) and put me not into trial.”^[1]

Some of the hypocrites said to each other: “March not forth in the heat.” So Allâh revealed:

﴿وَقَالُوا لَا نَفِرُوا فِي الْحَرِّ﴾

“And they said: “March not forth in the heat.”^[2]

The Messenger of Allâh ﷺ ordered *Jihad* and he urged the wealthy to finance the expedition. ‘Uthman ؓ provided three hundred camels and all their equipment and a thousand *Deenars*^[3] and those known as the weepers came and they were seven in number and they asked the Messenger of Allâh ﷺ to provide mounts for them, but he said:

﴿لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ﴾

“I can find no mounts for you,” they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for *Jihad*).^[4]

His Companions ؓ sent Abu Mûsa ؓ to him to ask him to provide mounts for them, but he found him angry and he said:

﴿وَاللَّهِ لَا أَحْمِلُكُمْ وَلَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ﴾

“By Allâh, I cannot provide mounts for you, nor do I have anything which I can give you as a ride.”

Then some camels were brought to him and he sent for them, saying:

﴿مَا أَنَا حَمَلَتُكُمْ، وَلَكِنَّ اللَّهَ حَمَلَكُم، وَإِنِّي وَاللَّهِ لَا أَحْلِفُ عَلَى يَمِينٍ، فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا كَفَرْتُ عَنْ يَمِينِي، وَأَنْتِ الَّذِي هُوَ خَيْرٌ﴾

[1] *Sûrah At-Tawbah* 9:49

[2] *Sûrah At-Tawbah* 9:81

[3] Narrated by Ahmad, on the authority of ‘Abdur-Rahman Ibn Samrah ؓ.

[4] *Sûrah At-Tawbah* 9:92

“It was not I who gave you mounts, but Allâh gave you mounts. By Allâh, If I swear an oath and then see something better than it, I perform expiation for it and then do that which is better than it.”^[1]

A man stood up and offered the night prayer and he cried, then he said: “Oh, Allâh! You have commanded *Jihad*, but You have not placed in the hand of Your Messenger the means to carry me. Therefore, I give away in charity all the wrongs that have been committed against me, whether against my property, my body or my honour.” Then he awoke in the morning and the Prophet ﷺ said:

﴿أَيْنَ الْمُتَصَدِّقُ هَذِهِ اللَّيْلَةَ؟﴾

“Where is the person who gave charity last night?”

Nobody stood up, so he repeated the question, then a man stood up and informed him of what he had done and the Prophet ﷺ said:

﴿أَبَشِّرْ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَقَدْ كُتِبَتْ فِي الزَّكَاةِ الْمُتَقَبَّلَةِ﴾

“Rejoice, for by Him in Whose Hand is my soul, it has been recorded among the accepted charities.”

Some Bedouins came to him offering excuses for not going, but he did not permit them. Ibn Ubayy had camped in Thaniyyah Al-Wada’, among his allies from the Jews and the hypocrites and it was said that his camp was not the lesser of the two camps.

The Messenger of Allâh ﷺ left Muhammad Ibn Maslamah ؓ in charge of Al-Madinah. When he ﷺ went on, Ibn Ubayy fell behind. The Prophet ﷺ left ‘Ali ؓ behind to take care of his family, but ‘Ali ؓ said: “Would you leave me behind with the women and children?” The Prophet (ﷺ) replied:

﴿أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى غَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدِي﴾

“Are you not content to be to me as Aaron was to Moses, (he

[1] Narrated by Al-Bukhari and Muslim, on the authority of Abu Mûsa Al-Ash’ari ؓ.

added:) except that there will be no Prophet after me)?”^[1]

Some persons whose faith was not in doubt stayed behind, including: Ka'b bin Malik, Hilal bin Umayyah, Murarah bin Ar-Rabee', Abu Khaithamah and Abu Dharr ؓ then Abu Khaithamah and Abu Dharr ؓ caught up with him. The Messenger of Allâh ﷺ arrived there with thirty thousand men, including ten thousand horsemen and he remained there for twenty nights, shortening the prayers. At that time, Heraclius was in Hims. Abu Khaithamah ؓ returned to his family a few days after the Prophet's departure and he found two of his wives in their huts in his garden. Each of them had sprinkled her hut with water and cooled water for him and prepared food for him. When he entered, he stood at the door of the hut and looked at his two wives and what they had prepared for him and said: "The Messenger of Allâh ﷺ is out in the sun, the wind and the heat and Abu Khaithamah is in the cool shade with food prepared and a beautiful woman. This is not fair." By Allâh, I will not enter the hut of either of you until I meet up with the Messenger of Allâh ﷺ." Then he went to his camel and saddled it and set off in pursuit of the Messenger of Allâh ﷺ and caught up with him as he arrived in Tabuk.

He met up with 'Umair Ibn Wahb ؓ on the road and they kept company until, when they were near to Tabuk, Abu Khaithamah ؓ said to him: "I have committed a sin, so you should stay behind me until I come to the Messenger of Allâh ﷺ." So he did so. Then when he approached, the people said: "There is a rider on the road." The Messenger of Allâh ﷺ said:

«كُنْ أَبَا خَيْثَمَةَ»

"Be Abu Khaithamah."

They said: "Oh, Messenger of Allâh! By Allâh, it is Abu Khaithamah." When he had dismounted, he approached the Messenger of Allâh ﷺ greeted him with salutations of peace and then told him what had happened. The Prophet ﷺ spoke kindly to him and supplicated for him.

^[1] Narrated by Al-Bukhari and Muslim, on the authority of Sa'd Ibn Abi Waqqas ؓ.

When the Messenger of Allâh passed by the abodes of Thamûd, he said:

«لَا تَشْرَبُوا مِنْ مَائِهَا، وَلَا تَتَوَضَّؤُوا مِنْهُ لِلصَّلَاةِ، وَمَا كَانَ مِنْ عَجِينٍ فَأَعْلِفُوهُ الْإِبِلَ، وَلَا يَخْرُجَنَّ أَحَدٌ مِنْكُمْ إِلَّا وَمَعَهُ صَاحِبٌ لَهُ»

"Neither drink from their water nor make ablution with it for prayer and whatever dough you have made from it, give it to the camels and none of you should leave without having a companion with him."

The people did as he ordered, except for two men, one of them to answer call of nature and the other to find his camel. As for the former, he had an epileptic fit in the place where he had gone to answer the call of nature, while as for the latter, the wind carried him and threw him in the mountains of Tai'. The Messenger of Allâh ﷺ said:

«أَلَمْ أَنهَيْكُمْ؟»

"Did I not forbid you?"

Then he supplicated for the one who had suffered the seizure and he was cured and Tai' gave him to the Messenger of Allâh ﷺ when he returned to Al-Madinah.^[1]

Az-Zuhri said that when the Prophet ﷺ passed by Al-Hijr, he wrapped his garment around his face and he urged on his mount, then he said:

«لَا تَدْخُلُوا بُيُوتَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ إِلَّا وَأَنْتُمْ بَاكُونَ، خَوْفًا أَنْ يُصِيبَكُمْ مَا أَصَابَهُمْ»

"Do not enter the houses of those who wronged themselves unless you do so weeping and in fear that that which afflicted them may afflict you."^[2]

And it is authentically reported that he ordered them to throw away

^[1] Narrated by Ibn Hisham.

^[2] Narrated by Ahmad, on the authority of 'Abdullah Ibn 'Umar ؓ.

the water and to water from the well from which the she-camel (of Salih ﷺ used to drink.

Ibn Ishaq said that the people were without water and so the Messenger of Allâh ﷺ supplicated Allâh and so He sent to him a cloud and it rained until they had quenched their thirst. Then he continued his journey and men began to fall behind. When the Messenger of Allâh ﷺ was told that so-and-so had fallen behind, he would say:

دَعْوُهُ فَإِنْ يَكُ فِيهِ خَيْرًا فَسَيَلْحَقُهُ اللَّهُ بِكُمْ، وَإِنْ يَكُ غَيْرَ ذَلِكَ، فَقَدْ
أَرَاكُمْ اللَّهُ مِنْهُ»

“Leave him, for if there is any good in him, Allâh will make him join you and if there is no good in him, Allâh has relieved you of him.”

Abu Dharr’s camel caused him to tarry and so he placed his baggage on his back and when the Messenger of Allâh ﷺ halted at one of his stopping places, a man said: “Oh, Messenger of Allâh! It is Abu Dharr.” He ﷺ said:

رَحِمَ اللَّهُ أَبَا ذَرٍّ، يَمْشِي وَحْدَهُ، وَيَمُوتُ وَحْدَهُ، وَيُيَعِّثُ وَحْدَهُ»

“May Allâh have mercy on Abu Dharr. He walks alone, he will die alone and he will be raised alone.”^[1]

And in ‘*Saheeh Ibn Hibban*’, it is reported that when Abu Dharr ﷺ was close to death, his wife cried and he said: “What makes you cry?” She said: “You die in this wilderness and I have not a garment sufficient with which to shroud you and I have no hands with which to wash you.” He said: “Do not cry, for I heard the Messenger of Allâh ﷺ say to a group of people of whom I was one:

«لَيَمُوتَنَّ رَجُلٌ مِنْكُمْ بِفَلَاقَةٍ مِنَ الْأَرْضِ، يَشْهَدُهُ عِصَابَةٌ مِنَ الْمُسْلِمِينَ»

[1] Narrated by Ibn Katheer, on the authority of ‘Abdullah Ibn Mas‘ûd ﷺ, it contains in its *Sanad* one Buraidah Ibn Sufyan Al-Aslami, who is described as weak by scholars of *Hadeeth*. In spite of this, Ibn Katheer declared it to be *Hasan*. Al-Hakim also narrated it and Az-Zahabi declared it to be authentic, but he added: “It is *Mursal*.”

“A man from among you shall die in the desert of the earth and a group of the Believers will attend his burial.”

And all of those people died in a town, so I am the man. By Allâh, I have not lied, nor have I been lied about, so look out at the road.” So I was racing to the top of a sandhill in order to see, then I would return and nurse him. While I was engaged thus, I observed some men on camels, as if they were a flock of vultures moving forward on their mounts, so I waved to them and they hurried forward until they stopped by me and said: “Oh, bondwoman of Allâh! What is wrong with you?” I said: “A Muslim man is dying, so enshroud him.” They said: “Who is he?” I said: “Abu Dharr.” They asked: “The Companion of the Messenger of Allâh ﷺ?” I replied: “Yes.” They said: “May our fathers and mothers be ransomed for him,” and they hastened to him and entered and he said: “Rejoice, for I heard the Messenger of Allâh ﷺ saying” and he related the *Hadeeth* to them. Then he said: “If I had a garment which would suffice me as a shroud belonging to me or my wife, I would not be wrapped except in that shroud, so I implore you by Allâh that a man from among you who is a leader, or in-charge, or a messenger, or a headman may enshroud me.” But there was none among them who responded to his words except a young boy from the *Ansar*, who said: “Oh, uncle! I will enshroud you in my *Rida*’ or in my bag, I have a piece of cloth woven by my mother.” He said: “You enshroud me.” So he did so and they stood and prayed over him, then they buried him and they were all men from Yemen.

And in ‘*Saheeh Muslim*’, it is reported that the Messenger of Allâh ﷺ said before he arrived in Tabûk:

«إِنَّكُمْ سَتَأْتُونَ غَدًا إِنْ شَاءَ اللَّهُ عَيْنَ تَبُوكَ، وَإِنَّكُمْ لَنْ تَأْتُوهَا حَتَّى
يُضْحِيَ النَّهَارُ، فَمَنْ جَاءَهَا مِنْكُمْ فَلَا يَمَسُّ مِنْ مَائِهَا شَيْئًا حَتَّى آتِي»
“Tomorrow, if Allâh wills, you will arrive at Tabuk spring and you will not get there before daytime and he who amongst you happens to go there should not touch its water until I come.”

(Mu‘adh Ibn Jabal ﷺ said:) “We came to it and two persons (amongst) us reached that fountain ahead of us. It was a thin flow of water like a shoelace. Allâh’s Messenger ﷺ asked them whether they

had touched the water. They said: "Yes." The Messenger of Allâh ﷺ scolded them and he said to them what he had to say by the Will of Allâh. The people then took the water of the spring in the palms of their hands, little by little and Allâh's Messenger (may peace be upon him) washed his hands and his face in it, and then he put it back again and there gushed forth abundant water from that spring, until all the people had drunk their fill. He then said:

«يُوشِكُ يَا مُعَاذُ إِنَّ طَالَتْ بِكَ حَيَاةٌ أَنْ تَرَى مَا هَاهُنَا قَدْ مَلِئَتْ جَنَانًا»

"Mu'adh, it is hoped that if you live long you will see here fields full of vegetation."^[1]

When he reached Tabûk, the Head of Ailah came to him and made a peace treaty with him and paid him the *Jizyah*. And the people of Jarba and Adhruh came to him and paid the *Jizyah* to him. To the Head of Ailah, he wrote:

«بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: هَذِهِ أَمْتَةٌ مِنَ اللَّهِ وَمِنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ لِيُحَنَّتْ بِنِ رُؤْبَةٍ وَأَهْلِ أَيْلَةَ، لِيُسْفُنَهُمْ وَسَيَّارَتِهِمْ فِي الْبَرِّ وَالْبَحْرِ لَهُمْ ذِمَّةُ اللَّهِ، وَذِمَّةُ النَّبِيِّ، وَمَنْ كَانَ مَعَهُمْ مِنْ أَهْلِ الشَّامِ، وَأَهْلِ الْيَمَنِ، وَأَهْلِ الْبَحْرِ، فَمَنْ أَحَدَتْ مِنْهُمْ حَدَثًا فَإِنَّهُ لَا يَحُولُ مَالُهُ دُونَ نَفْسِهِ، وَإِنَّهُ لِمَنْ أَخَذَهُ مِنَ النَّاسِ، وَإِنَّهُ لَا يَحِلُّ أَنْ يُمْتَعُوا مَاءَ يَرْدُونَهُ، وَلَا طَرِيقًا يُرِيدُونَهُ مِنْ بَرٍّ أَوْ بَحْرٍ»

"In the Name of Allâh, the Most Beneficent, the Most Merciful, this is a guarantee of protection from Allâh and from the Prophet Muhammad, the Messenger of Allâh to Yuhannah Ibn Ru'bah and the people of Ailah; their ships, their caravans on land and at sea shall have the Protection of Allâh and the protection of the Prophet, he and whosoever is with him from among the people of Ash-Sham, the people of Yemen and the people at sea. Whosoever contravenes this treaty, his wealth shall not save him and it will be for anyone among the people who takes it. It is not lawful for them to prevent access to water

^[1] Narrated by Muslim, on the authority of Mu'adh Ibn Jabal ؓ.

for anyone who wants it nor from any journeys they want to make by land or by sea."^[1]

Then he ﷺ sent Khalid Ibn Al-Waleed ؓ to Ukaidir Ibn 'Abdil Malik Al-Kindi, the ruler of Dûmah Al-Jandal and he said to him:

«إِنَّكَ سَتَجِدُهُ يَصِيدُ الْبَقَرَ»

"You will find him hunting oryx."

So Khalid ؓ went on until he was within eyesight of the fort on a moonlit night and there was Ukaidir on a rooftop and with him was his wife. The wild oryx remained rubbing their horns against the door of the fort and his wife said: "Have you ever seen the like of this?" He said: "No, by Allâh." So he mounted his horse and with him were members of his household, including his brother, whose name was Hassan. When they went out, the Messenger of Allâh's riders met them and they took him and killed his brother. He was wearing a garment of brocade embroidered with gold. Khalid ؓ stripped him of it and sent it to the Messenger of Allâh ﷺ and then he came to him with Ukaidir, and the Prophet ﷺ spared his life and made a peace treaty with him that he would pay the *Jizyah*, for he was a Christian. Ibn Sa'd said: "Khalid ؓ spared his life and he had with him four hundred and twenty riders for the purpose of conquering Dûmah Al-Jandal, which he did and he made a peace treaty with him in which it was stipulated that he would pay two thousand camels, eight hundred head of cattle, four hundred pieces of armour and four hundred spears. He set aside Safiyyah for the Messenger of Allâh ﷺ, then he divided up what remained of the spoils (after deducting the *Khumus*) among his Companions ؓ and every one of them received five shares.

The Messenger of Allâh ﷺ remained in Tabûk for between thirteen and nineteen days, then he left.

And it is reported on the authority of 'Abdullah Ibn Mas'ûd ؓ that he said: "I got up in the middle of the night when I was with the Messenger of Allâh ﷺ during the Tabûk campaign and I saw a torch burning in a corner of the camp, so I went to it and I saw the

^[1] Narrated by Ibn Hisham.

Messenger of Allâh ﷺ with Abu Bakr and 'Umar ؓ and I saw that 'Abdullah Dhul Bijadain ؓ had died and they had dug a hole for him and the Messenger of Allâh ﷺ was in the hole and Abu Bakr and 'Umar ؓ were passing him down to him and he ﷺ was saying:

«اللَّهُمَّ إِنِّي قَدْ أُمْسَيْتُ رَاضِيًا عَنْهُ، فَارْضَ عَنْهُ»

“Oh, Allâh! I have been well pleased with him, so be You (also) Well Pleased with him.”

'Abdullah Ibn Mas'ûd ؓ said: “Would that I were the inhabitant of that hole.”^[1]

And it is reported on the authority of Abu Umamah Al-Bahili ؓ that he said: “Jibreel ؑ came to the Messenger of Allâh ﷺ when he was in Tabuk and said to him: “Oh, Muhammad! Perform the funeral prayer for Mu'awiyah Ibn Mu'awiyah Al-Mizani.” So the Messenger of Allâh ﷺ went out and Jibreel ؑ came down with seventy thousand angels and he placed his right wing on the mountains and they were humbled and he placed his left wing on the lands and they were humbled, then he looked towards Makkah and Al-Madinah and the Messenger of Allâh ﷺ prayed over him (Mu'awiyah) along with Jibreel and the angels. After he had finished praying, he said:

«يَا جِبْرِيلُ بِمَ بَلَغَ مُعَاوِيَةَ هَذِهِ الْمَنْزِلَةَ»

“Oh, Jibreel! Due to what has Mu'awiyah attained this high rank?”

He replied: “Due to his recitation of

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

“Say: “He is Allâh, One.”^[2]

When sitting and when standing, while riding and while walking.”^[3]

^[1] Narrated by Ibn Hisham from Ibn Ishaq, according to Al-Hafiz, in 'Al-Isabah', it's chain of narrators is broken.

^[2] *Sûrah Al-Fatihah*.

^[3] Narrated by Ibn As-Sunni and Al-Baihaqi.

And the Messenger of Allâh ﷺ said:

«إِنَّ بِالْمَدِينَةِ أَقْوَامًا مَا سِرْتُمْ مَسِيرًا وَلَا قَطَعْتُمْ وَاذِيًا إِلَّا كَانُوا مَعَكُمْ»

“Verily, in Al-Madinah there are those who were with you when you marched and whenever you crossed a valley.”

They said: “And they were in Al-Madinah?” He ﷺ said:

«نَعَمْ حَبَسَهُمُ الْعُدْرُ»

“Yes, they were held back by some lawful excuse.”^[1]

The Messenger of Allâh ﷺ set out on the return journey from Tabûk to Al-Madinah until, on the way, some of the hypocrites plotted against him; they conspired to toss him from the top of a mountain pass on the road. When they reached the pass, they tried to traverse it with him, but Allâh informed him of their plan. He said to the people: “Whoever wishes to go by the bottom of the valley, (he should do so) for it is wider for him.” And he took the mountain pass while the people went via the bottom of the valley, except those conspirators, who covered their faces. The Messenger of Allâh ﷺ ordered Huzaifah Ibn Al-Yaman and 'Ammar Ibn Yasir ؓ to go with him and they walked with him; he ordered 'Ammar ؓ to take hold of the camel's reins and he ordered Huzaifah ؓ to drive it. While they were proceeding, they heard the sound of the people behind them, so he ordered Huzaifah ؓ to turn them back; he did so and he had a staff in his hand with which he touched the faces of their mounts with it and they became fearful when they saw Huzaifah ؓ, believing that their plot had become known, so they hurried on until they mixed with the people. Then the Messenger of Allâh ﷺ said to Huzaifah ؓ:

«هَلْ عَرَفْتَ مِنْهُمْ أَحَدًا»

“Did you recognize any of them?”

He said: “I recognized the mount of so-and-so and of so-and-so.” And it was dark. The Prophet ﷺ said:

^[1] Narrated by Al-Bukhari, on the authority of Anas Ibn Malik ؓ and by Muslim, on the authority of Jabir Ibn 'Abdillah ؓ.

«هَلْ عَلِمْتُمْ شَأْنَهُمْ؟»

“Do you know what their plan was?”

He replied: “No.” The Prophet ﷺ said:

«فَإِنَّهُمْ مَكَرُوا لِيَسْبِرُوا مَعِيَ، حَتَّى إِذَا طَلَعَتْ فِي الْعَقَبَةِ طَرْحُونِي»

“They plotted to go with me, so that when I ascended the mountain path, they would throw me over.”

Huzaifah ؓ said to him: “Will you not cut off their heads?” He ﷺ said:

«أَكْرَهُ أَنْ يَتَحَدَّثَ النَّاسُ أَنَّ مُحَمَّدًا قَدْ وَضَعَ يَدَهُ فِي أَصْحَابِهِ»

“I dislike that the people should say that Muhammad has laid his hands on his Companions.”

Then he ordered him to keep it a secret.

The Messenger of Allâh ﷺ traveled from Tabûk until he was only an hour away from Al-Madinah – and the people of Adh-Dhirar Mosque had come to him when he was preparing to leave for Tabûk and said to him: “We have built a mosque for the sick and needy and for the rainy nights and we would like you to pray in it.” He ﷺ said:

«إِنِّي عَلَى جَنَاحِ سَفَرٍ، وَلَوْ قَدِمْنَا إِنْ شَاءَ اللَّهُ أَتَيْنَاكُمْ»

“I am on the point of traveling, but when we return, if Allâh wills, I will come to you.”

Then he was informed about this mosque by Allâh and so he summoned Malik Ibn Ad-Dukhsum and Ma'n Ibn Adi ؓ and he said:

«انْطَلِقَا إِلَى هَذَا الْمَسْجِدِ الظَّالِمِ أَهْلُهُ، فَاهْدِمَاهُ وَحَرِّقَاهُ بِالنَّارِ»

“Go to go to that mosque of evil and demolish it and burn it.”

So they rushed out until they reached Banu Salim and Malik ؓ said to Ma'n ؓ: “Wait for me until I bring fire from my people.” So he went inside and took a palm leaf and set fire to it, then they dashed out and entered the mosque with it and the people were inside it; they burnt it and destroyed it and the people dispersed from it and Allâh, Most Glorified revealed:

«وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ»

“And as for those who put up a mosque by way of harm and disbelief and to disunite the Believers.”^[1]

When the Prophet ﷺ was close to Al-Madinah, the people came out to meet him, including the women and the children and they were chanting:

The full moon has risen upon us
From *Thaniyyat Al-Wada'*,
We must give thanks
As long as a caller calls to Allâh.

Some narrators have said that this was when he arrived as an emigrant to Al-Madinah, but this is pure fancy, because *Thaniyyat Al-Wada'* lies in the direction of Ash-Sham. And when he looked down on Al-Madinah, he said: “This is Tabah,” and he said:

«هَذَا أَحَدُ جَبَلٍ يُحِبُّنَا وَنُحِبُّهُ»

“This is Uhud, a mountain which loves us and we love it.”^[2]

When he entered the city, he went to the mosque first and offered a two *Rak'ah* prayer, then he sat in it to greet the people and those who had stayed behind came to him to make their excuses; and they were over eighty in number.^[3] He accepted their excuses and prayed for their forgiveness, leaving their secrets to their Creator. It was regarding them that the Words of Allâh were revealed:

«يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ»

“They (the hypocrites) will present their excuses to you (Muslims), when you return to them.”^[4]



[1] *Sûrah At-Tawbah* 9:107

[2] Narrated by Al-Bukhari and Muslim, on the authority of Anas ؓ.

[3] *Fath Al-Bari'*.

[4] *Sûrah At-Tawbah* 9:94