

091. Battle of Tabuk 4

We have discussed the issues that happened in Madinah. Today, let us depart from the city and continue discussing the stories that occurred during the Battle of Tabuk.

Leaving Ali ibn Abi Talib RA Behind

The Prophet ﷺ left behind Muhammad ibn Maslamah as the person in charge of the affairs of Madinah. Whenever the Prophet ﷺ would leave Madinah, he would appoint someone in charge of the city. And he told Ali ibn Abi Talib, "You must stay behind and you will take charge of my family"—manage the Mother of the Believers and the Ahl al-Bayt. After all, this journey would take more than a month. When the Prophet ﷺ said this, the munafiqun began mocking Ali RA, claiming that he was a burden not worthy of fighting, and that was why the Prophet ﷺ made an excuse to leave him behind. Subhan'Allah, the munafiqun themselves stayed behind, yet they had the audacity to accuse those who were told to remain behind of cowardice. Of course, Ali RA was well known for his bravery, courage, and fighting prowess, [everybody knew this, so to accuse him of cowardice was absolutely absurd,] but being a young man, this type of taunting really affected him. So he put on his armor, took his sword in his hand, and he caught up with the army of the Prophet ﷺ. And he said, "Ya Rasulallah, are you leaving me with the women and children while the munafiqun are mocking me that I am not qualified to fight?"—he begged the Prophet ﷺ to let him join the army. So the Prophet ﷺ consoled him and said, "Are you not content to be with me like Harun was with Musa, except that there is no prophet after me? They (the munafiqun) are liars, for I have only left you to be in charge of those whom I have left behind (my family)."

Correcting the Misconception of the Non-Sunni Group

The Prophet ﷺ said, "Are you not happy that our relationship is like that of Harun and Musa, except that there is no prophet after me?"—and this hadith is authentic. But unfortunately, it's one of the main evidences misused by the Shia to say that Ali RA should have been the [first] khalifa after [the death of] the Prophet ﷺ. And in response, we say—no doubt, we as Sunni Muslims affirm every single blessing for Ali RA, including this one, but—we also take into account all the other evidences. This narration alone does not suggest that Ali RA was indicated to become the next khalifa. Rather, even in this incident, Ali RA was not left in charge of the city; it was Muhammad ibn Maslamah. And Ali RA was chosen to take charge of the family because he was within the Ahl al-Bayt, a son-in-law, someone who was well aware of the family circumstances. And even the context of the hadith does not indicate that the relationship is a political one; rather, it indicates that just like Musa AS and Harun AS were brothers, that's how close the Prophet ﷺ is with Ali RA. Moreover, there are many evidences—as we will come to—of the Prophet ﷺ, as explicitly as possible, indicating that Abu Bakr RA was supposed to be the next khalifa.

Thaniyat al-Wada'

In any case, the Prophet ﷺ continued going until he reached a very famous place in Madinah that many have heard of but few know is an actual location: Thaniyat al-Wada' (ثنية الوداع). Thaniya means a hill, and wada' means goodbye. North of the Haram in Madinah, there was a small hill where people would bid farewell to their families when departing on caravans heading north. They would walk together to Thaniyat al-Wada', where the families would stay to wave goodbye as the travelers continued on.

After the Prophet ﷺ passed by the Thaniyat al-Wada', he paused and reorganized the troops. We already said it was the largest number ever assembled: 15,000 to 30,000. The Prophet ﷺ assigned battalions, leaders, etc. — and this demonstrates the extreme competence, management skills, and organizational skills of the Prophet ﷺ even though he never trained in military school. He assigned each battalion a leader, and each one had a flag.

Al-Waqidi in his famous book al-Maghazi goes into much detail about which tribe had which leader — but that is not going to be of much benefit to us, so we will simply skip over. Do realize, however, that as usual, our Prophet ﷺ divided them based on their tribes.

Is Nationalism Halal?

As usual, our Prophet ﷺ divided the army based on their tribes.

Again and again, we bring this point up, that no doubt, Islam came to eliminate partisanship, but it also takes into account human nature, that birds of a feather flock together; that people of one region, language, and ethnicity, have a natural affinity for one another. Islam does not obliterate those ties. And it understands that even in battles, comfort lies in familiarity, i.e., it's better to surround yourself with familiar faces.

In our times, for example, the issues of the nation-state: Some Muslims deny this, but it is important to recognize that there is nothing wrong with affirming certain ties with the nation-state; e.g., if you are in a strange land and you meet somebody from your country / city / town / village and you feel an affinity — there is nothing wrong with this if it is kept in a healthy check.

So the Prophet ﷺ departed out, and on the journey, a number of things happened:

The Question of Mu'adh ibn Jabal RA

One of the things that happened is narrated in the Musnad of Imam Ahmad.^[1] It is a beautiful narration. Imam Ahmad narrates from Abu al-Nadr (أبو النضر) from Abd al-Hamid ibn Bahram (عبد الحميد بن بهرام) from Shahr ibn Hawshab (شهر بن حوشب) from Abd al-Rahman ibn Ghanmin (عبد الرحمن بن غنم) that Mu'adh ibn Jabal narrated: "When the Prophet ﷺ went out towards Tabuk, after he had prayed Fajr with the people on the way to Tabuk, the people went back on their camels. And when the sun began to rise up, the people began falling asleep on their mounts." And Mu'adh RA said that he was following the Prophet ﷺ, and as the people fell asleep, their camels began splitting up here and there, and Mu'adh's camel almost tripped. "So"—Mu'adh said—"I jerked it back with the reins and it went up, but that scared the camel of the Prophet ﷺ and it began to run forward. The Prophet ﷺ was wearing his turban around his face, so he took it off and looked behind to see who had done this. And he saw me."

So the Prophet ﷺ said, "Ya Mu'adh!" Mu'adh said, "Labbayka, ya Nabiyyallah (لبيك يا نبي الله - Here I am, O Prophet of Allah)." The Prophet ﷺ said, "Come here." Mu'adh narrates: "So I came close to him until our saddles were touching one another. And the Prophet ﷺ said, 'I didn't realize the people are so separated from us.'" Mu'adh said, "Ya Nabiyyallah, the people became sleepy and their camels took them helter-skelter"—and this is no big deal, but they are all wandering now. Allah knows what day this is; everyone is tired on the way to Tabuk and is falling asleep on their mounts. The Prophet ﷺ said, "And I too was sleeping." Mu'adh narrates: "When I saw that I was so close to the Prophet ﷺ and there was nobody else except the two of us, I said, 'Ya Rasulallah, give me permission to ask you something.'" Subhan'Allah, the sahaba were waiting for this type of opportunity. And look at the adab of Mu'adh; so much manners.

He said, "Give me permission to ask a question which has caused me to think and ponder until I fell sick thinking about it." So the Prophet ﷺ said, "Ask whatever you want." Mu'adh said, "Ya Nabiyyallah, tell me what I can do to enter Jannah, something only you can tell me (I don't have to ask anybody else)." Subhan'Allah, what is the question that has been driving him crazy? "What do I need to do to get to Jannah." At this, the Prophet ﷺ said, "Bakhin bakh (بخ بخ)"—an expression used to indicate good fortune; not translatable to English, but something along the lines of 'great,' 'what a noble thing,' or 'wow' — the Prophet ﷺ is praising Mu'adh for the question. And he said, "You have asked a great matter"—he said this 3 times. Then he said, "And it is an easy thing if Allah wants good for you"—and he said this 3 times as well. Mu'adh told us the Prophet ﷺ would always repeat the important things 3 times. Then he said the Prophet ﷺ said, "Believe in Allah and the Last Day, and you offer the salah, and you worship Allah alone, and you do this until you die upon this." Mu'adh said, "O Messenger of Allah, repeat this for me," so the Prophet ﷺ repeated. Then the Prophet ﷺ said, "If you want, O Mu'adh, I will inform you about the head (the most important part) of this matter, the pillar / backbone of it, and the pinnacle (crown / jewel) of it."

¹ Side note: The Musnad of Imam Ahmad is a very large book; the largest present compilation of hadith in our times. It is published in 50 volumes, and this is in volume 36, hadith number 22,122.

Mu'adh said, "Yes, of course! May my mother and father be given in your ransom!"—this is how the sahaba would address the Prophet ﷺ. The Prophet ﷺ said, "The head of all of this is to testify that there is no god but Allah alone with no partner, and that Muhammad is His servant and Messenger (i.e., the shahada), the backbone is establishing the salah and giving zakat, and the pinnacle is jihad for the sake of Allah. I have been commanded to do qital of al-nas until they establish the salah, give the zakat, and testify the shahada; and if they do, then their lives and properties are protected in the rights of Allah. I swear by the One in whose Hands is my soul, no face becomes tired, nor does a foot become dusty in any deed that will raise it higher in Jannah after the fard salah, like jihad in the Way of Allah. Nothing makes the Mizan^[2] heavier like spending money upon an animal that is in the Way of Allah or carrying people in the Way of Allah."

Praying Qasr

So the Prophet ﷺ marched towards Tabuk. We don't have an exact date for when he arrived, but we know he stayed there for 20 days. And he prayed qasr^[3] throughout all of these 20 days. This issue is narrated in many books of hadith. This of course led to a huge controversy in early Islam about how long can you remain muqim (مقيم) at a location and pray qasr. The majority of scholars in all four madhhabs say this hadith **only** applies to the state of war, when you are literally on the battlefield and you don't know when you are going to come back or when the enemy will attack; then there is no time limit because every day is uncertain. It is only legitimate when you do not know how many days you will remain at a location. When the enemy might attack at any time, then you may do qasr for 20 days, or even 6 months. And you **cannot** extrapolate from this hadith that, "Khalas, it's 20 days for any travel." The majority opinion is that this narration is **irrelevant** to the musafir^[4] who is going to, for example, New York, London, Toronto, etc., and staying there for, say, 5 days and he knows he is staying for 5 days.

Other schools of thought say, "No, this hadith shows that you may remain as a musafir for up to 20 days"—this is an opinion held outside of the four madhahib.

Ibn Taymiyyah and others held a view that there is no time limit for how long you remain a musafir as long as you are a legitimate musafir, i.e., it depends on circumstance and not on time frame.

The majority of scholars say 4 days is the time limit; so if you know that you will stay for more than 4 days (or 21 salahs in Hanbali^[5]), then you cannot do qasr — this is the Maliki, Shafi'i, and Hanbali position.

The Hanafi position says you may remain as a musafir for 15 days (half a month).

² The Mizan (ميزان) - the Scales.

³ Qasr (قصر) - shortening every four-rak'ah salah into two rak'at.

⁴ Musafir (مسافر) - traveler.

⁵ muslimmatters.org

And the correct opinion —and Allah knows best— is that there is no particular number of days; rather, it depends on your circumstance: If you are a genuine, bona fide traveler, then it can prolong the time frame to more than 4 days. If you are not a legitimate traveler, then even if it's for two days, you are not allowed to do qasr. E.g., if you go to your parents' house and you are just there for two days; you will not be considered a musafir, because you are 'at home' and you feel 'at home' — you are not a legitimate traveler.

The Prophet's ﷺ Khutbah on the Morning of Tabuk

In any case, the Prophet ﷺ arrived at Tabuk and it's reported in Dala'il al-Nubuwwah of al-Bayhaqi that the Prophet ﷺ gave a khutbah the morning they arrived. This khutbah is reported with a weak chain, but some wordings are reported in authentic chains. And the narration is very beautiful. It gives us a glimpse into the Prophet's ﷺ khutbahs — how eloquent it was. So let us read the entire khutbah. But again, keep in mind that the isnad / chain of narrators is weak, as is most of the seerah.^[6]

So this is a khutbah of the Prophet ﷺ narrated by Uqba ibn Amir al-Juhani. He says when the sahaba arrived at Tabuk, after they prayed Salat al-Fajr, the Prophet ﷺ stood up and praised Allah with what He deserves to be praised, and then he said, "O people, amma ba'd."^[7] The most truthful of all speech is the Book of Allah, and the firmest handhold is the speech of taqwa^[8]. The best of all paths is the path of Ibrahim^[9], and the best sunnah is the Sunnah of Muhammad ﷺ —notice you already get a taste of the khutbah: short, sweet, and to the point. Every phrase is profound — you can give an entire lecture about each word and sentence. He ﷺ continued, "The best hadith (the best thing you can say) is the dhikr (remembrance) of Allah. The best of all stories are those in the Quran. The best of all deeds are those done with the most sincerity and dedication. And the worst of all deeds are [religious] innovations. And the best guidance is the guidance of the prophets. And the best death is the death of a martyr. And the most blind of blindnesses is to be misguided after Allah has guided you. And the best of deeds is that which benefits you in this world and the Next. And the best knowledge is that which is followed. And the worst blindness is the blindness of the heart. And the higher hand is better than the lower hand (a beautiful Arabic metaphor that means the hand that gives money [in charity] is better than the hand that receives money). And that which is little and suffices you is better than that which is a lot and distracts you. And the worst excuse is the excuse that you give at the time of death. And the most evil of regrets is the regret on the Day of Judgment."^[10] And there are those who don't come to Jumu'ah at all except on rare occasions. And there are those who don't do dhikr of

⁶ Side note: We should know that seerah narrations are not as preserved as the laws of Islam. And the khutbah we will discuss is one of the seerah narrations. And we don't derive laws from it, so there is no harm in narrating it.

⁷ Side note: It is Sunnah to start a khutbah by praising Allah, and then saying "amma ba'd (أما بعد - to proceed / as to what follows)" to indicate that the praise is over and you are getting on to the actual speech. So "amma ba'd" is a marker.

⁸ Speech of taqwa = it could mean the actual kalimah or any righteous word.

⁹ Allah also says this in the Quran [3:95].

¹⁰ As Allah says in the Quran, "On that day, every man will remember [their own sins] — but of what use is remembering then?" [89:23].

Allah except unenthusiastically. And of the worst of all sins is a lying tongue. And the best richness is the richness of the heart. And the best of zad^[11] is taqwa. And the pinnacle of wisdom is to fear Allah. And the best thing that settles in the heart is yaqin. And khamr^[12] is the mother of all evil. And women are the forthbringers of shaytan for men. And the worst of all income is the income of riba^[13]. And the worst thing to eat is the property of an orphan. And the fortunate person is he who learns from the mistakes of others."

And the narration goes on, and the following phrase is [also] found in Bukhari and Muslim: "To curse a believer is a sin, and to fight him is kufr. And to eat of his flesh (i.e., backbiting) is a ma'siya^[14]. And the sanctity of his money is like the sanctity of his blood. And whoever asks for forgiveness, Allah will forgive. And whoever controls his anger, Allah will reward. And whoever is patient at a calamity, Allah will give him better than what was taken away. And whoever wants to show off, Allah will show through him (show punishment through him). And whoever is patient, Allah will give him more."

Then the Prophet ﷺ concluded, "O Allah, forgive me and my ummah"—he said this 3 times, and then he said, "AstaghfiruLlaha li wa lakum (أستغفر الله لي ولكم) - ask Allah for forgiveness for me and for all of you)"—which is how khutbahs are ended (as we know).

So it is a beautiful narration that gives us a mini-highlight into the khutbahs of the Prophet ﷺ.

Sealing the Northern Barrier Against the Romans

What else happened during the 20 days when the Prophet ﷺ was at Tabuk?

Of the things that happened of a political nature: He ﷺ sent Khalid ibn al-Walid with a few hundred of the sahaba on a mini-expedition to one of the northern Arab tribes, in a small area called Dawmat al-Jandal (دومة الجندل)^[15], close to the Syrian border. There was a very famous Christian Arab tribe, originally from Yemen, called the tribe of Kindah (كندة), and they were one of the largest and most prestigious tribes in Arabia who had a strong relationship with the Emperor of Rome. And they were known for their bravery and warriorship, and were also one of the few tribes whose chieftain was called a king (ملك / malik). The Prophet ﷺ sent Khalid and said, "You will find the chieftain (named Ukaydir ibn Abd al-Malik [أكيدر بن عبد الملك]) away from his entourage in the midst of some cows"—he ﷺ prophesied this bizarre scenario.

On one evening, Ukaydir was in his palace when his herd of cows came to the door of the palace and began barging against it all night long. His wife got fed up and said, "You have to stop this." Ukaydir said, "Okay, I will take care of it"—so he went himself with some

¹¹ Zad (زاد) - baggage / luggage.

¹² Khamr (خمر) - alcohol / intoxicant.

¹³ Riba (ربا) - interest / usury.

¹⁴ Ma'siya (معصية) - sin / transgression.

¹⁵ Approximately 40 km away from modern-day Sakaka (سكاكا) in al-Jawf (الجوف) province.

servants to take the cows out. And lo and behold, Khalid ibn al-Walid with 350 sahaba came and found the king in the middle of nowhere with a bunch of cows and a few servants. He was captured and brought in front of the Prophet ﷺ. He didn't convert (at the time), but he agreed to break off his relationship with the Romans, to pay the jizya to the Prophet ﷺ, and **not** to attack the Muslims. This was one of the big successes during Tabuk.

Similarly, 3-4 other tribe leaders agreed to such conditions, and hence, the entire northern barrier was sealed against the Romans. And perhaps this was the greatest political wisdom for why Allah willed the Battle of Tabuk — there is a huge army (the Muslim army) sitting in Tabuk, and people like Ukaydir and others cannot fight it single-handedly, and so when they see this massive army, a number of northern tribes basically decide that it's in their best interest to break off their ties with Rome and pay the jizya to the Prophet ﷺ.

When the Muslims were camped at Tabuk, Ukaydir sent gifts to the army to show his loyalty as an ally. And it is said he sent the Prophet ﷺ a hulla^[16] the likes of which the sahaba had never seen. And there was even gold threading on it. The Prophet ﷺ wore this hulla, and the sahaba were amazed at how beautiful it was. According to one narration, they were walking around it in awe and amazement.^[17] So the Prophet ﷺ said, "You are impressed with this? Wallahi, the handkerchief that Sa'd ibn Mu'adh has in Jannah is more precious than this hulla you are seeing."

It's also said that the Prophet ﷺ established a treaty with the King of [Ayla](#) (أيلة) —another northern tribe king— and the king sent him gifts.

And many other local tribes of the province of Tabuk basically made peace treaties with the Prophet ﷺ.

The Famous Incident of Heraclius Quizzing the Prophet ﷺ Through a Messenger

We conclude with one of the most beautiful stories of the seerah that took place at Tabuk. This story is found in the musnad books.^[18] We find it in the [Musnad of Imam Ahmad, volume 24, hadith 15,655](#). And this is the famous incident of Heraclius quizzing the Prophet ﷺ through a messenger. The hadith is narrated by Sa'id ibn Abi Rashid (سعيد بن أبي راشد): "There was a man from the tribe of Tanukh (تنوخ)..."—the man was called the Tanukhi (تنوخي) - the One From the Tribe of Tanukh), and we don't even know his name—"...and he used to

¹⁶ Hulla (حلة) - cloak / outer garment / a coordinated two-piece garment, typically worn as formal attire, somewhat like a jacket or suit.

¹⁷ Again, we must understand that the poverty of the Arabs at that time, especially in the Hejaz area, was very high. They didn't even have water other than zamzam. The Hejazi Arabs were importing everything; they didn't have a civilization of their own. Even the currency that they were using was Roman / Persian. And now, they are seeing this, what we would say 'Italian tailor-made suit,' so they are in complete awe.

¹⁸ The books of seerah just reference it — it's one of the rare narrations that you find more details in the books of hadith

live in Hims^[19]. He was a neighbor of mine; very old, having reached nearly 100 years old. I asked him, 'Please tell me the story of the letter that was sent to the Prophet ﷺ from Hiraqal^[20], and the letter of the Prophet ﷺ to Hiraqal.'" (This tabi' —Sa'id ibn Abi Rashid— said he met the Tanukhi, and in another version, he said he met him in the church of Hims.) The Tanukhi said, "Yes, I will tell you. The Prophet ﷺ came to Tabuk, and he sent Dihyah al-Kalbi [with a letter] to Hiraqal." It's worth noting that this is the second letter to Heraclius. He ﷺ already sent one before [see the story with Abu Sufyan — [episode 71](#)]. "When the Prophet's ﷺ [second] letter reached Hiraqal, Hiraqal called the patriarchs and the priests of Rome to his palace and he locked the door. And he said to them, 'You have seen the status of this man (the Prophet ﷺ) and his affairs (i.e., look at how much he has conquered since he sent me the first letter). And he has now sent me a letter inviting me to one of three things:

1. Either follow his religion
2. Pay the jizya and we keep our lands
3. We fight him."

And Hiraqal says, "You know from what we have read of our scriptures that he will eventually control what is underneath our feet. So why don't we follow him and his religion now? Or if you refuse, at least let's have peace with him and give him the money," i.e., Hiraqal is saying that the Prophet ﷺ is a true prophet. When the priests heard this, they all bolted and rushed to the door, attempting to get out and tell the people that Hiraqal was willing to give up Christianity. (Side note: Remember, Hiraqal was not only a political leader, but also supposed to be a religious figurehead. This dual role is still seen today in the Anglican Church, where the king or queen is *technically* the head of the church. Back then, this position was like a God-given right — that as the head of the political system, you are appointed by God to defend the church. So for someone in such a position to even suggest, "I'm thinking about converting to Islam," was too much for the priests and religious leaders to handle.) So they said, "Are you telling us to give up Christianity, or to become servants to a Bedouin coming from the Hejaz?!" When Hiraqal saw that they wouldn't give in, he said to them, "This was only a test; I am testing you to see how firm you are [in your faith]."

Then Hiraqal called one of the Arabs of his entourage, and he said to him, "Find me a man who speaks Arabic, and is a good messenger [who can memorize what is going to be said]. I want to send a risala / letter / message / book / parchment to this man (the Prophet ﷺ)." So this Arab of his entourage brought the Tanukhi to Hiraqal. And Hiraqal gave the Tanukhi the letter and said, "Take this to that man (the Prophet ﷺ); and whatever you forget of his speech and conversation, just memorize three things — check that:

1. Does he mention the letters that he wrote to me?
2. When he reads this letter of mine, see if he will mention anything to do with night or darkness.
3. See on his back if there is something that causes you to be alarmed (i.e., the Seal of the Prophethood)."

¹⁹ Hims (حمص) - Homs, Syria.

²⁰ Hiraqal (هراقل) - Heraclius.

(So from this, we learn that there are three signs mentioned in the classical Christian books about the Prophet ﷺ.)

The Tanukhi narrates, "I went with this letter until I arrived at Tabuk. And I saw him (the Prophet ﷺ) sitting amongst his Companions at the well, so [in order to confirm,] I asked, 'Where is your leader?' They said, 'Over there.' So I went walking towards him until I sat down and gave him the letter. [But] he put it aside, and he asked me, 'Where are you from?' I said, 'I am from the tribe of Tanukh.' He said, 'Why don't you embrace Islam, the hanifiyyah, the millah^[21] of your father Ibrahim?' I said, 'I am an ambassador of a nation right now, and my people have their religion (Christianity). And I will not embrace another religion as an ambassador, rather, I will go back and think about this matter.'"^[22]

The Prophet ﷺ laughed and recited, "You do not guide those whom you love, rather, Allah guides those whom He pleases" [see Quran, 28:56]. Then he ﷺ said, "O you person of Tanukh, I wrote a letter to Kisra of Persia, and he ripped it apart, so Allah will rip his kingdom apart. And I wrote a letter to the Najashi, and he ripped it apart, so Allah will rip his kingdom apart."^[23] And I wrote my letter to your companion (Hiraqal), and he kept it safe, so people will continue to see his strength as long as there is some good to life."

So the Tanukhi said, "This is the first of the three signs." And he narrates, "I took out an arrow from my quiver, and I carved out on the parchment [so that I don't forget the first point]." Then he said to the Prophet ﷺ, "Who is your secretary that will read to you?" The Prophet ﷺ said, "Muawiyah," and so he was called and he read the letter. Inside the letter, there was a question Heraclius was sending to the Prophet ﷺ. It read, "[You say] you invite me to a Garden (Jannah) that is **as broad as the heaven and the earth**, prepared for the righteous; so if that is the case, where then is Hell?" Our Prophet ﷺ responded, "Subhan'Allah, where does the night go when the day comes?"—he ﷺ mentioned something to do with night, so the second sign is checked. The Tanukhi said, "This is the second" — and he scribed down on his leather parchment that the second thing was done.

Then when Muawiyah finished reading the letter, the Prophet ﷺ said to the Tanukhi, "You are an ambassador, and you have a right over us, and if we had something to give you, we would have given you, but right now, we are in travel, and I don't have anything."^[24] At this, a sahabi stood up and said, "Ya Rasulullah, I will give him a gift," and he gifted the Tanukhi a yellow hulla.

²¹ Millah (ملة) - religion.

²² Side note: Some people say the Tanukhi embraced Islam later on, but some say he remained a Christian.

²³ Notes: We all know the story of Kisra, that he tore up the letter of the Prophet ﷺ. As for the Najashi, we need to realize this is not As'huma ibn Abjar, the righteous Najashi that we all know. He died, and the Prophet ﷺ prayed salat al-ghayb over him [see episodes 17, 71 & 85]. Then the Prophet ﷺ sent another letter to his son, and his son was the one who tore the letter up. So as was prophesied, the magnificent kingdom of the Abyssinian Empire dissolved (there was a civil war). And we still have to this day their remnants and heritage.

²⁴ It was / is the custom of the world that you give some gifts to an ambassador. And the Prophet ﷺ is conforming to that political custom. But right now, he is saying, "I can't give you a gift because we are in a safar (سفر)."

Note: The narrator (Sa'id) asked the Tanukhi, "Who was the man who gave you the gift?" The Tanukhi said, "It was Uthman ibn Affan."

The Prophet ﷺ then said to the sahaba, "Who amongst you will host this man for the night?" One of the Ansar stood up and said, "I will," so the Tanukhi stayed with the Ansari for the night.

Then the Tanukhi said, "When it was time for me to go back the next day, I stood up to leave, but the Prophet ﷺ called me, 'Come here, O person of Tanukh,' so I came rushing towards him until when I was standing in front of him, he pulled back his garment and said, 'Come and look at what your master has told you to look at.' So I went behind him, and I saw the Seal [of Prophethood] in between the two shoulder blades, resembling a large cupping mark"—and we learn from other traditions that it was a group of hair of an unusual color, and from another tradition we learn it was the size of a pigeon's egg.

And so the Tanukhi went back to Heraclius having all three checkboxes checked.

092. Battle of Tabuk 5

We will aim to finish the main events of the Battle of Tabuk, and in the next episode, we will revise Surat al-Tawba in light of the ghazwa. We discussed many incidents, and today, we will continue with what happened during the 20 days when the Prophet ﷺ was at Tabuk, and what happened on the way back.

Recap

We know from Sahih al-Bukhari that the Prophet ﷺ prayed the qasr salah for all of the 20 days.

And in the area of Tabuk, there was a small pool of water, and the Prophet ﷺ told the sahaba, "Do not touch the water until I come." But out of the army of 20,000 —perhaps the command didn't reach them— one or two of them used the water before the Prophet ﷺ arrived. So when he ﷺ arrived, he rebuked them. Nonetheless, the Prophet ﷺ took some of the water in his hand, gargled it and spat it back in the pool, and that caused the water to come all the way to the brim, and the army was able to feed itself with it throughout the time they were there.^[25]

As we said, there was no battle — so what can we discuss? Many small incidents and ahadith that the Prophet ﷺ said. For 20 days when he was there, he gave lots of small khutbahs / khatirahs / maw'izahs — and the books of seerah and hadith have recorded many of them:

Instances of the Content of the Sermons of the Prophet ﷺ

One day, the Prophet ﷺ stood up after salah and said, "Today, Allah has given me 5 things that He hasn't given anyone before me:

1. I have been sent to all of mankind — and those before me were only sent to their people.

2. Allah made me victorious by awe —by instilling fear in my enemies— for a distance of one month's journey.^[26]

²⁵ Tangent: It is said that there is still a pool to this day in that area outside the city of Tabuk; they know the exact location where the Prophet ﷺ camped, and they built a masjid over there called [Masjid al-Tawba](#). And there is a small area of water that is the exact same area the Prophet ﷺ camped in.

²⁶ i.e., the Ghassan and the Romans were so terrified they didn't show up for the battle, even though Madinah and Tabuk were a month's journey apart.

3. Ghanima has been made halal for me — and it was not for those before me.^[27]

4. The whole earth has been made a tahur (طهور) and a masjid (مسجد), so whatever person of my ummah happens to have to pray, he may do the ablution / masah and pray wherever he is. Whereas the previous ummahs could only pray in their houses of worship.^[28]

5. What is the fifth one? Allah told me to ask what I want, and I decided to save my request for you (my ummah) until the Day of Judgment. So any of you who says 'la ilaha illaLlah^[29]' will get this fifth one^[30]."

He ﷺ also announced prophecies that the Muslims shall inherit the treasures and the empires of Rome and Persia — and this was exactly what happened after his death ﷺ.

Mu'jizat and Karamat That Happened During the Expedition

Of the miracles that happened in the journey to Tabuk, during their stay, and on the way back, was that —the army ran out of food and water due to their huge numbers, so the Prophet ﷺ made special du'a for water (and for food as well at other places)— and whatever small amount of food / water they had lasted all of their time during Tabuk. And this miracle of increasing food and water is a standard miracle throughout the seerah; it happened explicitly at least two dozen times; and in the Battle of Tabuk alone it happened four or five times as reported in many narrations, that the sahaba complained that there was nothing left, so the Prophet ﷺ made du'a to Allah, and Allah provided. In one occasion, it's narrated that the water came right out of his ﷺ fingers.^[31]

We also have a narration in the Tabaqat of Ibn Sa'd that some of the sahaba got lost and they couldn't find their way back to the camp, so Allah gave them a karamah^[32]: One of them, his fingers began to glow in the dark, so he used them as a torch to find the way back.^[33]

²⁷ Side note: We learn from the Old Testament —and the hadith affirms this— that in the time of previous prophets, it is said that when the army of Bani Israel captured the items from war, they would make a big pile, and Allah AWJ would send down a lightning bolt to burn the whole pile in front of them to affirm that it had been accepted from them.

²⁸ Side note: Indeed, the Jews to this day cannot pray except in the synagogue, and they have much stricter purification rules that the water has to be running, etc. For us, we may pray anywhere, not only in the masjid, and we may do wudu from anywhere, any water is fine, and if we don't have water, we can do tayammum.

²⁹ La ilaha illaLlah (لا إله إلا الله) - there is no god except Allah.

³⁰ i.e., will get the special intercession of the Prophet ﷺ on the Day of Judgment called al-Shafa'at al-Uzma (الشفاعة العظمى - the Great Intercession) — that all of the ummah of the Prophet ﷺ who believed in him and acted upon what he taught will eventually enter Jannah.

³¹ And as we have discussed, a similar miracle [happened during Hudaybiyyah as well](#).

³² Karamah (كرامة) - mini-miracle.

³³ Side note: The prophets receive mu'jizat (معجزات - miracles) and righteous non-prophets receive karamat (كرامات - mini-miracles).

The Prophet ﷺ also did other miracles in terms of prophecies. Narrated in Bukhari: Awf ibn Malik (عوف بن مالك) said the Prophet ﷺ said, "Count 6 things before the Day of Judgment:

1. My death,
2. The conquest of Bayt al-Maqdis^[34],
3. Two plagues that will eliminate you like scrapie^[35],
4. You will be given lots of money, so much so that a person will be given 100 dinars and he will not be satisfied^[36],
5. A fitna^[37] that no house of the Arabs (Muslims) will be left unaffected by it^[38],
6. You will have a truce between yourselves and the Bani al-Asfar (Romans).^[39] Then the Bani al-Asfar will be treacherous and break the treaty, and they will come and fight you under 80 banners / flags — and under each banner, there will be 12,000 men."^[40]

The Prophet ﷺ Prayed Behind Him: The Great Honor of Abd al-Rahman ibn Awf RA

Another incident that occurred during these 20 nights was a great honor for Abd al-Rahman ibn Awf, and that is that the Prophet ﷺ prayed behind him. Abd al-Rahman ibn Awf is only one of two sahaba whom the Prophet ﷺ prayed behind in his lifetime. Al-Mughira ibn Shu'ba narrates, "The Prophet ﷺ woke up to answer the call of nature before Fajr (so he went away from the people), and I went with him and I took water and a spear (to put a cloak on it to provide shelter). When he came back, I poured the water for him and he washed his face and hands. He tried to wash his elbows, but the sleeves got in

³⁴ This happened less than 2 years after the death of the Prophet ﷺ.

³⁵ In the time of Umar RA, there was a serious plague. And other commentators guess what these two plagues are. Allah knows if they have happened or will happen in the future.

³⁶ 100 dinars is more than the annual income for the sahaba, which for us in our time probably would be something like \$10,000 — not a fortune, but still a good amount of money.

³⁷ Fitna (فتنة) - trial.

³⁸ There will be a major calamity that will affect the entire ummah. What is it? People in our times say it's happening now, but Allah knows best. We may guess, but it's not our right to apply a specific prophecy of the Prophet ﷺ to a specific event in time. The current scholars however say the current crisis of the ummah, the warfare, really is something that is a trial for the ummah.

³⁹ Other ahadith tell us other details: There will be a common enemy between the Bani al-Asfar and the Muslims, so the two will join hands.

⁴⁰ This will happen at the very End of Time. The Christians have a similar equivalent of prophecy as well in their tradition about a worldwide global war, which is called Armageddon.

the way and he couldn't push his arms out because the sleeves were too narrow, so instead, [he pulled his arms and brought them out from underneath the garment](#) to wash his elbows"—this, by the way, shows that we are not allowed to be lazy in doing wudu. Each and every limb has to be touched by water.

And as for the masah (مسح), Mughira said, "He [ﷺ] only put his fingers inside his turban, and then wiped over the rest of the turban." So masah is allowed for the turban (not a kufi or topi, because we can simply take it off). Similarly, women are allowed to do masah over their hijab. Then Mughira said, "I bent down to take his [ﷺ] khuff^[41] off, but the Prophet ﷺ said, 'Leave them on, for I wore them while I was in a state of tahara^[42],' so the Prophet ﷺ did masah over his khuff."

Then they walk back to the campsite, but lo and behold, the sahaba have begun Salat al-Fajr because the Prophet ﷺ took some time.

And so the Prophet ﷺ stood at the end of the line —and it was dark, but people began to recognize him— so the commotions spread, signaling to the imam that the Prophet ﷺ had come. Their imam was Abd al-Rahman ibn Awf, and he understood that the Prophet ﷺ had come, so he took a step back. But the Prophet ﷺ motioned to him to remain, so Abd al-Rahman ibn Awf completed the salah leading the Prophet ﷺ. And since the Prophet ﷺ missed a rak'ah, he ﷺ and Mughira then stood up to read the missed rak'ah.

This is the only time the Prophet ﷺ prayed an entire rak'ah behind a sahabi. It's worth mentioning, however, that this happened incidentally — the sahaba were waiting for the Prophet ﷺ, but he didn't come — and they knew the importance of salah, so they didn't delay it for him ﷺ. And this really underscores the status of salah. The sahaba knew the Prophet ﷺ was in the vicinity and he was going to come, but he was taking his time and the time for Fajr was finishing, so they decided to pray.

This also shows us the blessing of Abd al-Rahman ibn Awf. At the end of the day, he is one of the Ten Promised Jannah, he is one of the earliest converts, and his status is similar to that of Abu Bakr, Umar, Uthman, and Ali RA; so he was nominated to lead the jama'ah. He was the only person behind whom the Prophet ﷺ prayed a rak'ah.^[43]

⁴¹ Khuff (خف) - leather shoes.

⁴² Tahara (طهارة) - purity.

⁴³ Tangent: As for Abu Bakr RA, when the Prophet ﷺ fell sick [11 AH], [he ﷺ ordered Abu Bakr to lead](#). So for around one week, Abu Bakr led the salah in the Prophet's ﷺ Masjid (and the Prophet ﷺ prayed in his own house and didn't join the congregation). But one day, when Abu Bakr was leading, the Prophet ﷺ walked out [of his house] and he sat next to him; and when Abu Bakr saw the Prophet ﷺ was there, he took a step back. But the Prophet ﷺ motioned to him, "Stay where you are." — And Abu Bakr, in the salah, raised his hands up and said, "Alhamdulillah" [perhaps out of joy seeing the Prophet ﷺ was getting well], but then out of respect, he disobeyed the command to remain where he was, and he took a step back. The Prophet ﷺ was forced to come up, so he came up and led the rest of the salah. After the salah, he said to Abu Bakr, "Why did you disobey me?" Abu Bakr said, "It is not allowed for the son of Abu Quhafa to lead the Prophet ﷺ in salah." So the disobedience was out of love and respect. And since he stepped back to let the Prophet ﷺ lead, technically, he never led the Prophet ﷺ in salah [except for a few seconds]. So Abd al-Rahman ibn Awf was the **only** human ever who led a prophet in salah.

This famous incident of Abd al-Rahman ibn Awf happened in one of the Fajr salahs during the 20 days at Tabuk.

Burial of Abdullah Dhu al-Bijadayn RA

Ibn Mas'ud reports, "One night, I woke up and I saw a fire in the distance, and around it were the Prophet ﷺ, Abu Bakr, and Umar. I went to see what was there, and lo and behold, Abdullah Dhu al-Bijadayn (عبد الله ذو البجادين) had died."

Dhu al-Bijadayn means "the One With the Two Coarse Garments." His story is that, when he converted, his tribe refused to give him anything. They just kicked him out. So he left only wearing one garment, and when he got to Madinah, he was so embarrassed he tore the one garment he had into two so that it would seem as if he had two garments, and thus he was known as "the One With the Two Coarse Garments." And it just so happened that he died that night. So the Prophet ﷺ, Abu Bakr, and Umar were giving him a funeral.^[44] And Ibn Mas'ud narrates that the Prophet ﷺ himself went into the grave, and said to Abu Bakr and Umar, "Hand him to me," so they handed Abdullah Dhu al-Bijadayn. And as the Prophet ﷺ was filling the grave, he said, "O Allah, I am pleased with this servant of Yours, so You as well be pleased with him." Ibn Mas'ud remarked, "How much I wish that I would be the dead person in that grave right now."

This incident shows us the care and concern that the Prophet ﷺ had for all the sahaba. Abdullah Dhu al-Bijadayn RA wasn't an elite sahabi — we don't know anything about him. But the fact that the leader of the army is waking up at night and personally burying him — what will that do to the morale of the troops? When they see the Prophet ﷺ himself in the grave and with his bare hands filling it up, this builds an unparalleled enthusiasm in the sahaba.

Fiqh: Washing Limbs Once

We also have many other small ahadith given about fiqh issues. If you read the books of hadith, you will find that many fiqh-related ahadith begin with, "In the Battle of Tabuk..." or, "During the Battle of Tabuk..." because many of them took place at Tabuk. For example, one sahabi said, "I saw during the Battle of Tabuk, the Prophet ﷺ did wudu only once-once"—so we learn from this hadith that it's permissible to only wash the limbs once.^[45]

⁴⁴ This, by the way, shows us it is halal to bury someone at night; we see it here and we see it in the story of the lady who used to clean the masjid. So it's permissible to bury at night if that is what the situation dictates.

⁴⁵ But we know from other ahadith that the Prophet ﷺ would typically do three times. (However, water was scarce at Tabuk.)

Fiqh: Salah During Travel

We also learn that the Prophet ﷺ would always pray with a sutrah (سِتْرَة). Sometimes he would shove a spear on the ground, other times he would put the saddle of the camel on the ground. One of the sahaba asked him, "Ya Rasulallah, how much should the sutrah be?" The Prophet ﷺ said, "It should be as large as the saddle of a camel," i.e., something visible that will prevent people from passing in front of you during salah.

We also learn from the Incident of Tabuk that the Prophet ﷺ combined all of the salahs on the way going and on the way back. (Combining salahs means combining two prayers at one time, i.e., praying Asr right after Zuhr, and Isha right after Maghrib. As for Fajr, there is no combining.) And we also learn that in Tabuk for 20 days, the Prophet ﷺ did qasr^[46], but he didn't combine. This shows us the Sunnah is that you only combine salahs during the actual travel; and when you get to your temporary destination, you stop combining and you pray each salah individually, but do qasr. The Prophet ﷺ did that at the Conquest of Makkah as well. On the way going and coming back, he combined Zuhr & Asr; and Maghrib & Isha; but in Makkah and in Tabuk, he never combined salahs. He ﷺ never ever combined once he had reached his destinations. He only combined during the actual journey. Once you get to your destination, you do qasr. And for how long are you allowed to do qasr? As we have discussed before: The strongest opinion is that there is no set number of days; it goes back to your own psychological state of affairs whether you are a legitimate traveler or semi-settled-in [see [episode 91](#)]. But do realize the majority opinion is four days, and there is no problem sticking with this.

Fiqh: Tanning the Skin of a Dead Animal

Also in Tabuk, the Prophet ﷺ passed by a dead animal, and he said to the sahaba, "Why don't you benefit from this animal?" The sahaba said, "Ya Rasulallah, it's najis^[47]. How can we benefit from it?" He said, "When you tan the skin, the skin becomes pure." So from this, the majority of scholars say —no doubt, the carcass of an animal is impure and the meat is always haram, but— you can benefit from the skin of a dead animal *if* you tan it.

Passing By the Valleys of Thamud

On the way back to Madinah, what happened? A number of incidents.

Firstly, the Prophet ﷺ passed by [al-Hijr \(الحجر\)](#) — the place of Thamud and the people of Prophet Saleh AS. To this day, that area is well known, and those houses are still there. Now, Thamud dates back thousands of years. Their houses —and even the well that

⁴⁶ Qasr - every four-rak'ah salah is made into two rak'at.

⁴⁷ Najis (نجس) - impure.

the Camel used— are still there to this day. Why? Their houses weren't built of wood; their houses were carved into the mountain. We don't know how that was done. But we can still see their houses, and this is something that predates Ibrahim AS. It's of the ancient civilizations. You can walk into the mountain and literally see the rooms and chambers, and even beds, which have been carved into the wall.

So the Prophet ﷺ passed by al-Hijr — and some of the sahaba began rushing in to go and see what was inside. The Prophet ﷺ commanded them to be called back, by saying "الصلاة جامعة" / al-salatu jami'ah" as he normally did. The Prophet ﷺ would use this phrase —other than the adhan— to gather the people.

So the people came back, and he ﷺ said to them, "Why would you want to enter in upon a people whom Allah's wrath has come down upon?" They said, "We are amazed at that, O Messenger of Allah," to which the Prophet ﷺ replied, "Should I not tell you something more amazing than that? A man from amongst you who is informing you about what happened, and what will happen," i.e., "Your Prophet is more amazing than the remnants of the adhab of the people of Saleh." And he ﷺ said, "So be firm, for Allah will not lose anything by punishing you." And he also said, "Do not enter in upon a people who have wronged themselves and were punished, unless you are crying as you go in, lest you will be punished how they were punished." And the Prophet ﷺ covered his face with his turban, lowered his head, and rushed through the valley without pausing.

As the army went through, some of them went to the wells [of Thamud] which still had water in them; they took the water out and used it. When the Prophet ﷺ heard of this, he forbade them and said, "Any water you have collected, give it to the animals." Some of them mixed the water with dough to make some type of bread, but the Prophet ﷺ said, "Do not eat that bread; give it to the animals." From this, the books of fiqh mention that you are not allowed to do wudu from the water of the Well of Thamud.

And he ﷺ also said to them, "Do not ask Allah for miracles, because the people of Saleh asked [for a miracle, i.e., to bring forth a she-camel from a solid rock], but [when Allah permitted Prophet Saleh to perform this miracle,] they hamstrung it [i.e., they cut off the ligament of that massive, giant She-Camel; and by doing so, they have disobeyed the warning to never harm her, so a swift punishment overtook them — Allah sent upon them the sayha^[48], and they fell lifeless in their homes — see Quran, 11:61-68]." And the Prophet ﷺ showed to the sahaba, "The Camel would come from there and go to that area."

When they passed out of the valley, it was nighttime, so they camped the night. The Prophet ﷺ told them, "Do not leave your tents at night unless you have a companion with you"—some reports mention the Prophet ﷺ predicted a windstorm would come. But two sahaba disobeyed —one of them had to answer the call of nature, and the other one ran after his camel which had fled— and it's said that the both of them, afflictions happened to them. One went crazy — but the Prophet ﷺ made du'a for him and he was cured. The other, it's said the winds took him to a faraway mountain, and he had to make his own way back to Madinah later on.

⁴⁸ Sayha (صيحة) - thunderous blast / loud sound.

The Barakah of the Du'a of the Prophet ﷺ

Another incident mentioned on the way back was that their supplies were diminishing, the water they took from Tabuk was running out, and the animals were weakening, so they began to complain, "Ya Rasulallah, do something. Our animals cannot carry us." So the Prophet ﷺ said, "Bring your animals to me." So the sahaba brought them; the Prophet ﷺ lined them up and patted on them and said, "O Allah, cause these animals to carry those who are in Your Path, for You are the One who carries on animals that are weak and animals that are strong, and on that which is wet and that which is dry, and over the land and in the ocean." The narrator of the hadith is Fudala (فضالة) who said, "By the time we got back to Madinah, our animals were so strong and energetic that we had to struggle with them to pull them back. And I would say to myself: This is the du'a of the Prophet ﷺ. He made it for the wet and the dry — I understand; but how about the land and the ocean?" Then the narrator said, "It came to pass that we conquered Syria, and after that, we went to conquer Cyprus [in the time of Muawiyah — 28 AH]. I was there, and when I saw all of the ships, I realized: This is the du'a of the Prophet ﷺ." Subhan'Allah. Fudala saw with his own eyes the reality of the du'a of the Prophet ﷺ.

[Back to the story on the way back to Madinah.] As for water scarcity, the Prophet ﷺ made du'a for rain; so that night, it rained and it poured. And in the morning after Fajr, the Prophet ﷺ gave a famous talk reported in Bukhari, that, "Allah SWT said, 'Some of My servants woke up this morning believing in Me, and some of My servants have rejected Me.'" How so? Some of the hypocrites said regarding the rain, "This is not a miracle." What did they say? "It rained because of the blessings of a particular star." They said this to trivialize the du'a of the Prophet ﷺ. So at Fajr, the Prophet ﷺ gave the talk — and he continued, "[Allah SWT said,] 'As for those who have said rain has fallen because of Allah, they are believers in Me. As for those who have said rain has fallen because of a particular star, they are believers in the star and rejectors of Me.'"^[49]

On Ascribing Independent Blessings to Other Than Allah SWT

The above hadith is very important in theology — it shows us we do **not** ascribe blessings to other than Allah. If we ascribe independent blessings to other than Allah, this is major shirk. To believe that a star gives you your rizq^[50], or a stone is a good luck charm — this is major shirk. To wear a talisman and say, "This will protect me"—all of this goes under the issue of good luck and bad luck which we don't believe in. Believing in charms and amulets is disbelieving in Allah SWT.

(Side note: If what you are wearing is Quran, the scholars have differed as to its permissibility. It cannot be shirk because the Quran is the Speech of Allah and isn't separate

⁴⁹ Side note: A similar incident took place in the Incident of Hudaybiyyah as well [see [episode 67](#)].

⁵⁰ Rizq (رزق) - livelihood / sustenance.

from Allah; but some scholars have said it is not appropriate to wear the Quran, out of respect. No one has said it is a theological problem — but out of respect, it shouldn't be done. As for seeking refuge in the Quran, yes, this is allowed because the Quran is the Speech of Allah, and the Speech of Allah is an attribute of Allah.)

The Prophet ﷺ Only Knows What Allah Told Him of the Ilm al-Ghayb

Another incident occurred wherein the munafiqun were getting irritated.^[51] On the way back from Tabuk, the Prophet's ﷺ camel was not to be found, so he sent the sahaba out to go find the camel. One of the hypocrites said when he heard the news, "This is a man who thinks he is a prophet and he tells you that revelation comes from the heavens, yet he doesn't even know where his camel is." Although this comment was made far from the Prophet ﷺ, the news eventually reached him ﷺ that somebody said such-and-such, and thereupon, he ﷺ stood up and said, "Some of you have said such-and-such. [But] wallahi, I am just a human and I only know what Allah tells me. And Allah has just told me that my camel is stuck in such-and-such a valley and its rein has caught a tree. So go get the camel." So the sahaba went and they found the camel exactly where the Prophet ﷺ had described. This is another miracle that took place. And this again shows us: Does the Prophet ﷺ know the unseen? No. He himself said, "I am just a human and I only know what Allah has told me."

One of the sahaba who was with the Prophet ﷺ at the time, when he got back to his unit, told the people in his unit what had just happened. And it so happened that one of them was the hypocrite, and one of the other people knew who uttered the nifaq, so he told the sahabi, "That was the guy who said it," and upon this, the sahabi got so enraged he kicked the hypocrite out from his unit and said, "You are not going to accompany me, O enemy of Allah!"

Certain Things Are Off-Limits for Jokes

Another incident of the munafiqun occurred as well, for which Allah revealed verses. A group of munafiqun began laughing and joking too much beyond what was appropriate. They said completely inappropriate statements, such as, "Here is the Prophet ﷺ telling us we will conquer Rome and Persia — who does he think he is?"^[52] They are mocking the prophecies. Another said, "Look at these people around us — they recite the Quran, but they

⁵¹ Side note: We learn from some of the stories that some munafiqun did take part in the expedition.

⁵² Note: And wallahi, indeed, it is truly bizarre and a miracle that to this day, historians do not understand how the Sassanid Empire just disappeared within 5-10 years. After 500-700 years of being a superpower, within 5 years, the entire empire disappears and becomes an Islamic state. As for Rome, the empire was carved into half and given to Islam; and the Muslims got the better half including Damascus, Jerusalem, and Alexandria which was the educational superpower of the world. It was full of prestige. Amr ibn al-As with only 4,000 people conquered the entire strip of Northern Africa. But all of these weren't happening yet during the Expedition of Tabuk — you really had to have Iman in the Prophet ﷺ to believe that all of these would come to pass.

are cowardly and fatten their bellies..." [and he said many other inappropriate statements which we will not mention here]. One of the sahaba overheard this and said, "You are lying, O enemy of Allah! And I will tell the Prophet ﷺ what you said." So the sahabi began galloping to get to the front of the army to tell the Prophet ﷺ, but by the time he got there, the Prophet ﷺ was already in wahy — you could see his ﷺ eyes were down and the sahaba knew wahy was happening. When the sahabi rushed to the Prophet ﷺ, the munafiq behind him rushed as well to try and make up an excuse out of fear; meanwhile wahy was coming down — and before the sahabi could get to the Prophet ﷺ and explain to him, the wahy finished and the Prophet ﷺ began reciting what Allah had revealed.

That, "The munafiqun are terrified that Allah will reveal something that will expose what is in their hearts" [see Quran, 9:64]. The munafiq jumps off the camel to show remorse and humbleness, and he comes running to the Prophet ﷺ, thinking the sahabi has told already what he said — so he blurts out what he is going to say; and as he blurts it out, the Prophet ﷺ is reciting the Quran, and the Quran quotes the munafiq simultaneously as he speaks. (Wallahi, the most amazing scene.) That, "If you were to ask them why they are saying this (i.e., the inappropriate statements), they will say, 'We were only talking idly and joking around.' Say, 'Are you laughing and joking about Allah, His revelations, and His Messenger?'" [9:95]. It's an amazing story, that as he blurts out his excuse, the Prophet ﷺ is reciting the Quran which quotes him exactly. And without even looking at him, the Prophet ﷺ recites further, "Make no excuses. You have committed kufr after your Iman" [9:66].

And the sahabi said, "I saw this munafiq running behind the camel of the Prophet ﷺ, holding on to the stirrup and being dragged; and the Prophet ﷺ would not even look at him. He just kept on repeating, 'Make no excuses. You have committed kufr after your Iman.'" This is a very important lesson extremely pertinent to the world that we live in, that yes, we believe in something called decency and sanctity. We believe in something called holy. Yes, certain things are off-limits for jokes. In fact, the Quran says very clearly, speaking to us Muslims: "Do not make fun of what they (the non-Muslims) invoke besides Allah" [see Quran, 6:108]—not only making fun of Allah and His Messengers is forbidden, but even making fun of false gods we don't believe in is forbidden. If that is to false gods, how about to Allah and His Messenger? One of the actions that automatically nullifies one's Islam is to make fun of Allah and His Messenger. It's impossible for a heart of Iman to make fun of Allah and His Messenger. Therefore, if anyone does this and wants to be forgiven, they have to re-accept Islam. In other words, they are not Muslims. Allah says very explicitly that when you make fun of Allah and His Messenger, "You have committed kufr after your Iman" [Quran, 9:66].

The munafiqun were once again exposed, and therefore, one of their most bizarre plots occurred after this incident:

The Hypocrites' Attempt to Assassinate the Prophet ﷺ

One of the most bizarre plots of the munafiqun occurred after they were exposed. Unfortunately, we don't have that much detail; we just have one or two narrations in Ibn Ishaq, Musnad Imam Ahmad, and others. Some of the munafiqun —it is said around 14—

actually attempted to assassinate the Prophet ﷺ. It seems to be a spur-of-the-moment thing that they tried, and obviously, failed in. When the Prophet ﷺ was traveling at night, he seemed to have separated [from the rest of the army], and he went on the top of a cliff. So his camel —along with 2-3 sahaba— were at a dangerous location. Ammar ibn Yasir was there, along with Hudhayfah ibn al-Yaman. They narrate: "In the middle of the night, we saw around 14-15 bandits with their faces covered — they came and charged the camel of the Prophet ﷺ." Ammar and Hudhayfah didn't know what was going on — they were protecting and whatnot; and the Prophet ﷺ took some evasive maneuvers and went down quickly into the valley, so the bandits fled away. The Prophet ﷺ said to Ammar, "Do you know who they were?" Ammar said, "No, their faces were covered." The Prophet ﷺ said, "They were of the munafiqun; they wanted to throw me off the edge of the cliff." But he was protected by Allah. Most of the sahaba didn't hear of this event, and the Prophet ﷺ just moved on.

Returning to Madinah Via Thaniyat al-Wada'

The Prophet ﷺ finally returns back to Madinah after almost 50-60 days, maybe even three months. Here is where in Sahih Bukhari we learn that one of the sahaba, named al-Sa'ib (السائب), said, "I was one of the children who ran outside to Thaniyat al-Wada' to welcome the Prophet ﷺ when he returned from the Ghazwa of Tabuk." As we have explained before, thaniya is a mount or a hill, and wada' is goodbye. Thaniyat al-Wada' was the hill located towards the north of Madinah, and it's the place where the families would walk to with the travelers, and when they got to Thaniyat al-Wada', that was where they would embrace, say goodbye, and watch the travelers go.

So in Bukhari, we learn that the women and children went to Thaniyat al-Wada' — and in al-Bayhaqi's Dala'il al-Nubuwwah and al-Hakim's Mustadrak, we learn that they all went outside singing the famous poem that we know:

طلع البدر علينا *** من ثنيات الوداع
 وجب الشكر علينا *** ما دعا لله داع
 أيها المبعوث فينا *** جئت بالأمر المطاع
 جئت شرفت المدينة *** مرحبا يا خير داع

"The full moon rose over us; from Thaniyat al-Wada'

And it is incumbent upon us to show gratitude; for as long as anyone in existence calls out to Allah

O our Messenger amongst us; who comes with the exhortations to be heeded

You have brought to this city nobility; welcome you who call us to a good way."

As we have said before, the biggest misconception that we Muslims have is that this poem was said when the Prophet ﷺ came to Madinah for the first time at the Hijrah — but this is completely wrong for several reasons: The simplest one is that Thaniyat al-Wada' is up north of Madinah, and the Prophet ﷺ came to Madinah from Quba which is directly opposite, i.e., south. So it's not possible that the women and children are saying this poem while the Prophet ﷺ is coming from Makkah [see [episode 30](#)]. The poem says, "The full

moon rose over us from Thaniyat al-Wada'," i.e., it says he ﷺ is coming from up north. So it makes more sense to deduce that this poem was said at the Incident of Tabuk; not at the Hijrah. Also, when the Prophet ﷺ Emigrated, most of the city was not Muslim yet, whereas in the Incident of Tabuk, 100% were Muslim.

The Prophet ﷺ returned to his Masjid, prayed two rak'at, and almost immediately, he began accepting the delegations of the people who stayed behind, including Ka'b ibn Malik [see episodes [88](#) & [89](#)].

The Wisdom of the Expedition of Tabuk

We conclude by discussing the primary benefit of the entire Incident of Tabuk. Allah knows best — as we have said, this is a big mystery: Why did the Prophet ﷺ go to Tabuk? We actually do not know. And it really seems the only answer is that Allah told him ﷺ as a test and trial [see [episode 87](#)]; and this makes sense because in Surat al-Tawba, Allah SWT said, "[O believers!] March forth whether it is easy or difficult for you" [Quran, 9:41], and, "O believers! What is the matter with you that when you are asked to march forth in the cause of Allah, you cling firmly to [your] land? Do you prefer the life of this world over the Hereafter?" [Quran, 9:38]. Allah SWT tested the sahaba perhaps to prepare them for the death of the Prophet ﷺ and then the immediate conquests that would have to come right after. And indeed, the first conquest took place in the same direction — the Byzantine Empire. So Allah knows best, but it's as if the sahaba are being led by the Prophet ﷺ to the very place and land which within a year they will go again and fight. And perhaps that is why at Tabuk, the Prophet ﷺ tells the sahaba, 'After my death, you will conquer Bayt al-Maqdis.' So what appears to be the case is that it was a test from Allah SWT — and the sahaba passed the test with flying colors.

One can say [the large presence of the Muslim army at Tabuk helped secure the northern frontier against the Romans](#), which is true, but we don't see this as being the primary reason. Allah knows best, but it seems unlikely that 20,000 people were brought merely to negotiate peace treaties with small tribes of 500.

The primary wisdom therefore is, as we said, it was a preparation for what would happen in a year — this year the Prophet ﷺ led them by the hand, and then the following year, they had to do it on their own — and that was the beginning of the conquests of Islam. Allah knows best, but it was as if the Prophet ﷺ was telling the sahaba, "Concentrate on the land of al-Sham." And even on his ﷺ deathbed when he was about to die, what did he do? He prepared the army of Usama ibn Zayd to go up north [see [episode 101](#)]. And indeed, the very first land that was conquered in the khilafa of Abu Bakr / Umar was the land of al-Sham.

093. Tafsir of Surat At-Tawbah & Tabuk

There is one incident left that happened after the return of the Prophet ﷺ to Madinah, and that is the death of the leader of the munafiqun, Abdullah ibn Ubayy ibn Salul. Probably around one month after Tabuk, Abdullah ibn Ubayy ibn Salul fell sick, and they realized he was about to die. And he requested the Prophet ﷺ to visit him on his deathbed.

The CV of Abdullah ibn Ubayy ibn Salul

Who is Abdullah ibn Ubayy ibn Salul? He was going to be one of the main leaders of Yathrib pre-Islam, and he was the seniormost politician who was alive when the Prophet ﷺ Emigrated to Yathrib / Madinah. The other leaders had either died in the Wars of Bu'ath or fled the city within a year or two after the coming of the Prophet ﷺ. So eventually, the only senior elderly leader left was Abdullah ibn Ubayy ibn Salul. He embraced Islam hesitantly after the Battle of Badr due to social pressure [see [episode 41](#)], and he showed us his true colors at the Battle of Uhud: He turned back with 1/3 of the army and abandoned the Prophet ﷺ. What was his excuse? He criticized the Prophet ﷺ for not listening to him, i.e., "You didn't listen to me, so I'm not fighting for you" [see [episode 46](#)]. And what did he do in the Battle of Ahzab? He tried to terrify the Muslims (even though he himself was genuinely terrified). He would go around and keep on telling the sahaba, "Can't you see how many people (enemies) are here?!" "Aren't you terrified?" etc. But what did Allah say in the Quran happened instead? "Their (the sahaba's) Iman went up" [3:173].^[53]

And after the Incident of Banu al-Mustaliq, Allah revealed Surah al-Munafiqun, exposing Ibn Salul who said, "If we return to Madinah, the honorable (the Yathribites) will definitely expel the inferior (the Muhajirun)!" [see Quran, 63:1-8]. Then his son, Abdullah ibn Abdullah ibn Ubayy ibn Salul, who was a true believer, when he heard that his father had said this, he did not allow his own father to enter back into the city until Ibn Salul went to the Prophet ﷺ and asked his permission to enter [see [episode 55](#)].

On more than one occasion, Umar RA had asked permission to execute Abdullah ibn Ubayy ibn Salul, but the Prophet ﷺ kept on saying, "Let him be," or sometimes, "Allah did not ask me to open up the hearts of men," or, "Let not others say Muhammad kills his own followers." So there is a PR move here, that the Prophet ﷺ is saying Ibn Salul pretending to be a Muslim is less harmful than executing him.

And of course, one of his worst crimes was starting the Slander of Aisha RA [see [episode 55](#)]. And again, Allah hints at him in the Quran in Surah al-Nur:

وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ

"As for their mastermind, he will suffer a tremendous Punishment" [24:11].

⁵³ Note: Had Ibn Salul actually cooperated with the Banu Qurayza or the Quraysh, that would have been clear treason, and he would have been executed.

There were no witnesses to testify against him [with regards to the Slander], but Allah says He will take care of him in the Next world with a tremendous Punishment.

This is Abdullah ibn Ubayy ibn Salul, and his entire CV is one evil after another.

The Death of Abdullah ibn Ubayy ibn Salul

When he was on his deathbed, he begged the Prophet ﷺ to visit him.

And it's amazing to see the psychology of the munafiqun, that at some level, they believed in the Prophet ﷺ, but at another level, they were too arrogant to submit. In this, they have some type of similarity with Iblis, and this is why in Islam, we consider the munafiqs to be worse than a regular kafir. The regular kafir doesn't know Allah and the Prophet ﷺ or Islam or doesn't believe in it, but the munafiq knows Islam—at some level, they believe in Allah and the Prophet ﷺ—yet they don't act. Indeed, why does Ibn Salul want the Prophet ﷺ to visit him on his deathbed? And he even says to him ﷺ, "Ask forgiveness for me"—so at some level, there is knowledge that the Prophet is a true Messenger; yet at another level, he is too arrogant to actually submit to him ﷺ. This is why Allah says in the Quran that the munafiqun will occupy the lowest depths of Hell [see Quran, 4:145].

When the call came to visit Ibn Salul, Umar RA asked, "Ya Rasulallah, will you visit such an enemy of Allah?" The Prophet ﷺ replied, "I hope that through him, Allah will cause [many] people to embrace Islam." This shows us again, that Islam takes into account the overall image; the Prophet ﷺ did not defend Ibn Salul when Umar RA said, "He is the enemy of Allah," rather, the Prophet ﷺ said, "I hope by this visit to get the hearts of other men," i.e., there is a greater good. So similarly, when dealing with our affairs, we must weigh the good and bad and look at what is better overall for the ummah [see [episode 55](#)].

So the Prophet ﷺ ended up visiting Ibn Salul. There are two reports: One report says Ibn Salul himself asked the Prophet ﷺ for his shirt as a kafan; but the more authentic report is that after he died, his son was the one who asked the Prophet ﷺ for his shirt. And it could be that both are valid. In any case, what is clear is that the Prophet ﷺ actually did give his shirt. Further, the son asked the Prophet ﷺ to lead the janazah. So the body was brought to the masjid. And when the Prophet ﷺ stood up to pray, Umar RA held on to his lower garment and said, "Ya Rasulallah, will you pray for him after he has done such-and-such, and then such-and-such, and then such-and-such?" and Umar listed a whole list of Ibn Salul's evils. And then Umar said, "And even after Allah has prohibited you from praying for them?" i.e., "Isn't it haram to pray for the munafiqun?"^{[54][55]} The Prophet ﷺ said,

⁵⁴ Side note 1: This shows us the level of comfort Umar RA felt with the Prophet ﷺ, for him to actually remind the Prophet ﷺ of a verse of the Quran.

⁵⁵ Side note 2: This also shows us that the leader can be politely challenged, even if that leader is the Prophet ﷺ [see [episode 66](#)]. Umar RA is just saying, "I don't understand, how can you pray for him?"

"Rather, Allah has given me a choice, and I have chosen to ask"—and he صلی اللہ علیہ وسلم quoted verse [9:80]: "Ask forgiveness for them or do not ask forgiveness for them"^[56] — the Prophet صلی اللہ علیہ وسلم understood this to be a choice given by Allah rather than a prohibition. Even though in the same verse, Allah says, "Even if you pray for their forgiveness seventy times, Allah will never forgive them"—but since there is no explicit prohibition that says, "Do not ask," so the Prophet صلی اللہ علیہ وسلم said, "If I knew 71 times would have forgiven them, I will ask 71 times."

So the Prophet صلی اللہ علیہ وسلم prayed, they accompanied him to the grave, and in al-Tabari, it's mentioned that the Prophet صلی اللہ علیہ وسلم himself went into the grave and helped bury this man who was such an enemy.^[57]

Then after this incident, Allah revealed Surat al-Tawba verse 84 in which He SWT says, "And do not ever offer [funeral] prayers for any of their dead, nor stand by their grave [at burial], for they have lost faith in Allah and His Messenger and died rebellious" [Quran, 9:84] — so an explicit prohibition came down.^[58] So after the incident, the Prophet صلی اللہ علیہ وسلم was told to never ever pray for the munafiqun or stand by their graves.

And with this incident, we conclude all of the events of Tabuk.

Surat al-Tawba

We will now discuss Surat al-Tawba. It's a very long Surah, and ⅔ of it deals with Tabuk — so we cannot possibly cover all these verses. Also, it's worth mentioning that the first 37 verses were revealed later on in a few months (in Dhu al-Qa'dah of the 9th year), so we will not discuss them in this episode.

Why Is There No Basmala?

Surat al-Tawba is one of the last surahs to be revealed.^[59] And of course, as we know, it is the only Surah that does not start with Bismillaah-ir-Rahmaan-ir-Raheem (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - In the Name of Allah—the Most Compassionate, Most Merciful). Why is there no Basmala? There are two opinions narrated from the sahaba:

1. First is a hadith in Sunan al-Tirmidhi where Uthman ibn Affan, the compiler of the mus'haf, was asked, "O Amir al-Mu'minin, why did you put Surat al-Tawba after Surat

⁵⁶ Side note 3: This shows us much of Surat al-Tawba had been revealed already.

⁵⁷ Side note 4: If anything, this shows us you don't want the Fire of Hell for even your worst enemy. The Prophet صلی اللہ علیہ وسلم did not like Ibn Salul, but he at least outwardly died professing Islam, and the Prophet's صلی اللہ علیہ وسلم mercy and tenderness were so great he even wanted Ibn Salul to be forgiven.

⁵⁸ Side note 5: But of course for us, this verse is not applicable because we do not know who is a munafiq. By its nature nifaq is hidden — that's why it's called nifaq. It was applicable to the Prophet صلی اللہ علیہ وسلم because Jibril AS had told him the names of the munafiqs at his time.

⁵⁹ We are already in the 9th year of the Hijrah; there is literally one year left.

al-Anfal?" Uthman said, "Al-Tawba was one of the last surahs revealed, and the matter was unclear to us where it should go.^[60] Therefore, we put it with Anfal because the content is the same (i.e., about warfare). And we did not put a Basmala not knowing if the two Surahs are connected or not." Because of this, some of the tabi'un actually said Tawba and Anfal are one Surah, and that's why there is no Basmala between them.^[61] So there are reports from the earliest of Islam that say there are 113 surahs in the Quran — not because a surah is missing, but because they have joined Anfal and Tawba. This is reported by Qatada the Student of Ibn Abbas; but this is a position hardly anyone else agreed with. The bulk of the ummah —and what has later become the ijma'— is that Anfal and Tawba are two separate Surahs.

2. Ali RA was asked by one of his sons, "Why is there no Basmala in Surat al-Tawba?" Ali RA said, "This is a Surah where Allah cuts off His ties with the pagans; [so] it is not befitting that He begins it with His mercy." And indeed, the very first word of the Surah is "براءة" which means "to completely cut off," so it is not befitting that you begin the Surah with a Basmala. And the rest of the Surah is very harsh against those who reject Allah and His Messenger as well.

Tafsir

As we said, the first 37 verses were revealed later, right before the Hajj. So let us move to verse 38 onward, which deal with the Battle of Tabuk.

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ أَنْتَقَلْتُمْ إِلَى الْأَرْضِ ۚ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ ۚ فَمَا مَتَاعُ
الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ

38. O believers! What is the matter with you that when you are asked to march forth in the cause of Allah, you cling firmly to [your] land? Do you prefer the life of this world over the Hereafter? The enjoyment of this worldly life is insignificant compared to that of the Hereafter.

⁶⁰ Tangent: This also raises the question of who did the ordering of the surahs. From this hadith, it appears it was the sahaba. As for the ordering of the verses, everyone agrees it comes from Allah and the Prophet ﷺ. And in fact, you even just read the surah and you know that the ordering of the verses is clearly an internal thing; you read any surah and you find there is some type of flow to it, even if the flow is not demonstrated in English. There is a flow, there is a rhythm, there is a style — and every hafiz knows this, that there's something that just connects from one verse to the next. There is a famous German orientalist, Angelika Neuwirth, and her specialty is the Quran and the harmony and structure of the Quran; and she actually has some very unique research done on analyzing the 'melody and rhyme' of the surahs, and she has shown that there is an internal structure that parallels. The point is that the arrangement of the verses is from Allah and the Prophet ﷺ, but the arrangement of the surahs is something that has been controversial. Allah knows best, but it appears to be the sahaba who did this. The evidence for this is that every sahaba who had his own Quran arranged the surahs differently. But once Uthman standardized it, then it became binding on us to follow the set arrangement to respect the ijma' of Uthman's compilation.

⁶¹ Remember, the sahaba did not write the names of the surahs inside the mus'haf, nor did they write the ayah numbers.

— Here begins the severe warning, and it will be repeated throughout. These verses are very powerful verses of jihad.

إِلَّا تَنْفَرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

39. If you do not march forth, He will afflict you with a painful torment and replace you with other people. You are not harming Him in the least. And Allah is Most Capable of everything.

— Here we have, in our humble opinion, a very explicit reference that the Battle of Tabuk was simply a test from Allah [see [episode 87](#)].

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

40. [It does not matter] if you [believers] do not support him (the Prophet ﷺ), for Allah did in fact support him when the disbelievers drove him out [of Makkah] and he was only one of two. While they both were in [the cave](#), he reassured his companion, "Do not worry; Allah is certainly with us." So Allah sent down His serenity upon the Prophet, supported him with forces you [believers] did not see, and made the word of the disbelievers lowest, while the Word of Allah is supreme. And Allah is Almighty, All-Wise.

— So Allah is referencing the Hijrah; and this is the verse that explicitly affirms that [Abu Bakr RA is a true sahabi](#). Anyone who denies that Abu Bakr is a sahabi has contradicted the Quran, and therefore is not a believer in the Quran.

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ۗ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ

41. [O believers!] March forth whether it is easy or difficult for you, and strive with your wealth and your lives in the cause of Allah. That is best for you, if only you knew.

— This is the most powerful verse about Tabuk. Allah is saying to **go** regardless of whatever your state is. This shows us Tabuk was fard ayn — once again, the wisdom is to demonstrate who is the real believer; to prepare the sahaba for the battles that will take place within a year after the death of the Prophet ﷺ.

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ السُّفَّةُ ۗ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ

42. Had the gain been within reach and the journey shorter, they would have followed you, but the distance seemed too long for them. And they will swear by Allah, "Had we been able, we would have certainly joined you." They are ruining themselves. And Allah knows that they are surely lying.

— **Here begins the tirade, the criticisms against the munafiqun.**

عَفَا اللَّهُ عَنْكَ لِمَ أَذْنَتْ لَهُمْ حَتَّىٰ يَتَّبِعَنَّ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ

43. Allah has forgiven you [O Prophet! But] why did you give them permission [to stay behind] before those who told the truth were distinguished from those who were lying?

— This is a beautiful verse in the Quran, in that even before Allah mildly rebukes the Prophet ﷺ, He says first that, "Allah has forgiven you." This is a reference to when the Prophet ﷺ accepted any and all excuses from the munafiqun, that, "I'm not well," or, "My family is...", and whatever excuse was given, the Prophet ﷺ accepted [see [episode 90](#)]. So Allah says to the Prophet ﷺ he should not have accepted the excuses.

لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ عَلَيْهِمُ الْعِلْمُ بِالْمُنَافِقِينَ

44. Those who believe in Allah and the Last Day do not ask for exemption from striving with their wealth and their lives. And Allah has perfect knowledge of those who are mindful [of Him].

— How does this verse apply to us? Think about how many excuses we make when it comes to salah, Quran, praying in the masjid, etc. Those with Iman do not give excuses.

إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ

45. No one would ask for exemption except those who have no faith in Allah or the Last Day, and whose hearts are in doubt, so they are torn by their doubts.

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنَّ اللَّهَ كَرِهَ اللَّهُ انبِعَاتَهُمْ فَتَبَطَّحَتْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ

46. Had they [really] intended to march forth, they would have made preparations for it. But Allah disliked that they should go, so He let them lag behind, and it was said [to them], "Stay with those [helpless] who remain behind."

— Here the Prophet ﷺ is being told to look at the preparations of those who have given an excuse. The munafiqun haven't done anything to take measures to go forth in battle. They haven't prepared at all.

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمَّاعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

47. Had they gone forth with you [believers], they would have been nothing but trouble for you, and would have scrambled around, seeking to spread discord in your midst. And some of you would have eagerly listened to them. And Allah has [perfect] knowledge of the wrongdoers.

— This is a very powerful verse. In it Allah is saying there are three types of people:

1. The fitna-mongers
2. Those whose hearts will be swayed by the fitna-mongers
3. Those who won't be swayed by the fitna-mongers

— This shows us that there are people with weak hearts. When we think of the sahaba, we think of Abu Bakr, Umar, Uthman, Ali, Talha, etc., and yes, those are elites, but let's not forget that for every known sahabi, there are at least 1,000 sahaba that we don't know; and the reason we don't know them is because they haven't reached to the level of the elites. So if even in the time of the Prophet ﷺ people could be persuaded to do evil by the fitna-mongers, what do you think about our times? When someone comes with bad thoughts, there are those whose hearts will be swayed. So Allah is saying some people will listen to such talk, and Allah did not want them to listen, so He SWT saved them by letting the hypocrites remain behind and not join their ranks.

لَقَدْ ابْتَغَوْا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَارِهُونَ

48. They had already sought to spread discord before and devised every [possible] plot against you [O Prophet], until the Truth came and Allah's Will prevailed — much to their dismay.

وَمِنْهُمْ مَنْ يَقُولُ ائْذَنْ لِي وَلَا تَفْتِنِّي ۚ أَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ

49. There are some of them who say, "Exempt me and do not expose me to temptation." [But] they have already fallen into temptation. And Hell will surely engulf the disbelievers.

— The reference for this verse is for that person who said he couldn't go because the Roman women would be too much of a temptation [see [episode 90](#)]. The flimsiest of excuses.

إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ ۖ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ

50. If a blessing befalls you [O Prophet], they grieve, but if a disaster befalls you, they say, "We took our precaution in advance," and turn away, rejoicing.

— So if good happens to you, they are angry, but if a disaster befalls you, they are happy and will say, "You should have listened to us." This, by the way, shows us if a Muslim is happy when Islam is smeared, then he has no Iman. And if a Muslim feels pain when Islam is smeared, this is a sign of Iman. This ayah proves this.

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

51. Say, "Nothing will ever befall us except what Allah has destined for us. He is our Protector." So in Allah let the believers put their trust.

— This is one of the most powerful and beautiful verses in the Surah.

قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسَيْنَيْنِ ۖ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمْ اللَّهُ بِعَذَابٍ مِّنْ عِنْدِهِ أَوْ بِأَيْدِينَا ۖ فَتَرَبَّصُوا إِنَّا مَعَكُمْ مُتَرَبِّصُونَ

52. Say, "Are you awaiting anything to befall us except one of the two best things: [victory or martyrdom]? But We are awaiting Allah to afflict you with torment either from Him or at our hands. So keep waiting! We too are waiting with you."

— So Allah is saying the sahaba are winners in every situation: If they win, they win, if they die, they get Jannah.

قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَّنْ يُتَقَبَلَ مِنْكُمْ ۚ إِنَّكُمْ كُنْتُمْ قَوْمًا فَلْسِقِينَ

53. Say, [O Prophet,] "[Whether you] donate willingly or unwillingly, it will never be accepted from you, for you have been a rebellious people."

وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۚ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَىٰ ۖ وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهُونَ

54. And what prevented their donations from being accepted is that they have lost faith in Allah and His Messenger, they never come to prayer except half-heartedly, and they never donate except resentfully.

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ

55. So let neither their wealth nor children impress you [O Prophet]. Allah only intends to torment them through these things in this worldly life, then their souls will depart while they are disbelievers.

وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرَقُونَ

56. They swear by Allah that they are part of you, but they are not. They only say so out of fear.

لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَارَاتٍ أَوْ مَدَخَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ

57. If only they could find a refuge, or a cave, or any hiding-place, they would rush headlong toward it.

وَمِنْهُمْ مَن يَلْمُزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسَخَطُونَ

58. There are some of them who are critical of your distribution of charity [O Prophet]. If they are given some of it they are pleased, but if not they are enraged.

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ

59. If only they had been content with what Allah and His Messenger had given them and said, "Allah is sufficient for us! Allah will grant us out of His bounty, and so will His Messenger. To Allah [alone] we turn with hope."

— Verses 58 & 59 are a reference not to the Battle of Tabuk, but to the Battle of Hunayn, which took place after the Conquest of Makkah, when the Bedouin leader went up to the Prophet ﷺ and said, "Be just, O Muhammad!" [see [episode 83](#)].

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

60. Zakat is only for the poor and the needy, for those employed to administer it, for those whose hearts are attracted [to the faith], for [freeing] slaves, for those in debt, for Allah's cause, and for [needy] travelers. [This is] an obligation from Allah. And Allah is All-Knowing, All-Wise.

— This is the primary verse in the Quran about the eight categories of zakat.

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ

61. And there are others who hurt the Prophet by saying, "He listens to anyone." Say, [O Prophet,] "He listens to what is best for you. He believes in Allah, has faith in the believers, and is a mercy for those who believe among you." Those who hurt Allah's Messenger will suffer a painful punishment.

— Here we find that the munafiqun are making fun of the Prophet ﷺ for being too lenient, for listening to the sahaba who are complaining about them. So Allah reverses it back and says, "The fact that the Prophet ﷺ only listens, it is better for you; if he were to act with you the way that you deserve, [...]." So one of the points here is that the sahaba are complaining to the Prophet ﷺ about the munafiqun, and the munafiqun are making fun of

the Prophet ﷺ for listening to them, and Allah says the fact that the Prophet ﷺ is just listening and not doing anything, it's better for the munafiqun themselves.

— Also, Allah SWT says, "Those who hurt Allah's Messenger will suffer a painful punishment." This shows that we have respect for the Prophet ﷺ, which comes from Iman. Anyone who harms or makes fun of the Prophet ﷺ is not a Muslim. It is impossible for a Muslim to ridicule, mock, put down, denigrate, or joke about the Prophet ﷺ.

يَخْلِفُونَ بِاللهِ لَكُمْ لِيَرْضَوْكُمْ وَاللهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ

62. They swear by Allah to you [believers] in order to please you, while it is the pleasure of Allah and His Messenger they should seek, if they are [true] believers.

أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ

63. Do they not know that whoever opposes Allah and His Messenger will be in the Fire of Hell forever? That is the ultimate disgrace.

يَخْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَغْهَرُوا إِنَّ اللَّهَ مُخْرِجٌ مِمَّا تَخْذَرُونَ

64. The hypocrites fear that a surah should be revealed about them, exposing what is in their hearts. Say, [O Prophet,] "Keep mocking! Allah will definitely bring to light what you fear."

— Here we go back to the point we mentioned earlier, that the hypocrites at some level believe that the Prophet ﷺ is a true Messenger of Allah. They are scared that a surah might be revealed exposing what is in their hearts. They know Allah knows what is in their hearts, they know the Prophet ﷺ is Allah's Messenger, yet still they refuse to submit. What type of Iman is this? And here we see the eloquence of the Quran: Allah SWT exposes the hypocrites by simply exposing their fear of being exposed.

وَلَيْنَ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ

65. If you question them, they will certainly say, "We were only talking idly and joking around." Say, "Was it Allah, His revelations, and His Messenger that you ridiculed?"

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعْفُ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ

66. Make no excuses! You have committed kufr after your Iman. If We pardon a group of you, We will punish others for their wickedness.

— This is a reference to the multiple jokes that took place on the way back from Tabuk against the Prophet ﷺ [see [episode 92](#)]. In the next verses, Allah threatens them.

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ

67. The hypocrites, both men and women, are all alike: they encourage what is evil, forbid what is good, and withhold [what is in] their hands. They neglected Allah, so He neglected them. Surely the hypocrites are the rebellious.

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعَنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّهِيمٌ

68. Allah has promised the hypocrites, both men and women, and the disbelievers, an everlasting stay in the Fire of Hell — it is sufficient for them. Allah has condemned them, and they will suffer a never-ending Punishment.

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَكَثْرَ أَمْوَالًا وَأَوْلَدًا فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَاسِرُونَ

69. [You hypocrites are] like those [disbelievers] before you. They were far superior to you in might and more abundant in wealth and children. They enjoyed their share in this life. You have enjoyed your share, just as they did. And you have engaged in idle talk, just as they did. Their deeds have become void in this world and the Hereafter. And it is they who are the [true] losers.

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمُ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

70. Have they not received the stories of those [destroyed] before them: the people of Noah, Ad, and Thamud, the people of Abraham, the residents of Madyan^[62], and the overturned cities [of Lot]? Their Messengers came to them with clear proofs. Allah would have never wronged them, but it was they who wronged themselves.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

71. The believers, both men and women, are guardians of one another. They encourage good and forbid evil, establish salah and pay zakat, and obey Allah and His Messenger. It is they who will be shown Allah's mercy. Surely Allah is Almighty, All-Wise.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَنْ دُونِهَا رِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

72. Allah has promised the believers, both men and women, Gardens under which rivers flow, to stay there forever, and splendid homes in the Gardens of Eternity, and —above all— the pleasure of Allah. That is [truly] the ultimate triumph.

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

73. O Prophet! Struggle against the disbelievers and the hypocrites, and be firm with them. Hell will be their home. What an evil destination!

يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَمُّوا بِمَا لَمْ يَنَالُوا وَمَا نَعَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

74. They swear by Allah that they never said anything [blasphemous], while they did in fact utter a blasphemy, lost faith after accepting Islam, and plotted what they could not carry out. It is only through resentment that they pay Allah and His Messenger back for enriching them out of His bounty! If they repent, it will be better for them. But if they turn away, Allah will torment them with a painful Punishment in this world and the Hereafter, and they will have no one on earth to protect or help them.

⁶² Madyan (مدین) - Midian.

— Another claim that one of the munafiqs said on the way back from Tabuk was that, "If Islam is true, this means we are more misguided than donkeys," i.e., "What a ridiculous faith." When the news reached that this was what they said, they swore by Allah that they didn't say it. So Allah revealed verse 74 exposing their lies. And the planning that "they could not carry out" is a reference to the attempted assassination on the Prophet ﷺ according to most of the books of tafsir [see [episode 92](#)].

وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَئِنْ آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ

75. And there are some who had made a vow to Allah: "If He gives us from His bounty, we will surely spend in charity and be of the righteous."

فَلَمَّا آتَاهُمْ مِّنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ

76. But when He gave them out of His bounty, they withheld it and turned away indifferently.

— Now, verses 75 & 76 are famously attributed to a sahabi who begged the Prophet ﷺ for more money, and the Prophet ﷺ kept on saying, "Don't ask for more money, it's a fitna," but —according to the story— he insisted, "If I become rich, I will become generous," so the Prophet ﷺ made du'a, and the sahabi became rich. But when the zakat collectors came, he was stingy and basically turned away. The story is famous and the sahabi's name is mentioned — but the fact of the matter is that this story is problematic on many accounts. Firstly, in the story, it's said that the sahabi repents and brings the zakat to the Prophet ﷺ, but the Prophet ﷺ refuses to accept it — this is simply unheard of in the seerah, and it goes against the Quran. Secondly, the story has a weakness in its chain — even though this in itself is not a problem since most of the seerah, its chain is weak anyway, but when a story contradicts a well-known principle —i.e., that Allah can forgive if you ask— then we have to reject the story.

— So what do these verses apply to? It doesn't apply to the sahabi, but rather, to some of the hypocrites. Some of them wanted to be rich and they said, "If we become rich, we will be generous." But when Allah gave them the riches, they turned out to be the stingiest of people. They never wanted to be generous; they were lying to Allah and His Messenger, and therefore, Allah says, He caused hypocrisy to plague their hearts:

فَأَعَقَبَهُمُ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ

77. So He caused hypocrisy to plague their hearts until the Day they will meet Him, for breaking their promise to Allah and for their lies.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ

78. Do they not know that Allah [fully] knows their [evil] thoughts and secret talks, and that Allah is the Knower of all unseen?

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

79. [There are] those who slander [some of] the believers for donating liberally and mock others for giving only the little they can afford. Allah will throw their mockery back at them, and they will suffer a painful Punishment.

— "Giving only the little they can afford" is a reference to the sahabi who couldn't afford anything so he spent the whole night drawing water from a well to earn some dates. And he came the next day and gave a handful of dates to the Prophet ﷺ — and upon this, the munafiqun mocked him, saying, "Do you think Allah needs this quantity of dates?" [see [episode 90](#)].

اسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

80. [It does not matter] whether you [O Prophet] pray for them to be forgiven or not. Even if you pray for their forgiveness seventy times, Allah will never forgive them. That is because they have lost faith in Allah and His Messenger. And Allah does not guide the rebellious people.

— We discussed this verse earlier [see: [The Death of Abdullah ibn Ubayy ibn Salul](#)].

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ

81. Those [hypocrites] who remained behind rejoiced for doing so in defiance of the Messenger of Allah and hated [the prospect of] striving with their wealth and their lives in the cause of Allah. They said [to one another], "Do not march forth in the heat." Say, [O Prophet,] "The Fire of Hell is far hotter!" If only they could comprehend!

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءُ بِمَا كَانُوا يَكْسِبُونَ

82. So let them laugh a little — they will weep much as a reward for what they have committed.

— Verses 81 & 82 deal with the excuses of the hypocrites [see [episode 90](#)].

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَأْذَنُوكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ

83. If Allah returns you [O Prophet] to a group of them and they ask to go forth with you, say, "You will not ever go forth or fight an enemy along with me. You preferred to stay behind the first time, so stay with those [helpless] who remain behind."

— In this verse, Allah SWT says that it is haram for the Prophet ﷺ to allow the hypocrites to go forth on jihad ever again. Now, this is interesting because the Battle of Tabuk was the last ghazwa, yet verse 83 tells the Prophet ﷺ to say to the munafiqun, "You will not ever go forth or fight an enemy along with me"—why is Allah saying this? To humiliate the hypocrites; that even if they wanted to go after this (in order to get honor), Allah would not let them go anymore.

وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ

84. And do not ever offer [funeral] prayers for any of their dead, nor stand by their grave [at burial], for they have lost faith in Allah and His Messenger and died rebellious.

— This verse is a reference to Abdullah ibn Ubayy ibn Salul. The Prophet ﷺ was commanded after this (after Ibn Salul's death) to never pray for a hypocrite or do their janazah.

وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ ۚ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ

85. And let neither their wealth nor children impress you [O Prophet]. Allah only intends to torment them through these things in this world, and [then] their souls will depart while they are disbelievers.

وَإِذَا أَنْزَلْتُ سُورَةً أَنْ ءَامِنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُوا الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ

86. Whenever a surah is revealed stating, "Believe in Allah and struggle along with His Messenger," the rich among them would ask to be exempt, saying, "Leave us with those who remain behind."

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

87. They preferred to stay behind with the helpless, and their hearts have been sealed so they do not comprehend.

لَكِنَّ الرُّسُولَ وَالَّذِينَ ءَامَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۚ وَأُولَٰئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

88. But the Messenger and the believers with him strove with their wealth and their lives. They will have all the best, and it is they who will be successful.

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ

89. Allah has prepared for them Gardens under which rivers flow, to stay there forever. That is the ultimate triumph.

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ ۚ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ

90. Some Bedouins [also] came with excuses, seeking exemption. And those who were untrue to Allah and His Messenger remained behind [with no excuse]. The unfaithful among them will be afflicted with a painful punishment.

لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَىٰ وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ ۚ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ

91. There is no blame on the weak, the sick, or those lacking the means [if they stay behind], as long as they are true to Allah and His Messenger. There is no blame on the good-doers. And Allah is All-Forgiving, Most Merciful.

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ

92. Nor [is there any blame on] those who came to you [O Prophet] for mounts, then when you said, "I can find no mounts for you," they left with eyes overflowing with tears out of grief that they had nothing to contribute.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَستَئْذِنُونَكَ وَهُمْ أَغْنِيَاءُ ۚ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾

93. Blame is only on those who seek exemption from you although they have the means. They preferred to stay behind with the helpless, and Allah has sealed their hearts so they do not realize [the consequences].

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ۚ قُلْ لَا تَعْتَذِرُوا لَنْ تُؤْمِنَ لَكُمْ قَدْ بَيَّأْنَا اللَّهُ مِنْ أَخْبَارِكُمْ ۚ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

94. They will make excuses to you [believers] when you return to them. Say, "Make no excuses, [for] we will not believe you. Allah has already informed us about your [true] state

[of faith]. Your [future] deeds will be observed by Allah and His Messenger as well. And you will be returned to the Knower of the seen and unseen, then He will inform you of what you used to do."

سَيَخْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجِسٌ وَمَآوَاهُمْ جَهَنَّمُ جَزَاءِ بِمَا كَانُوا يَكْسِبُونَ

95. When you return, they will swear to you by Allah so that you may leave them alone. So leave them alone — they are truly evil. Hell will be their home as a reward for what they have committed.

يَخْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنَّ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ

96. They will swear to you in order to please you. And even if you are pleased with them, Allah will never be pleased with the rebellious people.

— Verses 94 to 96 are a reference to the morning when the Prophet ﷺ came back from Tabuk and there was a long line of munafiqs ready to give their excuses. Allah revealed these verses after the Prophet ﷺ had accepted all of their excuses, that, "Even if you are pleased with them [O Prophet], Allah will never be pleased with the rebellious people."

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ

97. The Bedouins [around Madinah] are far worse in disbelief and hypocrisy, and less likely to know the laws revealed by Allah to His Messenger. And Allah is All-Knowing, All-Wise.

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ الدَّوَائِرَ ۗ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

98. And among the Bedouins are those who consider what they donate to be a loss and await your misfortune. May ill-fortune befall them! And Allah is All-Hearing, All-Knowing.

— Allah mentions the Bedouins because in the Battle of Tabuk, the bulk of the Muslim army consisted of those from outside of Madinah. And He SWT criticizes them by saying that most of these outward-converts, as of yet, Iman has not entered their hearts, and they are hypocrites — but not all of them:

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبَاتٍ عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ ۚ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ ۖ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

99. However, among the Bedouins are those who believe in Allah and the Last Day, and consider what they donate as a means of coming closer to Allah and [receiving] the prayers of the Messenger. It will certainly bring them closer. Allah will admit them into His mercy. Surely Allah is All-Forgiving, Most Merciful.

— In verse 100, Allah praises the Muhajirun and the Ansar:

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ

100. As for the foremost —the first of the Muhajirun and the Ansar— and those who follow them in goodness, Allah is pleased with them and they are pleased with Him. And He has prepared for them Gardens under which rivers flow, to stay there for ever and ever. That is the ultimate triumph.

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُتَفَقُونَ ۖ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ ۖ نَحْنُ نَعْلَمُهُمْ ۚ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ

101. Some of the Bedouins around you [believers] are hypocrites, as are some of the people of Madinah. They have mastered hypocrisy. They are not known to you [O Prophet]; they are known to Us. We will punish them twice [in this world], then they will be brought back [to their Lord] for a tremendous Punishment.

وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَن يَتُوبَ عَلَيْهِمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

102. Some others have confessed their wrongdoing: they have mixed goodness with evil. It is right to hope that Allah will turn to them in mercy. Surely Allah is All-Forgiving, Most Merciful.

— This verse is a reference to Ka'b ibn Malik RA and his two companions who admitted that they were guilty [see [episode 88](#)]. They had good deeds, e.g., participated in Aqaba, Uhud, Khandaq, etc., but they disobeyed the Prophet ﷺ in the Incident of Tabuk — so this is what's referred to in the verse that they have mixed goodness with evil.

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ۚ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ ۚ وَاللَّهُ سَمِيعٌ عَلِيمٌ

103. Take from their wealth [O Prophet] charity to purify and bless them, and pray for them — surely your prayer is a source of comfort for them. And Allah is All-Hearing, All-Knowing.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ

104. Do they not know that Allah alone accepts the repentance of His servants and receives [their] charity, and that Allah alone is the Acceptor of Repentance, Most Merciful?

وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ ۖ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

105. Tell [them, O Prophet], "Do as you will. Your deeds will be observed by Allah, His Messenger, and the believers. And you will be returned to the Knower of the seen and unseen, then He will inform you of what you used to do."

وَأَخْرُونَ مُرَجَّوْنَ لِّأَمْرِ اللَّهِ ۖ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ

106. And some others are left for Allah's decision, either to punish them or turn to them in mercy. And Allah is All-Knowing, All-Wise.

— This verse was an implicit command for the Muslims to boycott Ka'b, Murara, and Hilal after the Incident of Tabuk [see [episode 88](#)].

— Verses 107 to 110 deal with Masjid al-Dirar which we discussed in [episode 90](#):

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ ۚ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ ۖ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

107. There are also those [hypocrites] who set up a mosque [only] to cause harm, promote disbelief, divide the believers, and as a base for those who had previously fought against Allah and His Messenger. They will definitely swear, "We intended nothing but good," but Allah bears witness that they are surely liars.

108. Do not [O Prophet] ever pray in it. Certainly, a mosque founded on righteousness the first day is more worthy of your prayers. In it are men who love to be purified. And loves those who purify themselves.

109. Which is better: those who laid the foundation of their building on the fear and love of Allah, or those who did so on the edge of a crumbling cliff that tumbled down upon them into the Fire of Hell? And Allah does not guide the wrongdoing people.

110. The building which they erected will never cease to fuel hypocrisy in their hearts
 their hearts are torn apart. And Allah is All-Knowing, All-Wise.

111. Allah has indeed purchased from the believers their lives and wealth in exchange for paradise. They fight in the cause of Allah and kill or are killed. This is a true promise from Him in the Torah, the Gospel, and the Quran. And whose promise is truer than His? So rejoice in the exchange you have made with Him. That is [truly] the ultimate bargain.

112. [It is the believers] who repent, who are devoted to worship, who praise [their Lord], who fast, who bow down and prostrate themselves, who encourage good and forbid evil, and who observe the limits set by Allah. And give good news to the believers.

113. It is not [proper] for the Prophet and the believers to seek forgiveness for the
 ists, even if they were close relatives, after it has become clear to the believers that
 are bound for the Hellfire.

114. As for Abraham's prayer for his father's forgiveness, it was only in fulfillment of a se he had made to him. But when it became clear to Abraham that his father was an y of Allah, he broke ties with him. Abraham was truly tender-hearted, forbearing.

115. Allah would never consider a people deviant after He has guided them, until He is clear to them what they must avoid. Surely Allah has [full] knowledge of everything.

116. Indeed, to Allah [alone] belongs the kingdom of the heavens and the earth. He gives life and causes death. And besides Allah you have no guardian or helper.

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ

117. Allah has certainly turned in mercy to the Prophet as well as the Muhajirun and the Ansar who stood by him in the time of difficulty, after the hearts of a group of them had almost faltered. He then accepted their repentance. Surely He is Ever Gracious and Most Merciful to them.

— Allah says He has forgiven the Muhajirun and the Ansar who followed the Prophet صلی اللہ علیہ وسلم during Tabuk.

— And verse 118 is about the forgiveness of the remaining three:

وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ

118. And [Allah has also turned in mercy to] the three who were left behind, [whose guilt distressed them] until the earth, despite its vastness, seemed to close in on them, and their souls were torn in anguish. They knew there was no refuge from Allah except in Him. Then He turned to them in mercy so that they might repent. Surely Allah [alone] is the Acceptor of Repentance, Most Merciful.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

119. O believers! Be mindful of Allah and be with the truthful.

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ۚ ذَٰلِكُمْ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَّيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ ۚ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

120. It was not [proper] for the people of Madinah and the Bedouins around them to avoid marching with the Messenger of Allah or to prefer their own lives above his. That is because whenever they suffer from thirst, fatigue, or hunger in the cause of Allah; or tread on a territory, unnerving the disbelievers; or inflict any loss on an enemy — it is written to their credit as a good deed. Surely Allah never discounts the reward of the good-doers.

— Then Allah talks about those who weren't able to go, but still they got the reward of those who went because of their intention [see [episode 90](#)]:

وَلَا يَنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ

121. And whenever they make a donation, small or large, or cross a valley [in Allah's cause] — it is written to their credit, so that Allah may grant them the best reward for what they used to do.

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ ۚ لَعَلَّهُمْ يَحْذَرُونَ

122. [However,] it is not necessary for the believers to march forth all at once. Only a party from each group should march forth, leaving the rest to gain religious knowledge then enlighten their people when they return to them, so that they [too] may beware [of evil].

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غُلْظَةً ۚ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

123. O believers! Fight the disbelievers around you and let them find firmness in you. And know that Allah is with those mindful [of Him].

— Then Allah mentions more about the hypocrites:

وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ ۖ إِيْمَانًا ۚ فَلَمَّا لَازَمُوا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ

124. Whenever a surah is revealed, some of them ask [mockingly], "Which of you has this increased in faith?" As for the believers, it has increased them in faith and they rejoice.

وَأَمَّا الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ

125. But as for those with sickness in their hearts, it has increased them only in wickedness upon their wickedness, and they die as disbelievers.

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذْكُرُونَ

126. Do they not see that they are tried once or twice every year? Yet they neither repent nor do they learn a lesson.

وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَاهُمْ مِّنْ أَحَدٍ ثُمَّ انْصَرَفُوا ۗ صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

127. Whenever a surah is revealed, they look at one another, [saying,] "Is anyone watching you?" Then they slip away. [It is] Allah [Who] has turned their hearts away because they are a people who do not comprehend.

— And Surat al-Tawba concludes with the two famous verses:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

128. There certainly has come to you a Messenger from among yourselves. He is concerned by your suffering, anxious for your well-being, and gracious and merciful to the believers.

— We saw this even in the case of Abdullah ibn Ubayy ibn Salul, that the Prophet ﷺ was eager for his forgiveness even though he died a hypocrite. And then he ﷺ is told:

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ عَلَيْهِ تَوَكَّلْتُ ۖ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

129. But if they turn away, then say, [O Prophet,] "Allah is sufficient for me. There is no god [worthy of worship] except Him. In Him I put my trust. And He is the Lord of the Mighty Throne."

Recall we are in the 9th year of the Hijrah, in Dhu al-Qa'dah. The next incident will be the Year of Delegations, then one or two other incidents, then the Hajj of Abu Bakr, then the Hajj of the Prophet ﷺ, and then that's it, the final few days of the Prophet ﷺ. The bulk of the Quran has been revealed already, the laws of Islam are pretty much finalized, and the presence of Islam in Arabia has been solidified. After this, one by one in these final years, every single tribe in Arabia will embrace Islam. So we have a few lessons left, and we will come to the end of the seerah, insha'Allah.

094. The Year of Delegations - Part 1

We are in the 9th year of the Hijrah. And again, we are coming to the end of the seerah — there isn't that much left to discuss.

The 9th year is actually called the Am al-Wufud^[63] (the Year of Delegations). There are however two things to note:

1) Although we are discussing the Year of Delegations now in the 9th year —as is customary in seerah literature— it's worth noting that the [receiving of] delegations did not occur just in the 9th year after Tabuk. Rather, it actually began probably around the Battle of Ahzab in the 5th year, and lasted to the very last month of the life of the Prophet ﷺ. There are plenty of delegations mentioned in Ibn Ishaq, Ibn Hisham, Ibn Sa'd's Tabaqat, al-Maghazi of al-Waqidi, etc., and later scholars built on these classical books, so these days, we have in-depth dissertations on the delegations of the Prophet ﷺ. One of them is by Abu Turab al-Zahiri (أبو تراب الظاهري) (d. 2002 CE), an Indian scholar who wrote a 250-page book on the delegations, and it has now become the standard reference for any and all delegations. The point is that there were many delegations and they occurred over a long period, but to pause every time and talk about one tribe at a time would be repetitive, so this is why scholars lump them all after Tabuk, as we are doing now.

2) Most of us are not familiar with the tribes [that sent delegations], so there is no point in going over each of their stories (and this is why no standard book of tafsir lists the delegations, because it simply gets boring). So what we will do is illustrate the symptomatic by mentioning maybe 10 or 15 examples — which make up only 10% of the actual amount of delegations received.

Why is 9 AH Called the Year of Delegations?

Q: If the [receiving of] delegations didn't just occur in the 9th year, why then is it called the Year of Delegations?

A: Because it was in the 9th year that the frequency of delegations reached its height.

What is a delegation? It is when a tribe sends a representative to negotiate with the Prophet ﷺ. Delegation doesn't necessarily mean they are embracing Islam. It simply means some negotiation is done — yes, some willingly came to embrace Islam, but others might hesitate and wait; some groups were hypocrites who were just pretending to embrace Islam, and as soon as the Prophet ﷺ died, they left Islam; then there were those who openly said, "We are not going to be Muslim, but let's have a peace treaty"; and we also had another extreme that is delegations of threat.

⁶³ Am al-Wufud (عام الوفود) - Year of Delegations.

The point is that the 9th year is the year in which delegations became so frequent that the entire year is called the Year of Delegations. After the Conquest of Makkah —and especially after Tabuk when the Muslims by default won since the other side didn't show up— it sealed the fate for the rest of the Arabs. Why? Because if there was any capital of Arabia, it was Makkah; and if there was a primary tribe, it was the Quraysh; so with Makkah conquered and the Quraysh subjugated, there was no more rallying force against the Muslims. The rest of the tribes knew they could not put up a fight. Of course, they tried to in Ahzab and others under the Quraysh, but that didn't work. So with the Conquest of Makkah, Hunayn, and the Battle of Tabuk, it's a done deal. Either the tribes embrace Islam or they make a peace treaty or they go into all-out war.

By the way, at this stage, you were allowed to be a pagan in Arabia — in the 6th, 7th, 8th year, you were allowed via a peace treaty. But in the 9th year, that's when the announcement came when the first verses of Surah al-Tawba were revealed where Allah basically says, "After four months, you have to leave." The point is, in this year, because of the changes in the political landscape, the surrounding tribes had to embrace Islam or negotiate, and that is why this year is called the Year of Delegations.

We will discuss around 15 delegations — ones from which we can derive benefits. We begin with the delegation of Abd al-Qays:

The Tribe of Abd al-Qays: "Tell Us Something That Will Cause Us to Enter Jannah"

The tribe of Abd al-Qays (عبد القيس) lived in the area of Bahrain.^[64] Many of the people of the tribe of Abd al-Qays were Christians, and some were pagans — so there was a mixture. They sent two delegations. The first was in the 5th year of the Hijrah^[65], then the tribe sent a second delegation in the 9th year, i.e., the Year of Delegations. Why is this significant? It's said that the tribe was the first tribe outside the Hejaz to accept Islam voluntarily. Therefore, this is a great matter of honor for this tribe. And what is especially significant for us is that, we learn that in the 5th year of the Hijrah, a tribe near the borders of Persia, they have heard of Islam — the Message has reached them, they are interested, and so they send representatives.

It's mentioned that the Prophet ﷺ was once giving a khutbah, and he prophesied, "Soon, a delegation will come to you, and they are the best people from the east." So in a day or two, Umar RA was in the marketplace when he saw a group of delegates arrive as the Prophet ﷺ prophesied. He jumped up, rejoiced, and said to them, "I give you the good news! For the Prophet ﷺ said you are the best people from the east!" And all of the delegates rushed to meet the Prophet ﷺ, except for the youngest among them whose

⁶⁴ Side note: Bahrain back then was not just the island, it also included what we now call Dammam, Dhahran, etc.; and when the seerah talks about Bahrain, it's talking about the land close to the island, which we now call the Eastern Province of Saudi Arabia.

⁶⁵ And this is considered to be perhaps the first-ever delegation that the Prophet ﷺ received.

nickname was Ashaj Abd al-Qays^[66] (the Wounded One From the Tribe of Abd al-Qays), who then became a famous sahabi.

Ashaj stayed behind, cleansed himself, took a bath, wore some good garments, put on perfume, and then he went to meet the Prophet ﷺ. In other words, he took the time to prepare himself and then came. And when he came, the Prophet ﷺ said to him, "O Ashaj, you have two characteristics that Allah and His Messenger love." Ashaj said what is that? The Prophet ﷺ replied, "Al-hilm^[67] (forbearance) and al-anat^[68] (staidness)." This is a very famous hadith that occurred in this story in the 5th year. And Ashaj asked, "These two characteristics, have I developed them or did Allah implant them in me?"—he is a very intelligent man; look at his question. The Prophet ﷺ said, "No, Allah implanted them in you." So Ashaj responded—and look at his response; what an intelligent man—: "All praise be to Allah who has implanted in me characteristics that He loves."

Then the delegates said, "Ya Rasulallah, between us and you is the tribe of Mudar, a pagan tribe, and they are fighting us, so we can only come to you in the Sacred Months (i.e., we won't be able to come until next year) — so tell us something that will cause us to enter Jannah and we can teach our people when we go back." Clearly, this is an intelligent tribe; they are asking the right questions. This hadith is in Bukhari and Muslim so it is fully authentic, and it's a very famous hadith that has a lot of theological implications: The Prophet ﷺ responded, "I command you to have Iman in Allah — and do you know what is Iman in Allah? That you say the shahada, you pray the prayers, you fast Ramadan, and you pay zakat." And he ﷺ stopped there — he didn't mention Hajj because it's the 5th year of the Hijrah and there is no Hajj.

Why is this a theological hadith? Because he said, "Do you know what is Iman?" and then he listed the Pillars of Islam. So he defined Iman with the same definition of Islam that is found in [the hadith of Jibril AS](#). This is why the hadith is very deeply discussed, i.e., what is Iman, what is Islam, and what is their relationship.

The delegates also mentioned that they lived in a cold climate, so they asked if they could drink alcohol. The Prophet ﷺ forbade them from doing so, and he literally listed all the different types of alcohol that they had one by one.

It is said that they were the first group to build a masjid outside of the Hejaz, and they were the first group to pray Jumu'ah outside of Madinah.

Banu Sa'd ibn Bakr, the Tribe of Halimah the Foster Mother of the Prophet ﷺ : The Genuineness of Dimam ibn Tha'laba

The second delegation is that of Banu Sa'd ibn Bakr. Halimah, the foster mother / carer of the Prophet ﷺ when he was an infant, was from this tribe. This tribe, as we discussed a

⁶⁶ Ashaj Abd al-Qays (أشج عبد القيس) - the Wounded One From the Tribe of Abd al-Qays.

⁶⁷ Al-hilm (الحلم) - forbearance, i.e., you can control your temper.

⁶⁸ Al-anat (الأناة) - staidness / patience / calm and collected, i.e., you don't act hastily.

while ago, would come down to Makkah and take care of the children of the Quraysh. And they are one of the subtribes of Hawazin who fought the Muslims at Hunayn. So the delegate sent at the time was not a Muslim. This tribe was meant to negotiate a treaty. And this took place before one of the most important delegations which was that of Thaqif (the tribe of Ta'if) [see [episode 95](#)] — before Thaqif, this tribe comes and negotiates a peace treaty. They send one of their elders, Dimam ibn Tha'laba (ضمَامُ بْنُ ثَعْلَبَةَ). Recall the main difference between Hawazin and Thaqif was that Thaqif were residents of Ta'if, and Hawazin lived around Ta'if, i.e., they were Bedouins. This means in terms of their manners, they were rough. So the Hawazin chieftain, Dimam comes to Madinah —and he was a very hairy scruffy man with two ponytails^[69]— he brings his camel all the way to the door of the Masjid, sits the camel down, then he barges in and says, "Where is the son of Abdul Muttalib?" Subhan'Allah, we see the wisdom of why Allah chose the Prophet ﷺ to have the most prestigious lineage. This is a Bedouin —ignorant and unlettered— yet he knows Abdul Muttalib and he knows that the man claiming to be a prophet is his grandson. So this no doubt has an impact on his thinking and embracing of Islam, that, "If I am going to embrace a religion, let it be from someone with lineage and prestige"—because for them, lineage was everything. And indeed, if we go back to Hunayn, what was the Prophet ﷺ saying? "I am the prophet of Allah, there is no lie about this; I am the son [grandson] of Abdul Muttalib" [see [episode 82](#)].

When Dimam said, "Where is the son of Abdul Muttalib?" the Prophet ﷺ said, "I am the son of Abdul Muttalib." Dimam said, "You are Muhammad?" The Prophet ﷺ said, "Yes, I am Muhammad." Dimam: "I will ask you, and I will be very tough with you — but don't get angry with me." The Prophet ﷺ: "Go ahead." Dimam: "Your envoy came to us, and he told us that Allah has sent you." The Prophet ﷺ: "He has spoken the truth." Dimam: "Who created the heavens?" The Prophet ﷺ: "Allah." Dimam: "Who created the earth?" The Prophet ﷺ: "Allah." "Who created the mountains?" "Allah." "Who put everything here?" "Allah." So then Dimam said, "So I ask you by the One who created the heavens, the One who created the earth, the One who created the mountains, the One who placed everything here — I ask you by Allah, are you swearing that Allah has sent you to us?" The Prophet ﷺ said, "I swear by Allah, I have been sent by Allah." So Dimam said, "Your envoy also said that we have to pray 5 times a day. So I ask you by the One who has sent you, did Allah command you to tell us to pray 5 times a day?" The Prophet ﷺ said, "Yes." And then the series of questions went on about zakat, fasting, and Hajj — it's worth noting that Hajj was mentioned because this is 9th year of the Hijrah.

According to some narrations, this is the same man whose hadith we always hear about, that he said, "Do I have to pray anything more than the fard 5 prayers?" And the Prophet ﷺ said, "No, unless you want to." And then he said, "Do I have to pay one bit more zakat?" "Do I have to fast one day outside of Ramadan?" etc., and to these, the Prophet ﷺ replied, "No, unless you want to." And at the end of the hadith, the man said, "I swear by the One who has sent you with the Truth that I shall follow this and not increase one bit or decrease one bit" — and he went back to his people. And the Prophet ﷺ remarked to the sahaba, "If he is true, then he shall enter Jannah," i.e., this is the bare minimum of Islam — if you do all this and avoid the major sins, you have done your job.

⁶⁹ And this was common amongst the Bedouins that they had ponytails.

It's said that when Dimam returned back to his people, he was the one who started preaching to his people — Ibn Ishaq mentions that he was so respected by his community that the same day he returned, the entire tribe converted to Islam. And the same day he returned, he destroyed the idol they used to worship. And it's said that no delegate was more of a blessing for his community than Dimam was, i.e., the entire tribe converted because of him.

The Tribe of Muzayna: Miracle in the House of Umar RA

There is an interesting miracle reported when the tribe of Muzayna came. The entire tribe of ~400 people came to embrace Islam. When they wanted to return home, the Prophet ﷺ said to Umar RA, "Ya Umar, give them the food that they need to return (i.e., that they need for their return journey)"—so now Umar has to provide food for 400 people to last them a few weeks. But he didn't have such a stockpile, so he said, "Ya Rasulallah, I only have one bag of dates at home." But the Prophet ﷺ said again, "Ya Umar, give them the food that they need to return." So Umar RA put his tawakkul in Allah and said, "I will do that." And when he went back to his home, lo and behold, his entire room was full of dates to the ceiling. Subhan'Allah. And when he saw this, he called the tribe — and all 400 of them came and filled their sacks. And the last one who exited said, "When I exited, I looked back, and I saw the pile was just as it was when we began taking our provisions from it."

Not all tribes ended so positively — some tribes had some issues (even though they accepted Islam). Of them is the Banu Asad ibn Khuzaymah:

Banu Asad ibn Khuzaymah: "Do Not Regard Your Islam as a Favor to Me. Rather, It Is Allah Who Has Done You a Favor by Guiding You to the Faith"

The delegation of Banu Asad ibn Khuzaymah (بنو أسد بن خزيمة) consisted of 10 people who entered loudly in the Masjid and said, "O Messenger of Allah, we testify to the shahada, and we are Muslims! And we would like you to know that we have come to you without you sending anyone to us, and we have accepted Islam without you fighting us (so we are not like the other Arabs)! And we have had to travel in the darkness and in the cold in order to come to you!" Allah AWJ revealed regarding this tribe:

يَمْنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمْنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ

"They regard their acceptance of Islam as a favor to you. Tell [them, O Prophet], 'Do not regard your Islam as a favor to me. Rather, it is Allah Who has done you a favor by guiding you to the faith, if [indeed] you are faithful...' [see Quran, 49:17]."

Banu Amir ibn Sa'sa'ah, the Tribe Responsible for the Massacre of Bi'r Ma'una: Assassination Attempt on the Prophet ﷺ

Another interesting tribe was that of Banu Amir ibn Sa'sa'ah. This is the tribe that was responsible for the Massacre of Bi'r Ma'una [see [episode 51](#)]. One of the main instigators, Amir ibn al-Tufayl, physically came to Madinah as a part of the delegates. But he had no intention of embracing Islam. Amir said to his henchman, Arbad ibn Qays (أربد بن قيس), that, "Let us get rid of this man (the Prophet ﷺ)"—so this is an assassination attempt. It's worth noting that this is taking place probably in the 7th or 8th year of the Hijrah —i.e., before the Conquest of Makkah— because once Makkah is conquered, it's hopeless for any tribe to do anything against the Muslims.

Amir ibn al-Tufayl says to his henchman, "I will distract him (the Prophet ﷺ) with a series of questions, and when I give you the signal, you pull out a dagger and stab him"—and most likely, it was a poisoned dagger, because usually, a dagger would not kill you. So when they came to the Prophet ﷺ, Amir ibn al-Tufayl said, "Give us a private audience." But the Prophet ﷺ said, "No; not until you embrace Islam." He tried asking again, but the Prophet ﷺ declined. When he realized it wasn't going to happen, he gave his henchman Arbad the secret signal. But Arbad did not do anything. The conversation between the Prophet ﷺ and Amir continues, but again, Arbad does not do anything. The third time when Arbad doesn't do anything, Amir realizes it won't happen; so to conclude the back-and-forth, he tells the Prophet ﷺ, "I give you three options: If you want, you take charge of the people of the cities, and I will take charge of the Bedouins," i.e., he wants to split leadership; "If not, then the second option: You make me the leader after you. If you refuse both of these, then the third option: One thousand male camels and one thousand female camels against you (meaning there will be an army against you from my side)." Look at the arrogance of this man.

The Prophet ﷺ refused to accept any of the conditions, and said, "Allah AWJ will stop you. O Allah, I put You in charge of being sufficient for me against Amir ibn al-Tufayl. O Allah, take care of him and guide his people." We see here that this is the prophetic methodology, that even though the Prophet ﷺ is asking Allah to deal with this man, he still wants guidance for his people.

After they left, Amir became furious with Arbad. He said, "What was the problem with you? You are considered to be the most powerful warrior and that's why I chose you out of all the people! Yet you didn't obey me when I told you to kill, kill, kill!" Arbad said, "Don't get angry at me. When I entered in upon him, it was my intention to do as you intended — but I could only see you, and not him. Every time you were giving me the signal, I could only see you!"—Allah directly protected the Prophet ﷺ, as He has done multiple times.

And both Amir and his henchman suffered a very evil demise eventually. As for Amir ibn al-Tufayl, it's said that on the way back to his tribe, he stopped at the house of a prostitute and spent the night there, and in the middle of the night, he was afflicted with a disease that spread throughout his body, and when he realized he was about to die, he said, "Amir ibn al-Tufayl will die in such a house?!" and he mounted his horse and fled away in the

darkness never to be seen again. Because he didn't want to die in such a location, he literally fled, and died at a random place. As for Arbad, he returned to his tribe and said something bad about Allah SWT that is not worth repeating; and lo and behold, the next day, he went out on his camel, and in front of his community, lightning came from the heavens and consumed both him and his camel. And it is said he is the reference in Surah al-Ra'd verse 11-13:

لَهُ مُعَقِّبَاتٌ مِّن بَيْن يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِمَّا أَمَرَ اللَّهُ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُعَيِّرُوهُ مَا بَأْسُ بِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ وَمَا لَهُمْ مِّن دُونِهِ مِن وَالٍ

13:11. For each one there are successive angels before and behind, protecting them by Allah's command. Indeed, Allah would never change a people's state [of favor] until they change their own state [of faith]. And if it is Allah's Will to torment a people, it can never be averted, nor can they find a protector other than Him.

هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْشِئُ السَّحَابَ الثِّقَالَ

13:12. He is the One Who shows you lightning, inspiring [you with] hope and fear, and produces heavy clouds.

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَن يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ

13:13. The thunder glorifies His praises, as do the angels in awe of Him. He sends thunderbolts, striking with them whoever He wills. Yet they dispute about Allah. And He is tremendous in might.

The Tribe of Tamim al-Dari: The Hadith of al-Jassasah and al-Dajjal

Another delegation is that of Tamim al-Dari (تميم الداري), who was from a Christian tribe up north, and he came as a delegate embracing Islam. His story is narrated by Fatima bint Qays, who is one of the sahabiyat who had Emigrated to both Abyssinia and Madinah, i.e., she is a Sahibat al-Hijratayn (صاحبة الهجرتين). Fatima narrates that her iddah ended when she heard a voice saying, "الصلاة جامعة" (Come to the prayer)." And so she went to the Masjid of the Prophet ﷺ. She narrates: "I was in the women's row closest to the men. When the Prophet ﷺ finished the prayer, he went onto the minbar —his face was smiling— and he said, 'Let every person stay in his place. Do you know why I have called you? By Allah, I haven't called you for a lecture. Rather, I have called you to hear the story of Tamim al-Dari. He was a Christian and he has become a Muslim, and he has said something that agrees with what I have been telling you about the Dajjal.'"

So the hadith we will go into now is all about Dajjal. This entire story occurs in the 9th year of the Hijrah:

Sahih Muslim: The Book of Tribulations and the Portents of the Last Hour:

Amir ibn Sharahil al-Sha'bi (عامر بن شراحيل الشعبي), a man from Hamdan (همدان), narrated that he asked Fatima bint Qays, the sister of al-Dahhak ibn Qays (الضحاك بن قيس), who was one of the earliest Muhajir women, "Tell me a hadith that you heard directly from the Prophet

" She said, "If you wish, I would do that." He said to her, "Yes, tell me." She said, "I married Ibn al-Mughira (ابن المغيرة), who was one of the best young men of the Quraysh at that time, but he fell as a martyr at the beginning of jihad with the Prophet ﷺ. When I became a widow, Abd al-Rahman ibn Awf proposed marriage to me, and so did a group of the Companions of the Prophet ﷺ. The Prophet ﷺ also proposed to me on behalf of his freed slave, Usama ibn Zayd. I had been told that the Prophet ﷺ had said, 'Whoever loves me, let him love Usama.' So when the Prophet ﷺ spoke to me, I said, 'My affairs are in your hands. Marry me to whomever you wish.' He said, 'Go to Ummi Sharik.' Ummi Sharik was a rich lady of the Ansar who spent a great deal in the cause of Allah, and entertained many guests. I said, 'I will do that.' [But later on,] he ﷺ said, 'Do not do that [see [episode 40](#)], for Ummi Sharik is a woman who has many guests, and I would not like your head-cover to fall down or your cloth to become uncovered by your garment and the people to see something that you do not like them to see. Go instead to your cousin, Abdullah ibn Amr ibn Ummi Maktum (عبد الله بن عمرو ابن أم مكتوم)—he was a man from Banu Fihir of Quraysh, and he was from the same clan as mine. So I went to him. When my iddah ended, I heard the voice of the caller of the Prophet ﷺ saying, 'الصلاة جامعة' (Come to the prayer).' So I went out to the Masjid and I prayed with the Prophet ﷺ. I was in the women's row that was closest to the people. When the Prophet ﷺ had finished his prayer, he said on the minbar—and he was smiling—he said, 'Let each person stay in the place where he just prayed.' Then he said, 'Do you know why I called you together?' They said, 'Allah and His Messenger know best.' He said, 'By Allah, I did not call you together for [raghbah and rahbah](#) (رغبة ورهبة). [Rather,] I have called you together because Tamim al-Dari, who was a Christian—and he came and swore allegiance, and he became a Muslim—he told me something which agrees with what I was telling you about al-Masih al-Dajjal (المسيح الدجال). He told me that he sailed in a ship with 30 men of the tribe of Lakhm and the tribe of Judham, and they were tossed by the waves of the sea for a month, then they came to an island at sunset. They sat in a small rowing boat and landed on that island. They were met by a beast with a great deal of hair, and they could not distinguish its face from its back because it was so hairy. They said, 'Woe to you! What are you?' It said, 'I am al-Jassasah (الجساسة).' They said, 'What is al-Jassasah?' It said, 'O people, go to this man in the monastery, for he is keen to know about you.' He (Tamim) said, 'When it named a man for us, we were afraid of it lest it be a devil. Then we set off rushing until we came to that monastery where we found the largest man we had ever seen, bound strongly in chains with his hands tied to his neck, and his legs bound from knees to the ankles with iron shackles. We said, 'Woe to you! Who are you?' He said, 'You will soon find out about me. Tell me who you are.' They said, 'We are people from Arabia who embarked on a ship. But the sea became wild and the waves tossed us about for one month, then they brought us to this island of yours. We took to the rowing boats and landed on this island. We were met by a beast with a great deal of hair, and we could not tell its front from its back because it was so hairy. We said, 'Woe to you! What are you?' It said, 'I am al-Jassasah.' We said, 'What is al-Jassasah?' It said, 'Go to this man in the monastery, for he is keen to know about you.' So we came rushing to you and we fled from it, because we could not be sure that it was not a devil. He (that chained person) said, 'Tell me about the date-palm trees of Baysan^[70] (Beit She'an).' We said, 'What do you want to know about them?' He said, 'I am asking you whether these trees bear fruit.' We said, 'Yes.' He said, 'Soon they will not bear fruit.' He said, 'Tell me about the Lake of Tabariyyah^[71] (the Lake of

⁷⁰ Baysan (بيسان) - Beit She'an.

⁷¹ The Lake of Tabariyyah (بحيرة الطبرية) - the Lake of Tiberias / the Sea of Galilee.

Tiberias / the Sea of Galilee).' We said, 'What do you want to know about it?' He said, 'Is there water in it?' We said, 'There is a great deal of water in it.' He said, 'Soon it will dry out.' Then he said, 'Tell me about the spring of Zughar (زغر).' We said, 'What do you want to know about it?' He said, 'Is there water in the spring? And do the people grow crops with the water of the spring?' We said to him, 'Yes, there is plenty of water in it, and the people grow crops with its water.' He said, 'Tell me about the unlettered prophet. What has he done?' We said, 'He has left Makkah and has settled in Yathrib (Madinah).' He said, 'Do the Arabs fight against him?' We said, 'Yes.' He said, 'How did he deal with them?' We told him that he had prevailed over the Arabs in his vicinity, and they had shown obedience to him. He said to us, 'Has it really happened?' We said, 'Yes.' He said, 'If it is so, that is better for them that they show obedience to him. Now I will tell you about myself. I am al-Masih (al-Dajjal), and soon I will be given permission to emerge, so I will come out and travel in the land, and I will not spare any town, and I will stay for 40 nights, except for Makkah and Taybah (طيبة) (Madinah), they are both forbidden to me. Every time I try to enter one of them, I will be met by an angel with a sword in his hand who will bar my way; and on every route, there will be angels guarding it.'"" She (Fatima bint Qays) said, "Then the Prophet ﷺ struck the minbar with his staff and said, 'This is Taybah, this is Taybah, this is Taybah (meaning Madinah). Did I not tell you this before?' The people said, 'Yes.' The Prophet ﷺ said, 'I like this story of Tamim because it agrees with what I used to tell you about him and about Makkah and Madinah. He (al-Dajjal) is in the sea of al-Sham (Mediterranean Sea), or the Yemeni sea (Arabian Sea)... no, rather, he is in the east, he is in the east, he is in the east'—and he pointed toward the east with his hand." She said, "I memorized this from the Prophet ﷺ."

Now, this hadith is narrated in Sahih Muslim, i.e., one of the most authentic books. And ironically, this is why it has caused many issues. The fact of the matter is that this hadith is unique in its narration of a number of things. Firstly, the Jassasah, secondly, that the Dajjal is alive right now, and thirdly, that he is chained to some wall on some island. Frankly, no one has really resolved this with other traditions that seem to suggest that Dajjal will be born at a future date. This is why a very small group of scholars has cast doubts on this hadith even if it is in Sahih Muslim. One such scholar is Sh. Rashid Rida (رشيد رضا) (d. 1935 CE) of Egypt; and also in our times, Sh. Muhammad ibn al-Uthaymeen (d. 2001 CE). Sh. Ibn al-Uthaymeen says this hadith seems to contradict other ahadith that are more authentic than it. For example, in one hadith, it is narrated that the Prophet ﷺ came out one night and said, "Every single person who is alive today on this earth will be dead in 100 years" [Bukhari and Muslim]. So the sheikh says, "How then can the Dajjal be on an island somewhere?" Further, there are other issues, that in other ahadith, the Dajjal is reported to be a short, stocky man; whereas this hadith mentions he is a giant. Also, the single most obvious characteristic of the Dajjal is that he is one-eyed; but Tamim made no mention of this at all. So based upon all of these, some minority of scholars have said that something doesn't seem right. (And the students of Sh. Ibn al-Uthaymeen weren't too happy that their own sheikh was doubting this hadith — because it is in Sahih Muslim.)^[72]

And the hadith of Tamim also raises questions in light of the very famous controversy of Ibn Sayyad (ابن صياد). Ibn Sayyad was a magician from one of the Jewish tribes in

⁷² Side note: Sahih Bukhari is a whole different level above Sahih Muslim. No doubt, the fact that Bukhari doesn't have this hadith in his book doesn't mean that the hadith is weak in itself, but it means Bukhari himself did not like it to his standards.

Madinah. At one point, even the Prophet ﷺ was unsure whether this person was the Dajjal or not, to the extent that the Prophet ﷺ went to quiz and test him. And Umar al-Khattab, until his death RA would swear that Ibn Sayyad was the Dajjal — if the hadith of Fatima is true, why would Umar worry about this man?

The point is that this one hadith gives us details that seem to conflict with the entire narrative of the Dajjal in other ahadith. Thus, a very small group of scholars has rejected it. (It's very important to note, however, that [the authenticity of] a hadith is not judged based upon our intellect or feelings. It is judged based upon other authentic evidences from the Quran and Sunnah. We don't reject a hadith merely because it doesn't make sense to us — that is not a legitimate reason.)

It's also worth mentioning that one of the persons in the chain of the narrators of Tamim's hadith is al-Sha'bi; and according to Dr. Hakim al-Mutairi (حاكم المطيري), al-Sha'bi was one of the tabi'un who was known to take a lot from the storytellers as well. So Allah knows best, but there does seem to be a weakness in the chain as well. If, however, the hadith is authentic, then we believe it. But in the opinion of Sh. Yasir Qadhi, something doesn't seem right about it.

095. The Year of Delegations - Part 2

We are still discussing the Year of Delegations.

Banu Daws, the Tribe of Abu Hurairah RA: The Story of Tufayl ibn Amr al-Dawsi

We now go back to the 7th / 8th year of the Hijrah and discuss the delegation of the tribe of Daws. The tribe of Daws is a Yemeni tribe, and their chieftain is Tufayl ibn Amr al-Dawsi (الطفيل بن عمرو الدوسي). His story, we briefly mentioned in the Makkan era — Tufayl ibn Amr is the leader of the tribe of Daws, and he came to perform umrah in Makkah when the Prophet ﷺ was still being persecuted. This was roughly the 7th year of the dawah when the persecution hadn't reached the level of assassination — but it was very uncomfortable and untenable. The Quraysh made it a policy that hujjaj that came would be warned against the Prophet ﷺ. So when Tufayl arrived, the Quraysh said, "Careful; one of our sons has become a magician, and he is able to break the bonds between father and son, and brother and brother. Simply by listening to his speech, you become mesmerized." And Tufayl said, "They kept on telling me this until I became terrified of this man, so much so that when I would go to the Ka'bah to present in front of the idols, I would stuff my ears with cotton so that I don't hear anything from him [ﷺ]." "

One day, he did this, and lo and behold, the Prophet ﷺ was praying salah and reciting the Quran. Tufayl said, "[Even though I had the cotton in my ears,] I could still hear the Prophet ﷺ — and I had never heard anything like it (i.e., it had an impact on me). So I began reprimanding myself, 'Why can't you listen to him? What's the big deal? You are an intelligent man. You know truth from falsehood. Listen to the man and see what he has to say. If there's any good, then accept it; if there's not, then reject it.'" So he took the cotton off and said, "Ya Muhammad, your people have warned me against you — so for a few days, I have not come to you at all. But I heard you recite, and I want to hear what you have to say. If it is good, then so be it; and if it is bad, then so be it." So the Prophet ﷺ sat him down, invited him to Islam, recited the Quran, and after all this, Tufayl embraced Islam on the spot. In fact, it's said the Prophet ﷺ only recited Surah al-Ikhlās (الإخلاص), al-Falaq (الفلق), and al-Nas (الناس) (i.e., the last three Surahs), and Tufayl was so mesmerized and impressed he accepted Islam immediately. He said to the Prophet ﷺ, "I will go back to my tribe and invite them to Islam as well — make du'a for me." So the Prophet ﷺ made du'a for him and for his tribe, as recorded in [the Sahih of al-Bukhari](#): "اللهم اهد دوسا وانت بهم" (O Allah, give guidance to the people of Daws, and bring them [to Islam])." It's worth noting that some say this du'a was made in Madinah, others say Makkah. In any case, he ﷺ told Tufayl to be gentle with his people.

So Tufayl went back to his people, and it's said that on the same day he returned, his father, mother, and wife, they all embraced Islam. He was very beloved by his people, so his entire family embraced Islam, and slowly but surely, more and more embraced Islam, until, it's said, over 80 families from the tribe of Daws embraced Islam at his hands.

And Tufayl made an offer to the Prophet ﷺ when he was in Makkah, that, "O Messenger of Allah, why don't you come to my protective fortress?" meaning, "Emigrate to Yemen." But our Prophet ﷺ did not take the offer because Allah did not give him permission — He SWT had willed for him ﷺ to go to Yathrib, i.e., Madinah. So he ﷺ didn't go to Tufayl's tribe — but still, it is significant that Tufayl offered his protection, i.e., this is the status of Tufayl ibn Amr. Later on, Tufayl decided to Emigrate to Madinah. So he came to Madinah not just as a delegate, but actually as an Emigrant — he decided to give up being the chieftain, to leave his tribe, and to become a Muhajir and reside in Madinah permanently. It is easy for us to say this, but imagine what this would have meant for Tufayl ibn Amr: He is not being persecuted wherever he is, he is the chieftain of his tribe, he has the status and honor, lineage and land — so for him to decide to give up all these really shows his Iman. And Iman was so strong in the people who embraced Islam with him that many of them decided to come with him to Madinah as well. And he arrived in Madinah —according to some reports— during the Battle of Khaybar (other reports say after).

One of the reasons why this story is so interesting is that one of the persons who converted at Tufayl's hand was to become one of the greatest legacies of our ummah, and that is Abu Hurairah Abd al-Rahman ibn Sakhr al-Dawsi. When Tufayl Emigrated to Madinah, with him came Abu Hurairah.

So Abu Hurairah was a part of this batch who Emigrated to Madinah towards the very end of the seerah, most likely mid-8 AH. So he only stayed with the Prophet ﷺ for literally 2 years or so. But interestingly, as we know, he is called the Preserver of the Sunnah — nobody narrated the quantity of hadith like him, even though he was only with the Prophet ﷺ for around 2 years. Why is this? How is this possible? He himself explained (as recorded in [Bukhari](#)): "You people say that, 'Abu Hurairah tells many ahadith from the Prophet ﷺ,' and you also wonder, 'Why don't the Muhajirun and the Ansar narrate from the Prophet ﷺ as Abu Hurairah does.' [Answer:] My Muhajir brothers were busy in the marketplace when I used to stick to the Prophet ﷺ content with what fills my stomach; I used to be present when they were absent, so I used to remember when they used to forget. And my Ansari brothers used to be busy with their properties, but I was one of the poor [Men of the Suffa](#) (i.e., I didn't busy myself with trade). I used to remember when they used to forget. The Prophet ﷺ once said, 'Whoever spreads his garment until I have finished my speech and then gathers it to himself will remember whatever I will say.' So I spread my colored garment which I was wearing until the Prophet ﷺ had finished his saying, and then I gathered it to my chest, so I did not forget any of the narrations."

The story of Abu Hurairah is a very interesting one. He would say that, "Many times, I would ask a sahabi a question when he went out of the masjid — and wallahi, I knew the answer better than him. But the only reason I'm asking is to drag out the conversation until I get to his doorstep [in hopes that] perhaps he might invite me in for a meal."

And it's said that Abu Hurairah narrated more than 5,500 ahadith. No other sahabi has that many. A few come close —e.g., Aisha RA and Jabir RA (they come to 4,000+)— but Abu Hurairah is number one on the list even though he did not accompany the Prophet ﷺ as much as the other sahaba did. And subhan'Allah, it's amazing that all of the blessings of Abu Hurairah... —of course he will get the reward— but who else will get it? Tufayl ibn Amr, because he is the one who guided him to Islam. And that's why we should never trivialize

any good deed that we do, because we don't know what may come of it. Most of us have never heard of Tufayl ibn Amr, but here he is, all of the hasanat of Abu Hurairah, he also gets the reward.

The Delegation of Wa'il ibn Hujr: What Goes Around Comes Around

Another interesting delegation is the delegation of Wa'il ibn Hujr (وائل بن حجر). This is happening in the 9th year. He is from the town of Hadhramaut in Yemen — as we said before, Yemen was one of the few places in Arabia that had mini-kingdoms. Lots of little kingdoms; Yemen was not as tribal. Wa'il ibn Hujr's great-grandfather was one of those kings. So he is of royal blood. In the 9th year, before he came to Madinah, the Prophet ﷺ announced to the sahaba, that, "There shall come to you Wa'il ibn Hujr, one of the ashraf^[73] of Yemen. And he is coming wanting to embrace Islam without any pressure being put on him." And Wa'il ibn Hujr came 3 days after the Prophet's ﷺ prophecy that he would be coming — and the Prophet ﷺ honored him like he hardly honored anybody else. It's narrated that he ﷺ did something that he did for no one else: He actually brought him up to the minbar with him. This is a huge honor, that alongside the Prophet ﷺ is Wa'il on the minbar. And he made him sit down on his own rida'^[74], which was a custom of the Arabs at the time to honor somebody. And the Prophet ﷺ made du'a for Wa'il and his children.

Wa'il complained, "My family had taken away my right from me," meaning the right to the throne (as is always the case with royal families). And what did the Prophet ﷺ say? "I will give you better than that," meaning Jannah, through Islam. So literally, we can say that Islam will give you more than being a king. We also know this from the explicit hadith of the Prophet ﷺ: The lowest person of Jannah, Allah will say to him, "Go ahead and wish and wish and wish," and as much as he wishes, Allah will say, "You have all of the riches of this world and ten times like it." No king of this world has even 1/10th of the riches. So this is a beautiful hadith that the Prophet ﷺ is literally telling a claimant to the throne that don't worry, "I will give you something better than your kingdom."

There is an interesting tidbit mentioned: Wa'il embraced Islam and the Prophet ﷺ gave him the governorship of a small area in Yemen, and he ﷺ sent with him Muawiyah ibn Abi Sufyan as an escort. So Muawiyah —whom we all know will be the khalifa after 30 years^[75]— is sent with Wa'il. And Wa'il is on his camel and Muawiyah is walking. He asks Wa'il, "Can I ride with you?" And Wa'il is just a brand new convert —he is still upon his own ways— he says, "It's not befitting that someone like you rides with kings." So then Muawiyah —who at the time was dirt poor and his shoes were very tattered— said, "At least let me wear your shoes, because the stones are hot." But Wa'il says, "It's not befitting that the shoes of the king are given to you." So Muawiyah complains, "But the pebbles are hot!" And Wa'il says, "Take comfort from the shadow of my camel." So Wa'il is a Muslim, but he doesn't have the akhlaq right now.

⁷³ Ashraf (أشراف) - noblemen / princes.

⁷⁴ Rida' (رداء) - cloak / garment.

⁷⁵ Right now he is barely 18 years old.

Now, who does Muawiyah become in 30 years? The king. The first king in Islam [39 - 58 AH] — he starts a dynasty. And by the qadr of Allah, Wa'il also lives a long life. And this time, Wa'il is sent as a delegate to Muawiyah; so he enters into Muawiyah and now Muawiyah is on the throne. (See how Allah changes things around. This is the hikmah that Allah knows.) Muawiyah now is a 60-year-old man, and he reminds Wa'il of that day, that, "Do you remember on that day when you didn't even give me your shoes or camel to ride on?" Wa'il says, "How I wish I had done that." So this shows us we should never be selfish. Who could have ever imagined at that point in time that the family of Abu Sufyan would somehow become the khalifa? Remember, [Abu Sufyan was a late convert at the last minute at the Conquest](#). So no one would imagine Muawiyah would become the king at the end of the day.

And by the way, during the Battle of Siffin [37 AH], Wa'il ibn Hujr joined the side of Ali ibn Abi Talib. Generally speaking, the people of Yemen sided with Ali RA.

Banu Thaqif

The big story of the day —which is the most significant in the 9th year— is the story of the delegation of the tribe of Thaqif.

[The Siege of Ta'if](#) and [the Battle of Hunayn](#) were fought against the Banu Thaqif; this is the same tribe that [rejected the Prophet ﷺ](#) and rebelled. Out of the entire province of Hejaz, the only tribe still upon paganism now is the tribe of Thaqif. Recall when the Prophet ﷺ left them, he said to the sahaba, "Let them be, they will come to us" — and the sahaba initially said, "No, let's fight" — but they kept on losing, so eventually they let them be [see [episode 83](#)].

And as the Prophet ﷺ prophesied ("They will come to us"), that's exactly what happened. Eventually, the tribe of Thaqif realized that they needed to come to Madinah to negotiate — even though one particular incident, which took place in the 8th year, made them very scared to negotiate:

The Islam of Urwah ibn Mas'ud & His Death

When [the Prophet ﷺ encircled the tribe of Thaqif](#) in the 8th year and put a siege on them, a certain member of the tribe embraced Islam. In fact, it was one of their most respected leaders, Urwah ibn Mas'ud al-Thaqafi. He has a central story in the seerah. What did he say that was **so** famous? [See [episode 64](#)]: "O people, I have visited the kings and entered the palace of Caesar of Rome, Kisra of Persia, and Najashi of Abyssinia; but by Allah, I have never seen any king being shown respect the way that the Companions of Muhammad show respect to him. Wallahi, he didn't spit except one of his Companions caught that spit before it touched the ground and rubbed it on his face and body. And never did he wash himself (with wudu) except it is as if they were fighting one another to catch the drops of water coming from him. If he wanted to command them something, he only needed

to raise his face and look, and they would race to do it. When he spoke, they all lowered their heads and voices in front of him, and none of them would look at him directly out of respect." Further, Urwah is referenced in the Quran directly when Allah SWT quoted al-Walid ibn al-Mughira in Surah al-Zukhruf [43], verse 31, "They said, 'Why isn't this Quran revealed to one of the two great men in the two cities?'"—and the two cities here are Makkah and Ta'if, and the two great men are al-Walid ibn al-Mughira and Urwah ibn Mas'ud. This shows the level and status Urwah ibn Mas'ud had amongst the people. He is also mentioned in the hadith of Bukhari and Muslim: The Prophet ﷺ said that he saw all the prophets: "Musa (Moses) looks like a person from the tribe of Shanu'ah" —they are known for their sharp features (i.e., pointed noses) and their skin color is brownish—"And I saw Isa (Jesus) the son of Maryam (Mary), and the one who resembles him the most is Urwah ibn Mas'ud al-Thaqafi." And the Prophet ﷺ described Isa AS as having broad shoulders, with glistening hair as if he had come out of a shower, and that he had a lighter complexion.^[76]

In any case, after the Siege of Ta'if, in Dhu al-Qa'dah of the 8th year, when the Muslims and the Prophet ﷺ were going back to Madinah, Urwah ibn Mas'ud left the city and caught up with him ﷺ, and he embraced Islam en route. And the Prophet ﷺ told him to Emigrate to Madinah, but he said, "O Messenger of Allah, let me go back to my people and call them to Islam." The Prophet ﷺ said, "I am scared of the people of Ta'if for you that they may kill you" [see [episode 64](#)]. But Urwah said, "Ya Rasulallah, they love me more than they love their own daughters; if they found me asleep, they wouldn't even wake me up"—and wallahi, this **was** true before Islam.

So he arrived back in Ta'if at around Maghrib time. His people did not know he had embraced Islam. When he came, they all greeted him, and he told them, "I have embraced Islam. And I encourage you to also follow me." And this was right after the Siege. So what do you think will happen? They flipped immediately. And they cursed him and so on. He was distressed and distraught. The next morning, he got on the roof of his house at Fajr time and gave the adhan. When he reached "ash'hadu an la ilaha illaLlah, wa ash'hadu anna Muhammadan Rasulallah," an arrow came from the dark and struck him — his own people executed / killed him. And he fell down and injured himself, and he was fatally wounded. When he was about to die, his immediate family said, "What do we do about revenge and blood money?" He said, "Nothing. This (martyrdom) is a gift Allah has honored me with. And you will bury me with the shuhada of Hunayn." Subhan'Allah. So he is buried not in the family cemetery, but in the cemetery of the shuhada of the Muslims.

When the news reached the Prophet ﷺ, he said the famous phrase, "This was a man who with his people was like the person of Ya-Sin with his people" [see [episode 64](#)]. And we all know the person in Surah Ya-Sin was the one who was rejected by his people for calling them to Allah [see Quran, 36:20-27].

Now, we need to understand that this is something extremely vulgar what the people of Thaqif did. It's not just any murder. It goes against everything they stand for. They didn't just kill one of their own, they killed THE Urwah ibn Mas'ud, one of their most respected leaders. Also, isn't it amazing that the Prophet ﷺ knew better than Urwah about his own people?

⁷⁶ Side note: In modern movies, they portray Jesus as a Western man, but this is ridiculous and they know it. Everybody knows that Jesus was a Middle Easterner, a Bani Israel.

Of course, this is because (i) the Prophet ﷺ is the Prophet ﷺ ; but also, (ii) when you are involved in a situation, you are blinded by it. You don't see clearly. Urwah, because it was his people and nation, he thought, "There's no way they would do this (harm me)." The Prophet ﷺ who was a third party could examine it in an objective and fair manner. So he told Urwah, "I'm scared your people will kill you." But Urwah thought, "No way," but subhan'Allah, he was wrong.

So the people of Ta'if were in fact terrified. Because this blood is on their hands, and their guilty conscience is eating them up anyway. And in this state of mind, they go to the Prophet ﷺ. Ibn Ishaq mentions a long conversation between the Thaqif: Each one says, "I'm not going to go to Madinah," i.e., they are terrified to go as a delegation of Thaqif, because they might be called to task for the death of Urwah. Until they decided that **all** the leaders would go together. It wasn't just one leader, it was 6 or 7 of the leaders of Ta'if, along with their entourage:

The Delegation of Thaqif Comes to Embrace Islam & Their Unique Negotiations

So this delegation came to Madinah, and this took place in Ramadan of the 9th year of the Hijrah. When they reached Madinah, either they contacted their relative al-Mughira ibn Shu'ba, or he just happened to see them — Mughira began rejoicing that his tribe was coming to embrace Islam. And they tell him, "We will only embrace with conditions. We will make sure we are satisfied." Mughira runs back to the Masjid ecstatically. On the way, Abu Bakr sees him and says, "What's going on?" Mughira says, "The tribe of Thaqif has come, and I want to give the bishara^[77] to the Prophet ﷺ." Abu Bakr says, "I ask you by Allah, let **me** give the good news to the Prophet ﷺ." And Mughira allowed. This shows us how eager the sahaba were to gain the favor of the Prophet ﷺ. Because when you give someone good news, you bring happiness to the person. So every sahabi wanted to be that person who brought happiness to the Prophet ﷺ. Abu Bakr rushed back and said to the Prophet ﷺ, "The tribe of Thaqif is here to embrace Islam!" The Prophet ﷺ was overjoyed and asked the tribe to be brought in.

Mughira rushed to his tribe and taught them the protocol: "This is what you do, this is how you say salam, you address him by saying 'ya Rasulallah'" etc. But the tribe of Thaqif completely ignored this. Basically, you can tell that they did not come with the submission of other delegates. They had in their hearts great reluctance. They greeted the Prophet ﷺ with the greeting of Jahiliyyah, they addressed him by his first name, etc. This demonstrates that as of right now, Iman is not yet in their heart. And the Prophet ﷺ overlooked all of this even though it was the height of disrespect. They ignored all the proper Islamic protocols and did what they liked — but the Prophet ﷺ literally overlooked everything; and in fact, he treated them as if they were honorable guests: He ordered that a special guest tent be built inside the Masjid just for them. So it was a double shelter.

And then began a series of negotiations that lasted at least 10 days. Obviously, we don't have all the details. Of what we do have: One of the senior members of the Quraysh, a distant cousin of the Prophet ﷺ, Khalid ibn Sa'id ibn al-As (خالد بن سعيد بن العاص), was chosen

⁷⁷ Bishara (بشارة) - good news.

to be the emissary. (The way the jahili Arabs did it was that the two leaders don't actually meet until there is a dialogue at the lower level through an emissary. So Khalid ibn Sa'id was chosen to be the middleman.) It's said that the tribe of Thaqif was so worried about their status that they thought the food was poisoned, so they didn't eat until Khalid ate. They are paranoid because they have such a guilty conscience. Yet the Prophet ﷺ treated them so generously.

The negotiations began by them asking, "Can we have a treaty or not?" i.e., "Is it possible after all that we have done?" The Prophet ﷺ said, "Yes, if you embrace Islam, we can have a treaty," i.e., "If you don't, you will remain our enemies." So the ultimatum is given. So back and forth they ask the Prophet ﷺ, "We have heard that riba^[78] is not allowed." The Prophet ﷺ said, "Allah has forbidden riba," and he quoted them the verse in the Quran. They said, "But all of our money is riba." The Prophet ﷺ said, "You get back your principal (the original amount)." Then they asked another question, "How about zina? We are merchants and we travel a lot so we need to do zina." The response comes back that, "Allah SWT has forbidden zina [see Quran, 17:32]." So they talked and discussed. Then the third question, "What about khamr?" They said, "You **have to** let us drink khamr. We can't give up khamr!" Ta'if was known for its grapes and wines. So they said, "Our culture is to drink. And it's a cool climate," so they were saying, "You have to at least make an exception for khamr." But the Prophet ﷺ sends back the Quranic verse which forbids khamr [see Quran, 5:90]. So they conferred with one another, and one of them said, "Wallahi, we will not go back and tell our people that riba, zina, and khamr have been prohibited. There's no way they will accept this from us."^[79] Another one said, "But what is the alternative? For wallahi, if we go back and he (the Prophet ﷺ) sends another army, we will be finished in a month"—and to console themselves, the man said, "Well, after all, look at the people around him (i.e., the sahaba), didn't they give up riba and zina and khamr?" Subhan'Allah, isn't this beautiful? That they are saying, "If they can do it, so can we." This shows us the psychology of having a good, strong ummah. That when a new convert comes, he sees and says, "You know what, all of these people are doing it, so I can do it too." So they negotiate and agree to give these three up.

Then they asked about their idol. Who was their idol? Al-Lat. "How about our idol?" The Prophet ﷺ said, "It shall be destroyed." There is just no question about this. So they said, "Okay. Give us three years." But the Prophet ﷺ said, "No. You don't get three years." So they said, "Okay, two years." The Prophet ﷺ said no. So they said, "Okay, one year." The Prophet ﷺ said no. And they said 12 months, 11 months... all the way down to a single month. They negotiate that, "We want some time."^[80] So the emissary is going back and forth, until they say, "Fine, but **we** cannot destroy it." The Prophet ﷺ said, "You don't have to. We will take charge of that." So they agreed. And later on, the Prophet ﷺ sent al-Mughira ibn Shu'ba, their own nephew, to destroy it.

⁷⁸ Riba (ربا) - interest / usury.

⁷⁹ And indeed, this is something very difficult to imagine when there is no Iman in the heart. Iman is the one thing that prevents you from these things.

⁸⁰ Side note: Why is this a big deal? Because to them, al-Lat was the most prestigious god, and it was the second most prestigious god of the jahili Arabs after Hubal. And it's a source of pride for them.

Then they were told to pray and fast, etc., i.e., the pillars of Islam. And they began negotiating about that as well, believe it or not. They said, "We cannot bow our backs down because of the cold weather; so can you forgive us for the salah?" The Prophet ﷺ said, "There is no good in any religion that has no salah in it."^[81] Subhan'Allah. Then they said, "Okay, forgive us from wudu, because Ta'if gets very cold." But once again, the Prophet ﷺ did not allow this, and indeed he cannot. Then they said, "Okay, forgive us from zakat and jihad." And what did the Prophet ﷺ say?:

On Being Lenient to New Converts

Here is where an interesting bit comes, and it's a huge fiqh issue. The Thaqif said, "Okay, forgive us from zakat and jihad" — and what did the Prophet ﷺ say? He said, "Okay, you are forgiven from zakat and jihad." But when they left a few days later, the Prophet ﷺ said, "They **shall** give zakat and they **shall** go for jihad." Now, this is a huge discussion. What exactly has happened here? We know that there is **no** compromise on tawhid or salah; but what is the understanding of saying, "Okay, no jihad or zakat," and then later says, "They shall give zakat and do jihad."

Two interpretations:

1) The Prophet ﷺ simply said the first statement knowing that when Iman enters their heart, they will automatically pay zakat and do jihad. Thus according to this interpretation, what the Prophet ﷺ is doing is only special to him ﷺ, and no other person or leader can make such a condition; because the Prophet ﷺ knows —as informed by Allah SWT to him— that in the future, the Thaqif will eventually do these two things. So maybe this was a prophecy of the future; that it was just an exception given to them simply because Allah knew Iman would enter their heart and they would then willingly give zakat and go for jihad. So it's a one-off.

2) However, the second interpretation is that the imam (which in this case means the political leader) has the right to accept incorrect conditions for new Muslims for a temporary period of time, and then **later on** enforce the correct Islam on them.

So it goes back to whether we understand this particular incident as being something theological or legal. If it's the former, then as we said, it's a one-off — something special for the Prophet ﷺ only. But if it's fiqhi / legal, i.e., if it's a precedent, then... suppose in a legit Islamic state, if a group comes and says, "We shall embrace but with a condition," and that condition goes against Islam — does then the leader have the right to accept this condition? The scholars differ on this. Some say no. Some say yes — they say it's okay because at the end of the day, as we know from history, eventually, everyone who embraces Islam will live a true Islamic lifestyle from the heart. In other words, because Islam is the Truth, it's okay to persuade people with incentives, because we know that eventually, true Iman will come into their hearts.

⁸¹ Side note: So with regards to the aqidah issue of what is the ruling of the status of salah, this hadith shows that there is no religion without salah. Prayer is the essence of being a Muslim.

Of course, this doesn't quite apply to us. However, on a practical note, in the West, when a non-Muslim comes and expresses an interest in Islam, and he or she says or does things that are not fully Islamic, we should be ultra-lenient, and emphasize that which is the most important, and overlook anything haram or bad. (Side note: And there is a difference between overlooking and justifying. Don't justify it; just overlook.) Why? Because their Iman is still very weak. You want to let Iman grow in their heart. By being harsh and strict, you will turn the person away. We have to bring them into the religion, and then insha'Allah, when the Iman grows, they themselves will leave all the haram. And even if they don't, for them to be a Muslim while sinning is infinitely better than to be a kafir while sinning.

Or some converts might even have bizarre theological beliefs, e.g., he might say, "The story of Adam and Hawa AS is a fable. Allah SWT is just telling a fable," etc. Let him be at the early stage — let him first embrace Islam, pray, understand the sanctity of the Quran, etc. — and then when Iman grows in his heart, you come back to the issue.

First Day of Fasting

Ibn Ishaq mentions that the Thaqif stayed in Madinah for 15 days. And probably on the 10th day, they embraced Islam.

Recall it's Ramadan, and so they actually fasted with the Prophet ﷺ for the remaining 5 days. And they had iftar and suhur with the Muslims — Bilal RA would bring them suhur, and they said, "We can't eat. The sun has already risen." But Bilal said, "I have just come and [even] the Prophet ﷺ is [still] eating." And when it was iftar time and Bilal brought the iftar, they said, "No, not yet. The sun has not yet set." And Bilal said, "I have come to you only after the Prophet ﷺ broke his fast."^[82]

These new Muslims were trying to be extra cautious. An interesting first day of fasting.

The Most Eager to Study Islam

It's also known that the youngest member of the delegate was Uthman ibn Abi al-As (عثمان بن أبي العاص). He in fact embraced Islam before the group. And he would spend most of his time outside the tent. The seniors were in the tent, but he would sit with the Prophet ﷺ memorizing the Quran, sat with Abu Bakr studying Islam, etc. — he was the most eager.

When the Thaqif were about to leave, Abu Bakr RA suggested to the Prophet ﷺ, "Why don't you make Uthman their leader?" And the Prophet ﷺ agreed to this. Subhan'Allah. The youngest one amongst them was made their leader because he was the most eager for the Quran.

⁸² Side note: So we learn from this that the Prophet ﷺ would delay the suhur and expedite the iftar.

Destroying al-Lat

The tribe returns and they basically tell their people, "Guys, we **have** to embrace Islam. That was part of the condition."

The Prophet ﷺ sends al-Mughira ibn Shu'ba and Abu Sufyan to destroy al-Lat. This story is not mentioned in Ibn Ishaq; it's found in al-Rawd al-Anf (الروض الأنف) and other later books of seerah: It's said that Mughira seems to be a bit of a jokester / prankster, so he says to Abu Sufyan, "Do you want me to play a joke on them?" Abu Sufyan says, "Go ahead." Now, imagine: He is going to destroy the idol — so what are the people thinking? 'Something bad is going to happen.' So all the people are gathered around and they are tense. (Of course, they know it has to happen, but they are still tense and upset.) The women are crying and the elderly are doing their walwalat. — Mughira takes his ax, hits the idol, and as soon as he does this, he yells out loudly and falls down on his face. Seeing this, the tribe goes wild with happiness, that, "Look what happened! Didn't we tell you al-Lat is this and that?!" And when the whole tribe is now rejoicing, Mughira jumps up and says, "You fools! I did this to show you how foolish you are!"^[83] And he destroyed al-Lat in front of their eyes one hit after the other.

The caretaker of the idol got so angry he said, "When you get to the base of the idol, you will see the earth will swallow you up"—these people genuinely believed in the idol. — But Mughira said, "Just to show you, I won't stop until I destroy down to the ground." And Mughira continued to destroy al-Lat until there was absolutely nothing left of it.

The Prophet ﷺ sent a message to Uthman ibn Abi al-As to build a masjid where al-Lat stood, so they built a masjid there. And all of the treasures of the sanctuary were taken and given to the Bayt al-Mal; and the Prophet ﷺ distributed it to the poor and the needy.

So this was the end of the paganism of the tribe of Thaqif.

Eventually Islam Entered Their Hearts

Eventually, the tribe of Thaqif accepted Islam wholeheartedly, exactly as the Prophet ﷺ said, and they paid the zakat and engaged in jihad.

⁸³ Side note: Is this Islamic or not, wallahu a'lam — but Mughira did this with them.

096. The Year of Delegations - Part 3

Today is the third and final installment of the section about the delegations. We could have done one more section, but as we can see, these are all small stories put together and each one might have one or two benefits, but if we were to do another episode on this, it would just be a list of tribal names. So today, we will mention some of the significant remaining ones and finish it off. But be aware that the books of seerah have mentioned a list of over 110 delegations, most of whom we know nothing about beyond their names. The more interesting ones, we have mentioned in previous episodes. Today, insha'Allah, we will finish up with another 6 or 7 delegations.

Banu Hanifa, the Tribe of Musaylimah: Musaylimah the False Prophet

We begin with the more bizarre one — the delegation from Banu Hanifa. Their leader was Musaylimah al-Kadhdhab^[84] (Musaylimah the Liar). He was one of those whom the Prophet ﷺ said in a hadith, "After my death, you shall see 30 dajjals that are liars"—and one of them is Musaylimah. His name is actually Maslamah ibn Habib (مسلمة بن حبيب). He was relatively old; maybe late 60s or early 70s. He was a Christian, and his tribe was a Christian tribe. In his younger years, he had gone to Jerusalem to study Christianity, so he had learned Latin. He also took on the culture of the Romans. So his people gave him a lot of respect and he continued to rise in power more and more, until when Islam came, he was someone who had the respect of his entire tribe and also the region of al-Yamama (اليَمَامَة).

Musaylimah witnessed his tribe fracture due to the spread of Islam. A respected nobleman of his tribe, Thumamah ibn Uthal^[85], embraced Islam along with his followers, while others clung to their previous beliefs. So Musaylimah said to his people, "If Muhammad gives me power after his death, then I shall follow him. And he must share with me in prophethood like Musa shared with his brother Harun." So he went to Madinah to negotiate with the Prophet ﷺ.

The books of seerah mention that his followers brought him into the masjid, and they were shielding him with fancy cloth, i.e., they were decorating him like a king. (So already, Musaylimah is being treated with such reverence — we can imagine this got to his head over the course of his lifetime. After being respected for so long, he couldn't imagine becoming subservient to another person.) — So he said to the Prophet ﷺ, "**If** you make me in charge after you, and you share with me in your prophethood, **then** I will follow you."

The Prophet ﷺ was amongst the sahaba and he had in his hand a tree branch. He said to Musaylimah, "Wallahi, if you asked me for this stick, I wouldn't even give this to you. And Allah SWT will deal with you and humiliate you. And I am certain that you are what Allah showed me (i.e., the fulfillment of the prophecy [dream] that Allah had warned me about)."

⁸⁴ Musaylimah al-Kadhdhab (مسليمة الكذاب) - Musaylimah the Liar.

⁸⁵ The one who was tied to the masjid for three days [see [episode 62](#)].

Many years later, Ibn Abbas asked Abu Hurairah, "What was that dream the Prophet ﷺ talked about?" Abu Hurairah said (hadith in Bukhari): I heard the Prophet ﷺ say, "Once, when I was sleeping, I saw myself wearing two bracelets of gold^[86]. And I felt disturbed by this. And it was inspired to me (in the dream) to blow on these bracelets. So I blew on them — and they broke off and went away from me. I interpret them to be two liars who will appear after me. And the first of them will be the one from the tribe of Anas (قبيلة عنس) (al-Aswad al-Ansi / الأسود العنسي), and the second will be Musaylimah from al-Yamama."

And Musaylimah's story is well known. After he returned to his community, he wrote a letter to the Prophet ﷺ —and look at the arrogance— he said, "From Musaylimah the Messenger of Allah, to Muhammad the Messenger of Allah. Peace be on you. Know that I have been placed in this matter alongside you. The Quraysh have half of the matter, and I have the other half. But the Quraysh are a people who transgress (who go beyond the bounds)." Two people came to deliver this letter to the Prophet, and he ﷺ asked them, "What do you say about Musaylimah?" They said, "We are upon what the letter says." The Prophet ﷺ said, "Were it not for the fact that ambassadors / envoys are not harmed, I would have had the two of you executed." Why? Because this is kufr.^[87] This shows us many things. Of them is that, yes, there is a protocol that is obeyed in the world, and this protocol transcends any religion: To this day, every country gives diplomatic immunity to all of the ambassadorial staff who work on behalf of another country — it is in everyone's best interest. And this, by the way, shows us that there are laws that, yes, even though they don't emanate in the shariah, the shariah will approve of them.

Musaylimah, to the best of our knowledge, was the first human ever not only to declare himself [falsely] to be a prophet, but also to attempt to imitate the Quran. He had ridiculous statements that he considered to be the quran. And everything he narrates, he tries to copy the language of the Quran. One such example is when he tried to copy Surah al-Kawthar by changing certain words: "We have given you precious materials. So pray to your Lord and pray early especially. Verily, the one who hates you is a kafir." One of his most ridiculous ones narrated in all seerah books is: "O toad, daughter of two toads..."—talking about a toad / frog—"...go ahead and continue to purify what you are purifying..."—this was the belief / myth that they had, that toads somehow purify the water—"...neither do you make the water dirty, nor do you prevent the one who drinks to drink. Your head is in the water and your tail is in the mud." And he called this Surah al-Difda'^[88].

It's narrated that one of the Arabs who was passing by asked Musaylimah, "You too are a prophet? Do you have anything like the other prophet has?" Musaylimah said, "Yes, I have the quran. Listen to this"—and he recited his version of Surah al-Fil^[89]: "The elephant. What is the elephant? And what would have you know what the elephant is? It has a scraggly tail and a very long trunk..." and so on. This Arab said, "Wallahi, you know that I know that you are a liar." This is a testimony of someone who at the time was not even a Muslim.

⁸⁶ And of course, gold bracelets are haram for men.

⁸⁷ Side note: There are two types of kufr: [i] Normal kufr of being a kafir, then [ii] the kufr of ridda, i.e., going beyond the line such as falsely claiming to be a prophet.

⁸⁸ Surah al-Difda' (سورة الضفدع) - Chapter of the Frog.

⁸⁹ Surah al-Fil (سورة الفيل) - Chapter of the Elephant.

In any case, Musaylimah was eventually killed in the Wars of Ridda^[90] [12 AH] by none other than Wahshi, as Wahshi wanted to atone for killing Hamzah RA [see [episode 48](#)] — Wahshi took the same javelin he killed Hamzah with and executed Musaylimah al-Kadhhab, Musaylimah the Liar.

So this is the story of the Banu Hanifa. Very interesting, bizarre story. And of course, Musaylimah was one of the first of many other false prophets. Notice up until the coming of the Prophet ﷺ, the entire Arabian Peninsula had never heard of a figure who called himself a prophet. It was an unknown phenomenon; only the Judeo-Christian tradition had this. Remember when [Heraclius was questioning Abu Sufyan](#), one of the questions he asked out of the list of 20 questions was, "Is this a common thing [amongst the Arabs] that someone claiming to be a prophet?" And Abu Sufyan said, "No." However, with the coming of the Prophet ﷺ and his success, all the copycats came.

The Tribe of Jurash: "Verily, Allah's Camel is Being Sacrificed at Jurash as We Speak"

There was another interesting story, and this was a miracle that happened.

The tribe of Azd (أزد), which is one of the large tribes of Yemen, came to Madinah and accepted Islam. And the Prophet ﷺ put in charge of them a sahabi named al-Surad ibn Abdillah al-Azdi (سرد بن عبد الله الأزدي), and he ﷺ gave him the task of conquering a neighboring tribe that was still pagan, which for simplicity sake we will call the tribe of Jurash (جرش). And it so happened that the tribe of Jurash sent two envoys to Madinah to gauge the pulse of the Prophet ﷺ and see whether he would accept a truce. In the meantime when the envoys were on the way, the Prophet ﷺ had already told the tribe of Azd to attack the tribe of Jurash. And the day that the two envoys arrived in Madinah, Surad the Muslim commander attacked the tribe of Jurash. Of course, the envoys didn't know this. Surad had put the tribe under siege, and the siege broke, and there was a clash, and he was winning over the tribe.

The Prophet ﷺ asked the two envoys, "Which tribe are you from?" — because every day, different delegations were coming. They said, "From the tribe of Jurash." So the Prophet ﷺ said, "Verily, Allah's camel is being sacrificed at Jurash as we speak," meaning the 'nahr' is taking place right now — but they didn't understand this reference. So Abu Bakr (or Uthman) told them, "Woe to you! Don't you realize the Prophet ﷺ is informing you about the calamity that has befallen your people?"^[91] Your only hope is to beg him to ask Allah to save them." So they asked the Prophet ﷺ to save the tribe, and the Prophet ﷺ made du'a to guide the people of Jurash.

⁹⁰ Side note: The Banu Hanifa was the largest and the worst of the murtad tribes during this battle.

⁹¹ islamweb.net

The two messengers were in confusion. They went back and eventually realized that the same day that they were in Madinah, the tribe of Azd had overcome the tribe of Jurash, and the Jurash were about to fall^[92] (but Surad decided to forgive, and so there was no bloodshed in the end). When the two envoys told their tribe what had happened, they all took it as a miracle and embraced Islam and sent a delegation back, this time not to negotiate, but to accept Islam.

The Tribe of Himyar: "How Did the Beginning of Creation Come About?"

We also learn a number of tribes came very eager to learn Islam. They came solely to learn more about Islam, spend time memorizing the Quran, learn fiqh, and ask some very interesting questions. Perhaps the most interesting question ever asked was asked by the tribe of the Himyar from Yemen. It's a very famous hadith narrated in Bukhari and Muslim that has generated a lot of commentary in the books of theology. This is the hadith of Imran ibn Husayn (عمران بن حصين) who said, "When I was sitting in the masjid, a delegation came from Najd (i.e., the Banu Tamim, which is from up north), and they came announcing Islam, so the Prophet ﷺ said, 'I give you good news [meaning of Jannah], O people of Tamim.'" The people from up north were considered to be crude and harsh Bedouins — this is where most of the Ahzab army came from (whereas the people within the Hejaz were more cultivated and civilized). So when the Prophet ﷺ said, "Good news, rejoice!" they understood this to mean "you are giving us something good," i.e., money. Imran continued, "[So] they said to the Prophet ﷺ, 'You are giving us good news, so give us then the money.' The Prophet ﷺ was silent"—which shows us his adab—"Then the Himyarites arrived and they also announced their Islam. So the Prophet ﷺ said, 'O people of Himyar, accept the good news since the people of Banu Tamim did not accept it.' So they said, 'We accept the good news! And we have come all the way from Yemen asking you about the creation, how did Allah create it, and how did it all begin?'"

Subhan'Allah, this is a very deep theological question. They ask the greatest questions imaginable. Imran ibn Husayn is narrating this hadith, and he said that the Prophet ﷺ said, "There was Allah, and there was nothing before Him. And He then created the heavens and the earth while His Throne was on the water." This shows us the heavens and the earth are not the only creations of Allah. There are things before the creation of this world, e.g., Allah's Throne and the water. And this is the point Ibn Taymiyyah and others have made. This hadith is one of the main evidences used to say that this creation around us is not the only creation.

Then Imran ibn Husayn says, "As I was sitting there [in the masjid], someone yelled out to me, 'O Imran! Your camel has fled!'" So Imran rushed out. And he narrates, "I saw my camel fleeing in the desert, so I ran after it. Neither did I get the camel, nor did I catch the hadith. How I wish now I had let the camel go and finish the hadith." Subhan'Allah, how we wish as well he let the camel go and got the full hadith about the creation. Imran was a Madani and an Ansari and he was the only one to report this hadith — the delegation from

⁹² islamweb.net

Himyar went back to Yemen and they did not narrate to us (they did not become scholars of hadith) — so this hadith is not preserved for a wisdom known to Allah SWT.

Tangent: Blessings of the People of Yemen

There are other delegations that came from Yemen — and subhan'Allah, so many of these ahadith praise the people of Yemen.

1. In Sahih Muslim, the Prophet ﷺ said, "The people of Yemen have come to you; they have the best of souls and the softest of hearts." Then he said the famous phrase: "Faith is Yemeni and wisdom is also Yemeni."
2. In Bukhari, the Prophet ﷺ said, "O Allah, bless us in our Sham and in our Yemen."^[93] A man said, "How about Najd, O Messenger of Allah?"^[94] And the Prophet ﷺ repeated Sham and Yemen. The man asked again. The Prophet ﷺ repeated Sham and Yemen. For the third time, when the man asked again, the Prophet ﷺ pointed to Najd and said, "From there will come the earthquakes, fitna, and tribulations"—trials and tribulations will come from there.
3. In another hadith, in Sahih Muslim, the Prophet ﷺ said, "I will be the one in charge of my Fountain on the Day of Judgment, and I will be the one to make sure people make space for the people of Yemen, and I shall be beating with my stick until space is made for them." This means the people of Yemen will be the first to drink from the Prophet's ﷺ Fountain on the Day of Judgment.

The number of ahadith narrated about the people of Yemen is indeed many. And as we said before, "Yemeni" also includes the Ansar, as the Aws and the Khazraj's origins go back to Yemen — so all of the praise of Yemen is also a praise for the Ansar, along with anyone who converted from Yemen.

4. Ibn Taymiyyah says that the people of Yemen were the ones who were at the forefront fighting in the Battle of Ridda, and they opened so many lands, and it was through them Allah SWT brought about much good for the believers.

It's worth noting that Yemen was separate from Arabia in many ways. Firstly, they were majority Christian (and also many Jews were there^[95]). And Yemen was divided into small mini-kingdoms. So there was more stability and civilization in Yemen.

⁹³ This is amazing because when he ﷺ said this, neither Sham nor Yemen was under Muslim control. Yet he said "**our**." The fact that he says "our" means he knew these places would become the places of Islam.

⁹⁴ The scholars differ on whether this Najd is referencing central Arabia or up north around Iraq (stronger opinion).

⁹⁵ Side notes: Some of the largest concentrations of Jews in the world were in Yemen up until 1947. Many Israelis are descendants of Yemeni Jews. So much so they still speak Arabic. And they consider themselves to be pure Jews — they don't think European Jews are as pure as them.

One of the main kings of Yemen from Himyar accepted Islam, and so the Prophet ﷺ sent Mu'adh ibn Jabal to be the deputy and judge. This is the famous incident when the Prophet ﷺ accompanied Mu'adh ibn Jabal to the south of Madinah — Mu'adh was on the animal and the Prophet ﷺ was the one walking (this is a great honor for Mu'adh). And he ﷺ gives him a lot of advice and tells him, "O Mu'adh, you will go to a group, they are People of the Book. Make sure you call them to tawhid (monotheism). If they listen, tell them to pray. If they pray, tell them to give zakat... [and so on]." And in the end, he ﷺ said, "Ya Mu'adh, it is possible that I won't see you after this." And this was his ﷺ farewell to Mu'adh ibn Jabal RA.^[96]

The Prophet ﷺ also sent Abu Musa al-Ash'ari to another province in Yemen. So Yemen is embracing Islam en masse. And subhan'Allah, the overall ease with which the Yemeni people accepted Islam did not happen anywhere else in central / northern Arabia. That is one of the reasons why the Prophet ﷺ said, "They have the best of hearts and the softest of hearts," "Iman is Yemeni and wisdom is Yemenite."

"Make Things Easy and Don't Make Things Difficult. Give People Glad Tidings and Don't Turn People Away. Cause People to Come Together and Don't Cause Disunity"

As the Prophet ﷺ sent Mu'adh ibn Jabal, the last piece of advice he gave him was, "Make things easy and don't make things difficult. And give people glad tidings and don't turn people away. And cause people to come together and don't cause people to disunite." Wallahi, this is a beautiful piece of advice, that we shouldn't make Islam difficult. Look at the level of the people and then do what is reasonable for them. Make it easy, and don't make it difficult and turn them away. It's sad then to see that so many mashaikh and ulama and preachers make Islam so difficult — even if they speak the truth, it's without wisdom and without the appropriate context, or talking to people who are not ready for certain advice. Here is Mu'adh ibn Jabal being sent —and he is who he is— yet the Prophet ﷺ told him to make it easy for the people and to be gentle with them.

Other Interesting Ahadith Narrated From One-Time Sahaba

One of the very interesting things about all these small delegations is that we see so many ahadith about fiqh and aqidah narrated from people who are not famous sahabis at all. Rather, they are one-time sahabis, meaning the delegates. Some of the standard ahadith about fiqh, and even theology, are narrated from those people who came to these delegations — which shows they came to study Islam. So when they go back and narrate to their own people, their ahadith become the standard ahadith:

⁹⁶ Note: This incident of the Prophet ﷺ seeing off Mu'adh took place a few months after the Hajj of Abu Bakr in the 9th year of the Hijrah [see [episode 99](#)] — so not now, but a few months from now. After Abu Bakr returns, a month or two later.

1. The Hadith of Awrah

One of the famous ahadith is narrated by someone from Yemen by the name of Muawiyah ibn Haydah (معاوية بن حيدة). He asked the Prophet ﷺ, "O Messenger of Allah, what is allowed to show of our awrah, and what is not allowed to show?" This is the famous hadith of awrah, and there is only one hadith explicit about the awrah. It's narrated by someone who only saw the Prophet ﷺ once in his whole life, meaning he is on the delegates, which shows us the delegates wanted to study fiqh and aqidah. The Prophet ﷺ said, "Cover your awrah from everyone other than your spouse." Muawiyah said, "What if I am alone?" The Prophet ﷺ said, "There is more right upon Allah that you be shy of Him." Subhan'Allah.

2. Nobody Is Perfect, but Come as Close as You Can to Become Perfect

We also learn that many of the delegates came just to get the du'a of the Prophet ﷺ.

So we have delegates who were murtads, such as Musaylimah, we have delegates who were non-Muslims who just wanted peace treaties, we have delegates whose Iman was weak, then we have delegates whose Iman was so strong the only reason they came was that they wanted the Prophet ﷺ to make du'a for them, which is a beautiful reason:

In this, we have one narration from the tribe of the Banu Kulf (بنو كلف), that al-Hakam ibn Hazn (الحكم بن حزن), a one-time sahabi who just saw the Prophet ﷺ once, narrated, "We were around 9 people who came to the Prophet ﷺ. We entered in upon him and said, 'We have come to you so that you may pray for us for all good.' So the Prophet ﷺ made du'a for us, and he took care of us, and he was hospitable to us, and he fed us. And we stayed in Madinah for a few days, and we prayed Jumu'ah as well. I saw him giving Jumu'ah (khutbah) holding up a stick (staff) or bow. And I remember one phrase in the khutbah, that, 'O people, do what you can, and know that you will never be able to do everything you have been commanded to do...'—meaning we will never be perfect; we will make mistakes; so what should we do? The Prophet ﷺ continued—"...so cover up..."—meaning fill in the gaps—"...and come as close as you can to what you are supposed to do"—meaning even as you know you can't do 100%, don't give up and say you're going to do 0; at least do the 90; in the effort, maybe Allah SWT will accept from you. This is a beautiful hadith narrated by many sahaba^[97]. And in this version, the one who is hearing it is one of the delegates.

The Delegation of the Christians of Najran:

The Revelation of the Beginning of Surah Ali-Imran incl. the Verse of Mubahala

One of the more interesting delegations is that of the Christians of Najran. Now, Najran is of course a very famous province. The people there were almost entirely Christian and had a strong relationship with the Roman emperor. The Prophet ﷺ had sent them a letter

⁹⁷ The gist of it is also found in Bukhari.

a few months before, and he addressed them "in the name of the God of Abraham, Isaac, and Jacob," and he invited them to Islam and basically said, "If you accept, it will be better for you. Otherwise, you pay the jizya. And if you refuse to do the both, then you must fight the qital." So the people of Najran gathered together and made shura among themselves. One of them said, "We know that there is a prophet predicted in the Bani Ismail — how do we know this is not him? Maybe this is the one." This shows us they were expecting a prophet. And frankly, there are clear indications to this day in the Old Testament that there shall come a prophet from the Children of Ishmael. The people of Najran are attesting to this. And the person said, "We should send a delegation to find out." Another said, "Even if he is not a prophet, we should know his strength." So all of them agreed to send a delegation directly to Madinah and judge for themselves. So they decided to send a large delegation. Ibn Ishaq mentions that 60 people came. That is a huge number. Typically, delegations would be 1, 2, 5, or 10 people. This is a delegation of 60. The purpose of this was twofold: Firstly to impress the Prophet ﷺ and the Muslims, and secondly to gauge the reality of the situation.

So when they entered in upon the Prophet ﷺ, they were all dressed in a unique garb. These are not the pagans of Arabia; they have a civilization similar to the Romans. So they are dressed accordingly. When they came into the Masjid of the Prophet ﷺ, the sahaba said, "We have never seen any delegation like theirs." And they arrived at the time of Asr, and it was time for their salah, so they asked permission to pray their salah, and the sahaba wanted to say no, but the Prophet ﷺ allowed them to pray, so they turned towards the east. The Christians of old would turn towards the east when they would say their prayers. And facing east in the Masjid of the Prophet ﷺ would mean they were not facing the qibla, but the left. So they all turned towards one of the walls of the Masjid and said their prayer — this is of course a very interesting point. And the sahaba said when they had finished their prayer, discussions and dialogue began for —Allah knows best— maybe 3-4 days.

On the first day, they asked many questions about Isa ibn Maryam (Jesus the son of Mary). Eventually, they asked the Prophet ﷺ, "If you agree with us that Isa was born of a virgin, then who is his father?" And our Prophet ﷺ said, "I don't have an answer for you now. Let Allah answer you." The next day, they came, and Allah revealed the first 60 verses of Surat Ali-Imran.^[98] In it, He SWT says:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ

"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" [Quran, 3:59].

Meaning Allah simply said, 'Be,' and he became, just like how He SWT created Adam AS. Meaning Isa AS does not have a father, and he does not need a father.

Further, they asked if Ibrahim AS was a Christian or a Jew — and of course, they said and believed he was a Christian. But Allah SWT revealed:

⁹⁸ It's worth noting that the middle of Ali-Imran was revealed at Uhud, but the beginning was revealed right now in the 9th year.

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

"Abraham was neither a Jew nor a Christian, but he was one inclining toward Truth, a Muslim [submitting to Allah]. And he was not of the polytheists" [Quran, 3:67].

All of these verses came down during this incident. And in this Surah as well are the famous verses called Ayat al-Mubahala^[99]. Mubahala means you invoke the curse of Allah:

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

"Then whoever [still] 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 [among us]'" [Quran, 3:61].

This is the Verse of Mubahala. And it was revealed at the end of the second day after the back-and-forth. This shows us that mubahala is allowed on rare occasions, only once you get to the end of legitimate argumentation. There is no problem in saying, "Okay, khalas, if you are that sincere, let's do mubahala. Let's invoke God's curse upon the liars among us." Mubahala literally means "may Allah's curse be upon the party that is lying between the two of us." It's important to note, however, that this is not how you begin a dawah; it's how you end it *if* you want to — it's an option that is there. And by the way, why do you call your children and wives, and *then* yourselves? Because it's much more painful to see Allah's curse upon your loved ones than upon yourself.

The next day, the Prophet ﷺ readied his family: His daughter, her husband Ali, and their children Hasan and Husayn.^[100] And in the meantime, the Christians of Najran discussed amongst themselves, and they said, "You know, if he is a prophet and we do this curse, we shall be obliterated from the face of this earth. So let's not do it." So they said to the Prophet ﷺ, "We decline the mubahala and accept the condition of jizya." So the Prophet ﷺ put upon them a jizya that was reasonable: A certain amount of cloth^[101] and silver each year — and he ﷺ said, "For as long as Allah wills," i.e., it is not permanent.^[102]

And the people of Najran said, "Can you give us a judge to resolve our internal affairs? Because we see you to be honest people." This shows us they were having internal disputes amongst themselves and they wanted a neutral party to be some type of judge. So the Prophet ﷺ sent Abu Ubaydah Amir ibn al-Jarrah RA for a while to Najran to be their judge.

⁹⁹ Ayat al-Mubahala (آية المباهلة) - the Verse of Mutual Cursing.

¹⁰⁰ Tangent: Yes, this is Ahl al-Bayt, and we Sunnis affirm this. The Shias make a big deal out of this, but just because Ali RA was in this mubahala doesn't mean he was entitled to be the first khalifa.

¹⁰¹ Cloth was a valuable commodity for the Arabs.

¹⁰² And Umar RA of course during his reign told them to stop paying the jizya and leave for Rome. He wanted to make the Arabian Peninsula purely a Muslim region. And because of that, the entire region is a Muslim region; there are no indigenous people who are non-Muslim in the entire Arabian Peninsula. (No doubt, there were small pockets of Jews here and there, but otherwise, the entire Arabian Peninsula was Muslim.)

The Leader Admitted That the Prophet ﷺ Was a True Prophet; but Still Knowingly Rejected Islam for Worldly Reasons

It's worth noting that out of the 60, it's mentioned that 24 of them were from the elite and noble. Of them, three were bishops. And one of them was a patriarch. Meaning there were some very senior officials. Al-Bayhaqi in his *Dala'il al-Nubuwwah* mentions that on their way back to Najran, the younger brother of one of the most senior members said something derogatory about the Prophet ﷺ. So his older brother (one of the bishops / patriarch) said, "Do not curse him." The younger brother said, "Why?" The *patriarch* said, "Because he is the prophet [prophesied in our scripture]"—so he is admitting that the Prophet ﷺ is the prophet. So the brother said, "Why didn't you accept him then?!" meaning, "I thought he was not — and that's why we are following you!" The *patriarch* said, "Do you wish to give up all of the honor, wealth, and ties that the (Roman) emperor has given us?" And so when the younger brother heard this, he was so shocked he defected, became a Muslim, and came back to Madinah.

Thus, the point is that the senior among them recognized that indeed the Prophet ﷺ was the prophet that the Christians were waiting for; whereas most of them simply followed the senior. And subhan'Allah, this shows us the importance of the elite. The fact of the matter is that the bulk of mankind simply follows certain people — they look up to them. And that's why our Prophet ﷺ emphasized reaching out to the higher-ranked people. If they convert, everyone below them will convert. And we have seen many such instances in the seerah. This is the sunnah of Allah amongst His creation.

The Delegation of Abd al-Rahman ibn Abi Aqil: "Ya Rasulallah, Why Don't You Ask Your Lord to Give You a Kingdom Like That of Sulayman?"

There is a beautiful hadith — this is the delegation led by Abd al-Rahman ibn Abi Aqil (عبد الرحمن بن أبي عقيل), one of the one-time sahaba. The only thing we know about him is this one hadith. He says, "I was one of those who went as a delegate to the Prophet ﷺ. And when we asked permission to enter in upon him, there was no one in the world whom we despised more than the one we were forced to go and see."^[103] But when we ended up leaving, there was no one in the world more beloved to us than the one we were departing from." Subhan'Allah, look at the flip. Then he said, "One of our youngsters asked the Prophet ﷺ, 'O Messenger of Allah, why don't you ask your Lord to give you a kingdom like that of Sulayman AS?'" The Prophet ﷺ laughed and said, "Maybe your companion has been given a kingdom better than the kingdom of Sulayman." And he ﷺ said, "Allah has never sent any prophet except that He has given him one request (i.e., given him one du'a that He will never reject). Some of those prophets asked for something of this world; some asked for punishments against their people; and as for me, Allah has given me a request that I have

¹⁰³ Meaning they hated the Prophet ﷺ, but their tribe forced them to meet and negotiate.

kept with myself between me and my Lord: It shall be my shafa'a^[104] for my ummah on the Day of Judgment."

Some Fabricated Ahadith Related to This Time Frame

We mentioned most of the interesting and important delegations over the past three episodes. Now, we also have to briefly mention some of the bizarre, fabricated, and weak narrations. Even though we don't do this for much of the seerah, sometimes we have to when such narrations are used to embarrass Muslims, or they are used by the unorthodox groups of Islam. These narrations come from the tertiary books of seerah; not the primary. Some of these books mention some very bizarre stories. We will mention them now because sometimes, they are mentioned in the extreme, mystical Sufi books, so it's important for us to be aware that these narrations are fabricated and not authentic.

i) One such story mentions that the great-grandson of Iblis came to accept Islam as one of the delegates. And it's said he repented and whatnot. This is of course not true.

ii) In al-Mustadrak of al-Hakim —which is a famous book of hadith but has many weak and fabricated narrations— it's reported that Prophet Ilyas^[105] AS came as a delegate, and a table from heaven came down, and he had dinner with the Prophet ﷺ. And then when the dinner was finished, Ilyas AS went back up to heaven. This is wallahi bizarre, strange, and clearly fabricated.

iii) We also find such narrations in al-Tabarani's al-Mu'jam al-Awsat, which is a book wherein al-Tabarani intended to compile the most bizarre ahadith, not the most authentic; and they also appear in al-Kamil fi Du'afa' al-Rijal (الكامل في ضعف الرجال) of Ibn Adi (ابن عدي), a book in which Ibn Adi purposefully compiled all the weak ahadith to make us aware of them. In one narration, it's said that a stranger came to the Masjid of the Prophet ﷺ and made a beautiful du'a, "اللهم أعني على ما ينجيني مما خوفتني" ... [and so on]"—which is very Sufistic language. And then allegedly, the Prophet ﷺ smiled and said, "Why don't you add this to the du'a as well?" And there was a back-and-forth until finally, it was discovered that this person was apparently al-Khidr (الخضر).

Clearly, all of this is fabricated. No Ilyas, no Khidr, no Ibn Ibn Shaytan came.

Lessons From the Episodes of the Year of Delegations

1. We see especially in the 9th year how quickly Islam spread amongst the tribes of Arabia. We have delegations coming from the north, from the south, and from the east — Yemen, Najran, Oman, Najd, etc. Without military campaigns, these small, independent tribes who realized they couldn't remain as they were, they too either embraced Islam or

¹⁰⁴ Shafa'a (شفاعة) - intercession.

¹⁰⁵ Ilyas (إلياس) - Elijah.

enacted a treaty to pay the jizya. Thus, this was the year that an Islamic State was consolidated. And this is the first time in human history the Arabian Peninsula was united by one political entity. Never before have all the Arab tribes consolidated under one rule. This shows us that the fruits of patience are always sweet. Allah fulfilled His promise to the Prophet ﷺ. In Surah al-Nasr, Allah said:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

110:1. When Allah's [ultimate] help comes and the victory [over Makkah is achieved],

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

110:2. and you [O Prophet] see the people embracing Allah's Way in crowds,

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا

110:3. then glorify the praises of your Lord and seek His forgiveness, for certainly, He is ever Accepting of Repentance.

2. It also shows us that even in the time of the Prophet ﷺ, people had different levels of Iman. We (Muslims in our time) have this naive assumption that the sahaba were all like Abu Bakr and Umar. But this is not true. Rather, we see that there was an entire spectrum from people of weak Iman to people of strongest Iman who came just for the Prophet's ﷺ du'a, wanting to study Islam, and asking fiqh and theology questions.

3. Many of us assume that Islam is so simple, clear, and easy that all we have to do is open our mouths and everybody will embrace it; and we forget that —yes, even though it's true that Islam is simple, clear, and easy, but— people's natures are stubborn. Here we have the Prophet Muhammad ﷺ conversing with the Christians of Najran, yet many still sincerely thought Christianity was correct. Accepting a new religion is not an easy matter even if Islam is true. If the Prophet ﷺ —and people are talking and seeing him directly— if they are not convinced immediately that he is the Messenger of Allah, then do you think you and I will be able to do a better job when we give dawah? Of course not. There will always be people who 'don't see': "They are [willfully] deaf, dumb, and blind, so they will never return [to the Right Path]" [see Quran, 2:18] — and that's between them and Allah. Therefore, this demonstrates for us that Truth might indeed be clear, but only for those who want to see it. If you cover your own eyes and you don't want to change your culture and religion, then even having the Prophet ﷺ in front of you won't make you change your mind.

4. Also, we learn that the masjid can be used as a place of hospitality for non-Muslims^[106], and it can even be used —as an occasional thing— as a place of worship by people that are not Muslim. Some Muslims in our time are ultra-strict in this regard and they don't want non-Muslims to even come to the masjid; but this kind of attitude and behavior is completely wrong and bizarre. Throughout the seerah, we see non-Muslims walk into the masjid. Here we have Christians praying in the holiest masjid in Madinah. The sahaba wanted to stop them, but the Prophet ﷺ said, "Let them pray." Thus —no doubt, you don't make a regular prayer niche for them, but— if they are guests, we can let them pray. This shows us the true spirit of Islam, that we are tolerant. We don't believe any other

¹⁰⁶ [The tribe of Thaqif stayed inside the masjid.](#)

religion to be true, but we won't force anybody to convert, and we will let them pray even in our own place of worship. This is wallahi the height of realistic pluralism.

Notes on pluralism: No doubt, to say "everyone is okay (i.e., all religions are correct)," is nonsensical, because each group believes in something the other group believes to be wrong; e.g., Christians say, "The only way to God the Father is through Jesus Christ," "Thus anyone who doesn't follow this can't get to God" — so it doesn't make sense for Christians to say to people of other faith that, "It's okay what you believe" — and that's why most Christians don't say that; and we as well say the same thing, that the only way to Allah is through Islam; but what does that mean? Do we force other people to convert? No. It's up to them. And so the Christians have their religion, we have our religion, and the Jews have their religion. Let them worship as they want to worship, and we dialogue. And that dialogue can be firm —it can even go as far as invoking mubahala— but we don't get physical with one another. We see this in how the Prophet ﷺ dealt with the tribe of Najran — in the end, after everything, when they refused to accept Islam, what was done to them? Nothing. They went back with their treaty in peace. This is the height of tolerance. No other civilization in the world was this tolerant. Europe was an extremely intolerant place at that time amongst its own people. In any case, we learn from the Prophet ﷺ that we must tolerate other faiths even if we don't agree with their theology.

5. We also see that when delegates come, it's the responsibility of the Muslim community to host them. The Prophet ﷺ took charge of feeding the delegates. In fact, the books of seerah mention that certain houses were used to house them. Some of these people were pagans, some were Jews, some were Christians, some were Muslims — and all of them were taken care of by the Prophet ﷺ. Thus, this shows us that guests are treated with utmost honor and hospitality even if they are non-Muslim. And yes, even in Makkah and Madinah, non-Muslims can come for a temporary period of time for a legitimate reason [see [episode 89](#)].

Q&A

1. The practice of mubahala is not encouraged amongst Muslims. It is not something that we should think about doing. But it is there if the need arises, as a last resort. Historically speaking, it is usually used as a threat rather than actually enacted.

2. Yes, the Christians of Najran were allowed to pray inside the masjid because they were Ahl al-Kitab. We tolerate with Ahl al-Kitab what we don't tolerate with paganism. Because overall, the God of the Christians and Jews is our God [see Quran, 29:46] even if their conception of God is different from ours.

097. Maria the Copt & Death of Ibrahim

In today's and the next lesson, we will catch up with occurrences in the life of the Prophet ﷺ which we previously overlooked. We discussed the Battle of Tabuk and then the delegations which spanned 4 years. There are things happening in the life of the Prophet ﷺ during this time that we have missed out on. Today, we will do one particular issue that spanned the course of around 2½ years (8-10 AH).

We begin by discussing the death of the son of the Prophet ﷺ, Ibrahim. And in order to talk about Ibrahim, we need to discuss Maria — and of course, this topic is very sensitive. Nonetheless, we would rather you hear these things from us than to be exposed by people who do not believe in Allah and His Messenger. It's better to discuss the topic here and now in the confines of an Islamic ethos rather than hear it from someone who misinterprets the event.

The Prophet's ﷺ Letter to Jurayj ibn Mina the Muqawqis of Egypt

Maria's name was Maria bint Sham'un (ماریة بنت شمعون). She was gifted to the Prophet ﷺ by Jurayj ibn Mina (جریج بن مینا), who was the Muqawqis of Egypt. The "Muqawqis (مقوقس)" is a title just like the Caesar. The books of seerah state that this is the "ruler" of Egypt, but this is incorrect because even Egypt at the time was not independent — it was under Byzantine rule. So Jurayj was not a king, rather, he was a governor appointed by Rome. Of course back then, they appointed religious people — so they appointed Jurayj who was a patriarch. And if we look at the books of history, it looks like Jurayj was Cyrus of Alexandria. Cyrus was his actual Latin name. And because the Muslims conquered Egypt within 20 years, it just turned out this was the final Byzantine prefect over Egypt. And Cyrus was a Melkite Christian.^[107]

The Prophet ﷺ sent him a letter to Islam. This letter was sent probably around the 8th year of the Hijrah. We have no reports from Egypt about him receiving the letter and what his response was, unlike the Caesar, we know what his response was in Rome. However, it's not too far-fetched to assume that he recognized the Prophet ﷺ as being true (i.e., a true Prophet), and that is why he was so polite to him ﷺ.^[108] Neither did he tear the letter up nor did he reject it. Rather, he gifted a mini-fortune with highly expensive gifts, and wrote back a very polite letter to the Prophet ﷺ. It's worth noting that he is well known as being an alim (knowledgeable person) in Christianity; and therefore, it's not too much of a stretch to make an assumption that he recognized the Prophet ﷺ as a true Prophet. However, as is typical [of the Christians at the time], he didn't want to convert.

¹⁰⁷ Side notes: The Melkites then became Greek Orthodox and Roman Catholics; and to this day, the Greek Orthodox church admires this person Cyrus.

¹⁰⁸ Transcriber's note: Another possibility is he was being polite because Heraclius told him to be polite.

So what did he do? He sent a mini-fortune: 1,000 mithqal^[109] of gold and many fine garments. And he sent a donkey called Duldul (which was to become the famous donkey of the Prophet ﷺ). And he sent a servant by the name of Ma'boor (مأبور). And he sent honey. And he sent many other gifts. And among those gifts, he sent two sister slave girls by the name of Maria and Sirin (سيرين). These two girls were of course Christians.^[110]

Ibn Sa'd mentions that when the Prophet ﷺ received the letter from Cyrus, it was a polite letter with all these gifts, so the Prophet ﷺ said, "This evil person has managed to preserve his kingdom by being polite to me, but his kingdom will not last." Meaning while he might not be personally harmed due to his politeness, he would be the last of his dynasty. This was a prophecy. And indeed, this was what happened: Cyrus died a natural death, and Amr ibn al-As conquered Egypt years later.

Maria and Sirin al-Qibtiyya

The books of seerah mention that these two young ladies were exceedingly beautiful.

And because they were two sisters —and you cannot 'have' two sisters at one time— the Prophet ﷺ gifted Sirin to Hassan ibn Thabit the poet, and they had a child by the name of Abd al-Rahman ibn Hassan ibn Thabit (عبد الرحمن بن حسان بن ثابت). And the Prophet ﷺ kept Maria for himself.

Tangent: The Notion of 'Slavery' in Pre-Modern Islam

The difficult issue for today is of course the whole concept of gifting Maria and Sirin. The fact of the matter is this is a topic that is simply impossible to talk about without some type of bias. We are all biased in one direction —and that is, we obviously believe the Prophet ﷺ is a prophet (and that is a legitimate bias) and therefore we will automatically view everything he has done as permissible and sanctioned by Allah at least for his time and place— and the orientalist are biased in another direction. The fact of the matter is no amount of sugar-coating removes the reality that Maria and her sister were not wives, but they were milk al-yamin^[111]. It does appear that Maria later converted to Islam, but she was not a Muslim when she came to Madinah.^[112]

Whenever a Christian or a Jewish person says to us, "How could your Prophet have so many wives and a concubine?" we as Muslims like to point out that, "Look at Solomon. Look at David. The basic ruling is that the biblical prophets had multiple wives and most of them

¹⁰⁹ 1,000 mithqal (مِثْقَال) - around 4.25 kg.

¹¹⁰ Note: Some later books mention that these girls were gifted to the church by their nobleman father. They had this tradition where they would gift their child for the sake of worship, just like Maryam AS in Surah Ali-Imran. So Maria and Sirin were daughters of a noble family gifted to the church, and the patriarch then gifted them to the Prophet ﷺ.

¹¹¹ Milk al-yamin (مَلِكُ الْيَمِينِ) - those whom your right hands possess, i.e., concubine.

¹¹² Side note: In our shariah, one cannot take a Muslim as a milk al-yamin.

had concubines. David had over 700 ladies and Solomon had over 1,000 according to the Bible. So how can you criticize our Prophet ﷺ for having 1 for most of his life, and then marrying 9 later on in his last few years? How can you compare 9 to 700 or 1,000?" And this is a valid point made to a faithful Christian or Jew, but the problem is, in our times, there are few faithful Christians and Jews — more and more people are turning agnostic, and in today's society, they have no problem criticizing biblical figures as well. So to that person, all we can say is, "That was a different world in a different time, place, and custom. And people across the globe had different views about the notion of slavery / concubine."

On a Jewish website, a questioner asked a rabbi, "How can I understand that Solomon used hundreds of thousands of slaves to build the Temple? Doesn't this go against humanism? How can I be a Jew after this?" And this rabbi, Rabbi Perry Rank from New York, responds —and this response applies to us as well—: "The thing about history is it does tend to be brutal, and it strips us of our most cherished illusions about the past. So whenever we delve into history, we have to approach it cautiously knowing that we might not return the same way we entered it — it's going to change our perception. Solomon was a great builder, and as such, he needed workers whom he secured through the institution of slaves / forced labor. This was not an uncommon practice in ancient times. So how shall we read this? Shall we read it as slavery? Or as employment? Has Solomon enslaved the masses or has he provided them jobs? We tend to think of slavery as an ultimate evil of sorts, but the fact is this was an accepted form of labor for thousands of years, and our disillusionment with it is only recent (300 years old; and only about 150 years in America)." So the rabbi is basically defending the classical notion of slavery — because they have the same 'problem' we do. Now, of course, we don't have any equivalent of a hundred thousand slaves being used in mass labor; we only have one Maria—who was treated very nicely and given her own house— but at the end of the day, it's not something modern-humans would find palatable. So we do need to, as much as we can, explain. The rabbi continued, "This is not a defense of slavery. I, like you, am a child of the antislavery movement of modern times.^[113] To read what goes on in ancient times through our contemporary eyes, and then to judge it, is really not fair to our ancestors"—meaning you cannot look through the lens of the 21st century as you look at the 7th century and then expect your ancestors to have everything like you did — the world was a very different place, and everybody—even the slaves of the time— accepted it.

Also, we have to point out that the way that slavery existed in America in the 1800s was perhaps the most brutal manifestation of slavery in the history of humanity. Realistically speaking, the way that America caught free people and enslaved them, imported them, used them worse than cattle and animals, mistreated them and considered them to be subhumans... even the ancient Greeks were better to their slaves than this reality. And one of the byproducts of being so harsh toward slaves was the abolitionist movement that came out of it — and there's nothing wrong with it, but the point is, slavery did not exist in Islamic lands the way it existed in America. That's for sure. This is not sugar-coating. It is very true, historically speaking, that the first Europeans who visited Muslim lands were amazed at how the slaves were treated. They were amazed at how kindly and gently they were treated. One of them remarked, "The slave speaks back to the master." And we know from our Islamic

¹¹³ Meaning we are living in modern times where everybody has agreed that we should be anti-slavery, but let's realize that once upon a time, that wasn't the notion in history.

history that some slaves even became kings. The Mamluk Dynasty^[114] —which was the most prestigious dynasty that fought against the Mongols (Genghis Khan's hordes)— was a dynasty of slaves that eventually rose to power and ruled over the Muslim world for almost 500 years up until the advent of Napoleon Bonaparte in 1792.

At the end of the day, there is only so much rationalization we can do. If somebody wants to find fault with what happened, then honestly, it's just the perspective of the 21st century being back-projected onto the 7th century, and there's nothing we can do about it.

It's worth noting that the shariah uncategorically forbids taking a free person and making them into a slave. The only source of legitimate slave in the shariah is prisoners of war who are not ransomed off [see [episode 54](#)].

Moreover, scholars in our era have agreed that slavery is a thing of the past, just like in other faith traditions. We don't know of a single scholar or alim who is calling for a return of slavery. Things have moved on. When the Bosnian war was taking place in the 1990s,^[115] Sheikh Ibn Uthaymeen was very much involved with giving advice to the people, and he was asked by some of the people on the ground, "We have prisoners of war and we cannot ransom them off — can we take them as milk al-yamin?" The Sheikh said, "No; this is not allowed in our times." And this is a sheikh who is generally considered ultra-conservative (by some). Even he understands that you can't do this and resurrect it from the books of fiqh. It was permissible in the past, but not now.

The point is that the Prophet ﷺ was indeed gifted Maria. And it's worth noting that she was not considered the wife of the Prophet ﷺ, so we don't view her as being one of the Mothers of the Believers. She remained a milk al-yamin. And we know she gave birth to the son of the Prophet ﷺ, Ibrahim.

In Our Day and Age, It Is Better to Not Hide 'Problematic' Seerah Events

No doubt, if we lived in a different time and place, not everything needs to be mentioned. However, Sh. YQ feels very strongly from his own experiences that in the time and place that we live in, it is better that we talk about 'problematic' seerah events in a frank manner. We don't want our youths to turn away from religion because of something they hear from someone else (i.e., the Islamophobes).

Sh. YQ then proceeded to share a story about a young boy who phoned him and told him, "I've left Islam"—he left Islam because he heard something about the seerah that he could not fathom. And he quoted a number of things from the seerah — and these are legitimate things in the book. But the question is where did he hear these things from? Not

¹¹⁴ The Mamluk Dynasty (الدولة المملوكية) - the Slave Dynasty.

¹¹⁵ And that, by the way, was a **legitimate** jihad — everybody acknowledges that the Serbs were massacring the Muslims, and the Muslims had to defend themselves — there was so much bloodshed, and the UN has done a tribunal and crimes court against the Serbian leaders.

from a scholar or an alim, but the Islamophobes and people who have a certain agenda. And these people put all 'problematic' narrations together and ignore everything else that forms the true character of the Prophet ﷺ, and they concentrate on these 2-3 events —which aren't necessarily lies^[116]— but they form an evil narrative that is not holistic.

So in all honestly, no doubt, if we lived in a different time and place, not everything has to be mentioned; but we don't. So it is better to talk about these things in a frank manner, clarify them, and understand them properly. Whoever then wants to have a different position on the matter, that's their right and we leave them be. Our job is to convey the message.

Ali RA Dealing With Ma'boor, the Distant Relative of Maria

It is reported that after Maria was brought to Madinah —before she had embraced Islam— rumors began to spread that the servant gifted along with her, Ma'boor, was 'visiting' her. Some reports also mention that this servant Ma'boor was a distant relative of Maria. And the following hadith is reported in Sahih Muslim, that the Prophet ﷺ commanded Ali RA to take his sword and find Ma'boor, i.e., to deal with him.^[117] So Ali RA took the sword, and he asked a very intelligent question, "O Messenger of Allah, should I go as a silent person who just obeys the command, or should I go as somebody who hears and sees what the person absent will not hear and see?" Meaning he is asking the Prophet ﷺ, "Do you want me to investigate the rumors, or shall I just kill him?" The Prophet ﷺ said, "No; go as somebody who hears and sees." So Ali RA was told to investigate.

It's worth mentioning that because of this phrase, Ibn al-Qayyim, Ibn Hazm, and others say that the Prophet ﷺ was **not** sending Ali RA to execute Ma'boor — he was sending him to frighten him and to find out. The other position is that he was indeed sent to execute him. This is a bit of a controversy because there are fiqhi ramifications: The main one is that Ma'boor was not given a trial. Evidence was not presented, yet Ali RA here is being told, "Take your sword and find Ma'boor." So:

1. One opinion says the Prophet ﷺ sent Ali RA to kill Ma'boor (and they say nobody has the right to do this except the Prophet ﷺ).
2. The other opinion, by Ibn al-Qayyim, Ibn Hazm, and others, is that no, this is not judge, jury, and executioner. The Prophet ﷺ did not send Ali RA to kill Ma'boor, but rather to investigate and frighten him to find out what was happening.

So Ali RA finds Ma'boor — and according to one report, he was in a date grove collecting dates or getting water. When Ma'boor saw Ali RA, he became terrified. There are multiple reports here. One says he tried to climb a tree but fell down, another mentions he intentionally exposed his awrah. In either case, his awrah was exposed, and lo and behold, it

¹¹⁶ Often quoted directly from the source, e.g., al-Tabarani, Ibn Ishaq, etc.

¹¹⁷ And of course, Ali RA was assigned these tasks because anything to do with the personal family of the Prophet ﷺ, it was Ali RA who was the man. Because he was Ahl al-Bayt.

was obvious that he had been mutilated^[118], i.e., he did not have the man's organ. It was then clear to Ali RA that the rumors simply could not be true. He returned to the Prophet ﷺ and informed him of this.

The Birth of Ibrahim ibn Muhammad RA

In any case, in Dhu al-Hijjah of the 8th year, Maria gave birth to the Prophet's ﷺ son, Ibrahim, and of course, the Prophet ﷺ was especially happy. We don't know when Maria embraced Islam. Was it before this or after? We don't know. One can assume that living with the Prophet ﷺ, obviously, you will embrace Islam. So one can assume by the time Ibrahim is born, Maria is a different person with Iman. In Sahih Muslim, it's reported that the Prophet ﷺ came to the masjid beaming with joy, and he said, "Last night, a baby boy was born to me, and I shall call him the name of my father, Ibrahim." And he said about Maria, "Her child has freed her"—meaning in the shariah of Islam, if a concubine gives birth, she automatically gets a free upgrade and becomes an "umm al-walad (أم الولد)," meaning she is no longer a concubine —she cannot be sold or transferred— and she will become free as soon as her husband / owner passes away. So you simply cannot get rid of the lady who gives birth to your child. This is a ruling that our religion has, which again shows slavery in Islam was completely different from other civilizations'. Our Prophet ﷺ gave this fiqh ruling through Maria.

One of the ladies of the Ansar volunteered to become a foster mother. In fact, it's mentioned that there was a competition among the women to be the foster mother of the Prophet's ﷺ son. This shows that it was very common for ladies to volunteer to help out and be foster mothers. Every mother knows it's difficult to raise a newborn alone, so this is what was done — women would offer to help each other out. So one of the ladies of the Ansar became the wet nurse of Ibrahim, and the Prophet ﷺ gave her a stipend because of this.

The Death of Ibrahim ibn Muhammad RA

Now, Ibrahim lived for a year and four months; other reports say a year and six months. And to the best of our knowledge, there is no hadith mentioning any incident within this year and a half regarding Ibrahim. And the reality of the seerah is that we only have what the sahaba told us about.

What we do know is that in the first quarter of the 10th year of the Hijrah, the Prophet's ﷺ son passed away. We all know that not only is the passing of a child the most painful experience, but that the age of around 1½ years is the most tender and cute, adorable age—it is at that age when the child is walking, laughing, recognizing you, etc.; that is the cutest

¹¹⁸ Note: This was done to slaves of the past, and then Islam came and prohibited mutilation of any sort to any slave or any human in general.

age— yet Allah willed that at the most beautiful age, Ibrahim passes away. There are many reports in the seerah about his death.^[119]

The death of Ibrahim is reported in every book of hadith including Bukhari and Muslim. Some of the books mention that the news came that Ibrahim had fallen sick and was about to die, so the information was conveyed to the Prophet ﷺ. The Prophet ﷺ visited Maria, and she lived in a place in Madinah called al-Awali (العوالي). Some of the sahaba went with him to see Ibrahim, and he ﷺ held Ibrahim in his hand. And Ibrahim was wheezing and coughing — you could tell that the pangs of death had begun. So at this, the tears of the Prophet ﷺ began to fall. This was when a sahabi asked, "You also cry, O Messenger of Allah?"—and this shows us the Prophet ﷺ rarely cried in public, and that to see him cry was a shock to some sahaba. The Prophet ﷺ responded with the famous phrase, "The eyes cry and the heart is sad, but we only say that which pleases our Lord. Were it not for the decree of Allah to pass and that the later amongst us shall meet the earlier^[120], we would have been much more grieved at your departure [O Ibrahim]." Thus there are two things to console us when someone dies:

1. The belief that it is the qadr of Allah, i.e., Allah has decreed it to happen.
2. Insha'Allah, it's only a matter of time and then all of us will be together in Jannah. Death isn't a permanent departure; you will also die — so when your loved one departs, it's only a matter of time before you depart as well, and then you will both be together. This is what the Prophet ﷺ is saying.

And then the Prophet ﷺ reiterated, "Truly we are sad, but we only say that which pleases our Lord." This shows us what sabr^[121] really means. It means you control your tongue and actions. Sabr has nothing to do with emotions. You can feel sad, cry, etc., but you control what you say and do. This is sabr. You don't start wailing and saying things that go beyond what is permissible. We control our tongues and limbs. (And alhamdulillah, by and large, most Muslim societies have stopped the practice of wailing.)

The books of hadith mention that Salat al-Janazah was prayed for Ibrahim — thus, we learn that we can pray janazah for a young boy. And the Prophet ﷺ used four takbirat as per normal. And Ibrahim was buried in Baqi' al-Gharqad, a graveyard still known to this day.

And subhan'Allah, look at the immense personal loss that the Prophet ﷺ endured throughout his life. From a young age, he experienced the death of his mother, followed by his grandfather. Later, he lost his beloved wife Khadija RA, his uncle Abu Talib, and every one of his children except Fatima RA. Even at the age of 62, less than a year before his own passing, Allah tested him once more with the death of Ibrahim. All of this, of course, is to raise his ﷺ rank in Jannah.

¹¹⁹ Side note: We assume the reason the sahaba didn't narrate much about Ibrahim's life was because there was nothing to really report. He was just a normal baby.

¹²⁰ Meaning the one who passes away and the one who remains will eventually be reunited in the afterlife.

¹²¹ Sabr (صبر) - patience.

Solar Eclipse That Coincided With the Death of Ibrahim RA

What is perhaps even more amazing is that, as reported in Musnad Abi Dawud al-Tayalisi (مسند أبي داود الطيالسي), on the day of the death of Ibrahim, there was a solar eclipse. Within a few hours of Ibrahim's death who died in the morning, there was a solar eclipse.^[122] Other books of hadith mention that the eclipse took place on the day Ibrahim died, and the people began to say, "The sun is grieving at the sorrow of the Prophet ﷺ. Even the sun is sad and shielding itself because it's crying." So the news spread in Madinah that the sun was crying because of the death of Ibrahim. At this, the Prophet ﷺ gathered all of the people and gave a khutbah. He said: "The sun and the moon are among Allah's (SWT) signs that don't eclipse for the death or the life of someone. So when you see an eclipse, hasten to do dhikr of Allah and perform the salah." The khutbah is in Bukhari — Ibrahim's death isn't linked to this hadith in Bukhari, but it is in Musnad Abi Dawud al-Tayalisi.

And wallahi, incidents like these prove beyond a shadow of a doubt that the Prophet ﷺ was a sincere Prophet. He didn't even have to repel against the rumors; he could have just been quiet; what does it lose him? He could just let the world think the sun was crying because of the death of Ibrahim — but subhan'Allah, he did not do this because he was a true Messenger. And so he called the people and literally said, "The moon and sun never eclipse for the death or birth of anyone." This is one of millions of evidences that show he was a true Prophet. How else do you explain this? The miracle of the eclipse is taking place, yet he says, "No no, it's not for Ibrahim; it's just a coincidence."

Theories: Wisdoms Why Ibrahim Died Young

1. Of course, the fact that Ibrahim could not become a young man is something that, one can say, has already been decreed by Allah SWT explicitly in the Quran. In Surah al-Ahzab, He SWT says:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

"Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing" [33:40].

This verse was revealed even before the birth of Ibrahim. And if Ibrahim had become a young man, this would have contradicted the verse. Notice the precision of the Quran — Allah didn't say, 'The father of a young boy.' Rather, He SWT said Muhammad is not the father of any of your rijal (رجال); and rijal is by definition a grown man. If the Quran had said he isn't the father to a boy / child / offspring, this could be a contradiction. And subhan'Allah, Ibrahim was never a rajul (رجل), he was always a walad (ولد), a baby. And therefore, one could say, the Quran explicitly says it was impossible for Ibrahim to live to become a grown man.

¹²² Side note: The solar eclipse is also reported in Bukhari and Muslim, but Ibrahim's death is not linked to the eclipse in them.

2. And then one can also derive another wisdom from a report found in Ibn Majah, that Anas ibn Malik narrates that the Prophet ﷺ said, "Allah has given Ibrahim a murdi'ah^[123] (wet nurse) in Jannah. If Ibrahim had lived, he would have been a righteous prophet." It's important to note, however, that even though some of our scholars, including Sh. al-Albani, have made this hadith hasan, the majority of scholars say this is in fact a statement of Anas ibn Malik, not the Prophet ﷺ himself; and this is proven in other narrations that in the Musnad of Imam Ahmad, they mention it as a statement upon Anas; that Anas said if Ibrahim had lived, he would have been a prophet. And that's just an ijtiḥad Anas is making.

3. Also, one can add that there is a political wisdom in not having male lineage of the Prophet ﷺ — because if there was male lineage, there is no doubt that immediately, that would have been the next khalifa, and the next khalifa, and the next khalifa, and so on; and as it is, look at the controversies that erupted from the descendants of the Prophet ﷺ through his daughter. Look at how groups formed; look at how groups exalted the status of the Ahl al-Bayt to above what is even human.^[124]

The Incident of the Jealousy of Hafsa RA & the Revelation of Surah al-Tahrim

There is one more incident narrated about Maria. The books of tafsir mention it more than the books of seerah because the Quran was revealed for it. Again, it's a 'problematic' story, but it's in the Quran, so you can't sweep it under the carpet. It's narrated in al-Tabari that one day, Hafsa went away and she was not going to be at home, so the Prophet ﷺ called Maria to the house of Hafsa. And it so happened Hafsa returned earlier than she was supposed to, and she saw Maria leaving her house. So she became enraged and said, "Ya Rasulullah, is that how much respect you have for me? In my house and on my day?" And so the Prophet ﷺ continued to placate her and calm her down, until eventually, she made the Prophet ﷺ promise to never ever see Maria again. So the Prophet ﷺ said, "I have made Maria haram for myself," i.e., "I swear by Allah I won't see her again." And he ﷺ made Hafsa keep this between the two of them. And he said, "Do not tell Aisha."

But Hafsa did go and tell Aisha. Why? To make Aisha jealous of her, that, "I caused the Prophet ﷺ to give up Maria." It's worth noting that Hafsa and Aisha had an interesting relationship: At times, they were the best of friends, but at other times, they were at each other. So Hafsa is boasting to Aisha that she got rid of Maria. And both of them were jealous

¹²³ Murdi'ah (مرضعة) - wet nurse.

¹²⁴ No doubt, we Sunnis too respect and admire the Ahl al-Bayt — however, there is a big difference between us and the Shia. We say the Ahl al-Bayt are special and blessed **if** they are holy, whereas the bulk of the Shia say the Ahl al-Bayt are special and blessed **because** they are holy. We say being a descendant of the Prophet ﷺ does not automatically make someone righteous — righteousness comes from one's good deeds, not from blood and lineage. If you have good deeds **and** you are Ahl al-Bayt, then no doubt, نور على نور, you have double blessing; but if you are not a good person, then your blood will not save you. And there is a hadith of course in Tirmidhi which proves this: "Whosoever's good deeds hold him back, his lineage will not push him forward"—this is what the Prophet ﷺ himself is saying.

of Maria because of her beauty. In fact, it's mentioned that it was because of this that the Prophet ﷺ moved her away to al-Awali, i.e., far away from the Masjid.

The Prophet ﷺ told Hafsa not to tell, but Hafsa spilled the beans and told Aisha. Then what happened? Allah revealed in the Quran:

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ

66:1. O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgiving and Merciful.

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ

66:2. Allah has already ordained for you [Muslims] the dissolution of your oaths. And Allah is your Protector, and He is the Knowing, the Wise.

وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَأَتْ بِهِ وَأُظْهِرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَأَنِيَ الْعَلِيمُ الْخَبِيرُ

66:3. And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allah showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, "Who told you this?" He said, "I was informed by the Knowing, the Acquainted."

— It's worth noting here, that after Hafsa told Aisha, when the Prophet ﷺ asked her, "Why did you tell Aisha?" she replied, "Who told you that I told her?" And what is Hafsa thinking? That Aisha told the Prophet ﷺ. But the truth is, as the Prophet ﷺ said, "I was informed by the Knowing, the Acquainted."

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ

66:4. If you two [wives] repent to Allah, [it is best], for your hearts have deviated. But if you cooperate against him — then indeed, Allah is his Protector, and Jibril and the righteous of the believers and the angels, moreover, are [his] assistants.

— This verse is meant to bring some fear in the wives of the Prophet ﷺ, that, don't conspire against him or go behind his back. There is no denying Allah AWJ is showing the status of our Prophet ﷺ even to his wives.

عَسَىٰ رَبُّهُ إِنْ طَلَقْتُكَ أَنْ يَبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكَ مُسْلِمَاتٍ مُؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا

66:5. Perhaps his Lord, if he divorced you [all], would substitute for him wives better than you — submitting [to Allah], believing, devoutly obedient, repentant, worshipping, and traveling — [ones] previously married and virgins.

So through these verses, Allah revealed the command for the Prophet ﷺ to break the oath. So the Prophet ﷺ gave the kaffarah, and Maria returned to him.

But it's important to note that there is an alternative version to the tafsir of these verses. The opinion that these verses relate to Maria is the stronger opinion, but some sahaba said these verses relate to some honey given by Sawda, and Aisha & Hafsa conspired against the Prophet ﷺ — but this interpretation doesn't fit the events of these verses as perfectly as the story of Maria, and also it doesn't seem that big of a deal that the

Prophet ﷺ says, "I'll never eat honey again," versus the issue of never seeing Maria again. Why would the wives get so jealous that the Prophet ﷺ had honey at the house of Sawda?

It's also worth mentioning that some scholars say that the private issues of the Prophet ﷺ are private so they shouldn't be discussed. In response, Sh. YQ says, if Allah willed, they would be private, but He revealed Surah al-Tahrim because of it. And according to Sh. YQ, even some of the sahaba were not of the opinion that this matter should be kept private: Ibn Abbas said, "I was waiting for an opportunity for years to ask Umar ibn al-Khattab about Surah al-Tahrim, until finally, one opportunity came; I found him by himself, so I asked him, 'Ya Amir al-Mu'minin, who are the two women in Surat al-Tahrim?'" And Umar RA said, "Aisha and Hafsa"—subhan'Allah, it's his own daughter, yet Umar RA answered. Even he didn't keep it private.

If we look at the story of Maria, we see that even the wives of the Prophet ﷺ were regular human beings. They felt jealous about their husband like every wife would, that our Prophet ﷺ is a human being. And here is the whole point: If we portray the Prophet ﷺ the way that our books of seerah portray him, then everything fits into place; but if we make an imaginary perspective and formulate a person who never actually existed, then when we read the books of seerah or when some person comes and gives us an incident, it completely shakes **our** understanding. And in Sh. YQ's opinion, this is a problem. One of the goals of this seerah series is to increase the Iman of our young brothers and sisters — to make them realize the true Message of our Prophet ﷺ, to not make him into something that he wasn't. Our Prophet ﷺ was a human being [see also: [episode 54](#)]. And again, it's not like he ﷺ did something haram; he had halal access to Maria.

The Death of Maria al-Qibtiyya RA

Maria lived for only 4-5 years after the death of the Prophet ﷺ. So she died relatively young in the khilafa of Umar ibn al-Khattab RA. Umar RA prayed janazah for her, and they buried her in Baqi' al-Gharqad. Therefore, this clearly shows us she converted to Islam. When? We assume before the birth of Ibrahim; but Allah knows best.

098. Marital Dispute With the Wives

We will resume from where we left off. We discussed the entire story of the mother of Ibrahim, Maria. Today, we will mention an incident involving the wives of the Prophet ﷺ, which is the incident of the Prophet ﷺ abstaining from his wives for one month — the famous marital dispute that took place.

When Did the Incident Happen?

The issue is we don't know exactly when the dispute occurred. However, Allah SWT revealed a few verses of the Quran because of it, so we do have a general idea. There are a number of opinions. Ibn Sayyid al-Nas (ابن سيد الناس) says the 9th year of the Hijrah. Other scholars, some say in the 4th, some say in the 5th, and some say in the 6th year of the Hijrah. (Note: Again, this uncertainty is a common challenge in the study of the seerah. We often know about significant events and sayings of the Prophet ﷺ, but we don't always have precise dates for when they happened.) Some of the evidences that the scholars use to form an opinion on when the incident took place are:

i) We know that when this incident took place, the Prophet ﷺ was married to all 9 of his wives: Sawda, Aisha, Hafsa, Ummi Salama Hind bint Abi Umayyah, Juwayriyya bint al-Harith, Zaynab bint Jahsh, Ummi Habiba Ramla bint Abi Sufyan, Safiyyah bint Huyayy, and Maymunah bint al-Harith al-Hilaliyah. He had all nine of his wives, which means this incident took place somewhat late.

ii) Yet we have other evidences which seem to suggest this took place before the verses of hijab were revealed. And this is somewhat problematic because if this is true, this means the Prophet ﷺ might not have been married to all 9. So there seems to be a little bit of a clash.

iii) Yet another evidence is the fact that the verses that Allah revealed pertaining to the incident are found in Surah al-Ahzab — and as we know, the bulk of the Surah was revealed during the 5th year of the Hijrah; so this seems to indicate that this incident took place in the 5th year. However, we can easily dismiss this opinion — just because the verses are found in Surah al-Ahzab doesn't mean they were revealed during that year. Because not every surah is revealed in its entirety at once; so just because some portion is revealed in the 5th year doesn't mean the entire surah is revealed in the 5th year.

Cause of the Dispute: the Prophet ﷺ Chose to Be an Abdan-Rasula / Nabiyan-Abda

To understand this incident, we need to understand the lifestyle of the Prophet ﷺ. And as we know, he never lived a luxurious life. From his birth until his death. He had very humble beginnings, he was orphaned without a father. Our Prophet ﷺ himself tells us that his first job was as a shepherd, and he would work for qararit, meaning literally for pennies.

He would live in the cramped house of Abu Talib with the other children. He had a small break after marrying Khadija RA; that's when a little bit of wealth came to him — but even then, it wasn't any luxurious living. He didn't even have transport, i.e., a camel, until the Hijrah. But slowly and surely, the wealth began to come in — not to him, but to the ummah. And in the Battle of Badr, with the ransoming of over 70 Qureshi pagans, each one brought in thousands of silver coins. Slowly, the tide began to change. The first huge break came at Khaybar: The entire fields of Khaybar were handed over. And then Fadak was gifted to the Prophet ﷺ — that was his main personal income.^[125]

After this, the largest break that the early ummah got was the Battle of Hunayn — it was the largest wealth ever accumulated. But how much of that did the Prophet ﷺ keep? Not a single penny — even though the shariah allows the leader (the legitimate khalifa) to take a share (1/5 of 1/5). Our Prophet ﷺ already had a share from Allah SWT (Fadak), so he gave it all away. And it is authentically narrated that the Prophet ﷺ did this by choice. In the Musnad of Imam Ahmad, it's narrated that the Prophet ﷺ was sitting with Jibril AS, and an angel came down from the heavens. Jibril said to the Prophet ﷺ, "This angel, Allah has allowed him to come down for the first time since the beginning of creation." The angel said, "Ya Muhammad, assalamu'alayka. Your Lord has sent me to ask you a question. Do you want to be a malikan-rasula (ملكاً رسولاً)^[126] or an abdan-rasula (عبدًا رسولاً)?"—meaning a messenger-king or a messenger-slave.^[127] Jibril AS made a motion that, "Go low," or in another version, he said, "Humble yourself in front of Allah," and so the Prophet ﷺ said, "I choose to be an abdan-rasula (messenger-slave)." The narrator of the hadith says, "After this incident, the Prophet ﷺ was never seen even eating with his back resting on a wall." Meaning what? The simplest sign of luxury is sitting back and enjoying your meal, yet, after this incident, the Prophet ﷺ lived a life even more humble than he had previously. Why? Because he chose to be a slave before Allah.

[Yet] another variant of this hadith, which is slightly weak, is the same incident where the Prophet ﷺ himself is telling Aisha what has happened. He says to her, "O Aisha, if I desired, then all of these mountains would be turned to gold for me. An angel came to me —his buckle / fastener / clasp (for his izar [إزار]) was bigger than the Ka'bah itself— and he asked me, 'Do you want to be a nabiyan-malika (نبياً ملكاً - king-prophet) or a nabiyan-abda (نبياً عبدًا - slave-prophet)?'^{[128][129]} and I chose to be a nabiyan-abda." So this was our Prophet's ﷺ lifestyle.

¹²⁵ The narrations tell us that the land of Fadak was the main source of income for feeding his ﷺ family [see [episode 68](#)].

¹²⁶ islamweb.net

¹²⁷ Transcriber's note: As Sh. YQ correctly narrated, another variant of the same hadith in Musnad Imam Ahmad says the choice was between "malikan-nabiya (ملكاً نبياً - prophet-king)" and "abdan-rasula (عبدًا رسولاً - messenger-slave)." Allah knows best which version is more correct, but taking into consideration how Sh. YQ himself defined "rasul" in [episode 11](#), it wouldn't make sense to assume Allah SWT would revoke the status of the Prophet ﷺ as a "rasul" after all the work he ﷺ had done. Therefore, in our humble opinion, the difference between "nabi" and "rasul" in this context doesn't carry the implication that Sh. YQ mentioned at minute [00:09:01](#).

¹²⁸ islamweb.net

¹²⁹ islamweb.net

At some point in his life —we don't know when, most likely the 8th or 9th year of the Hijrah, but Allah SWT knows best— the Prophet's ﷺ wives asked him for a higher standard of living.^[130] The details of what the wives asked are not in any book; and it is appropriate that such details are not mentioned. It is an internal matter. Whatever they said to the Prophet ﷺ was in the privacy of their homes. What appears to have happened is that there was a cooperative effort — the wives applied group pressure to the Prophet ﷺ to demand a better lifestyle. And it was led by two of them, Aisha RA and Hafsa RA.^[131] Why a group effort? Because it's more convincing, and a stronger case is built if all of them are demanding.

The Incident of the Prophet's ﷺ Ila': The Prophet ﷺ Abstaining From His Wives for One Month

This incident is reported in a lot of detail by Umar ibn al-Khattab in Sahih Muslim. And of course, Umar is deeply involved because Hafsa (his daughter) and Aisha led the cooperative effort.

Ibn Abbas narrates: "I was always anxious to ask Umar for over a year about the two ladies Allah mentions in the Quran (Surah al-Tahrim)."^[132] Ibn Abbas eventually found him alone and asked him the question, to which Umar gave the story of Maria which we have already discussed [see [episode 97](#)]. And then, Umar RA goes on, "We were a people from the Quraysh who would dominate over women. Yet when we came to Madinah, we found that the people of Madinah were a group whose women dominated them. When we moved from Makkah to Madinah, our women learned from the women of the Ansar (to dominate men). I had a house situated in al-Awali, and one of my wives lived there. One day, I became angry at my wife and I said something. And she responded back. So I rebuked her, but she said to me, 'You are rebuking me for responding back, but don't you know that the wives of the Prophet ﷺ respond back to him? So much so that sometimes, they abandon him in anger, even for a whole day.'"^[133]

Umar RA is shocked. So he goes to Hafsa: "I went to Hafsa immediately and asked her, 'Do you ever reply back (in an argument) to the Prophet ﷺ?' She said, 'Yes.' I asked, 'Do you ever leave him for a day?' She said, 'Yes.'" This story beautifully highlights the humanity of everyone involved. Just like any other couple, the Prophet ﷺ and his wives

¹³⁰ And they would not have asked for a higher standard of living until they saw other people's standards rising. Because when everyone is living at a similar level, there is no need to ask for more. And when did the increase in living happen? After Khaybar, after the Conquest, etc. Slowly but surely, the economic level is rising. So, Allah knows best, but it makes most sense that this incident happened in later years.

¹³¹ It's important to note, however, that we should never diminish their status. They are our Mothers, and what they asked for was halal.

¹³² Look at Ibn Abbas's patience and eagerness, and also his respect for the time of Umar RA.

¹³³ This shows us so many things: (i) the Prophet's ﷺ wives had learned the customs of Madinah; (ii) it also shows us the Prophet ﷺ is tolerating this — he is not enforcing the customs of Makkah; and (iii) the women of Madinah knew how the Prophet's ﷺ wives treated him.

had their moments of disagreement. The wives of the Prophet ﷺ sometimes responded back to him and, in their irritation, even refrained from speaking to him for half a day or so.^[134]

Umar RA rebuked Hafsa and told her, "خاب وخسر" (Whoever does this has lost everything). Are you not scared of the anger of Allah upon you if the Messenger is angry with you?" So Umar is acting like every Muslim —other than the wife of the Prophet ﷺ— should act (the wives have some laxity). Then he commands her, "Never reply back to the Prophet ﷺ, and never ask him for any of your needs. Come to me; don't irritate him for anything. Let not the status of your companion (Aisha) deceive you about your own status^[135], for indeed, she is more graceful / beautiful, and she is dearer to the Prophet ﷺ than you are"—meaning Aisha will get away with things that you won't.

This shows us again, that it's human nature that the one whom you love will be able to do more than the one you don't. E.g., for a parent, a child can do anything and they will still be forgiven by the parent. So Umar RA is effectively saying to Hafsa, "You are not Aisha, so you won't get away with what Aisha can get away with." Recall Hafsa had even been divorced before [see [episode 52](#)].^[136]

Umar continues, "I used to have a companion from the Ansar and we would take turns accompanying the Prophet ﷺ. One of us would take care of the cultivation etc., and the other would go to the Prophet ﷺ for the day"—meaning Umar and all the sahaba had their lives to live as well; they had to toil, work, and struggle to earn a living; but they also want to benefit from the company of the Prophet ﷺ; so Umar used to alternate with an Ansari; one day Umar did the chores, his companion went to the Prophet ﷺ; the other day Umar went and the Ansari did the chores. Look at how much eagerness they had to be with the Prophet ﷺ. Further, Umar said, "During this time, we were discussing the Ghassanids and how they might attack us."^[137]

Umar continues, "One day, after Isha, when I went to sleep, my neighbor came knocking on my door." Umar rushed out and said, "What is the matter? Have the Ghassanids attacked?" His neighbor says, "No, something worse has happened! The Prophet ﷺ has divorced his wives!"^[138] Therefore —Umar RA said— as soon as Fajr was prayed, he dressed himself and rushed to the house of the Prophet ﷺ. Of course, he was not there. Then Umar RA went to Hafsa and found her crying. Umar RA asked her, "Has the Prophet ﷺ divorced you all?" Hafsa said, "I don't know. However, he has left us and gone to a loft / attic room."

¹³⁴ Note: If anybody else were to do this to the Prophet ﷺ, of course, this is a type of kufr; but things are allowed for his wives that are not allowed for others.

¹³⁵ Meaning don't make qiyas upon Aisha and what she does.

¹³⁶ But then Allah sent Jibril down to tell the Prophet ﷺ to take her back because "she is sawwama qawwama, and she will be your companion in Jannah."

¹³⁷ Side note: This is why some scholars say this incident occurred before Tabuk, because after Tabuk, the Ghassanids were not a threat.

¹³⁸ This is amazing. The Ghassanids attacking is war, yet for the Ansari, the wives being divorced is worse than war — because it's a personal loss for the Prophet ﷺ. This shows us the love that the sahaba had for the Prophet ﷺ.

In another version also in Sahih Muslim, Umar says, "I rushed after Fajr and I found all of the people gathered in the Masjid, just flipping pebbles..."—meaning they were waiting; they were concerned about what was going on—"...rumors had spread that the Prophet ﷺ had divorced all of his wives. So I went to Aisha^[139] and asked her, 'O daughter of Abu Bakr, have you gone to the extreme of troubling the Prophet ﷺ that he has now left all of you?'—he is rebuking her. So Aisha replied with a sharp tongue, "O son of Khattab, go and take care of your own vessel," i.e., Hafsa. So Umar RA realizes Hafsa is also guilty. And so according to this version, **then** he goes to Hafsa and finds her crying.

And he rebukes her, and says, "Didn't I tell you this would happen? Didn't I tell not to answer back to the Prophet ﷺ?" He then said harshly, "You know that Allah's Messenger does not love you."^[140] And were it not for the fact that I am your father, he (ﷺ) would have divorced you a long time ago." Of course, after hearing this, she breaks down crying more. Then he asks her, "Where is the Prophet ﷺ?" And she says he is in his loft. Now, what is this loft (مشربة / mashruba)? The books of seerah primarily mention this room in this incident; this is when we know it exists. It appears that in the Masjid of the Prophet ﷺ, there was a small chamber that you would have to climb — you had to climb a ladder to reach where the Prophet ﷺ would sit for privacy. "So," Umar RA says, "I went to the loft, and there was one of the servants of the Prophet ﷺ standing there^[141], so I said to him, 'Ask permission from the Prophet ﷺ if I can enter.'"

In one version, the servant goes in to ask, and then comes back and says to Umar, "I mentioned that you are outside, but the Prophet ﷺ did not respond." So Umar goes to the minbar in the Masjid, waits, then goes back and tries again. The second time, the servant comes back with the same response, "He (ﷺ) didn't say anything." Then the third time, he comes and permission is given.

Or in another version, he asked permission three times, and on the third time, he said it loudly so that the Prophet ﷺ could hear, "Go ask permission, for I think the Prophet ﷺ is thinking that I am coming for the sake of Hafsa. But no, wallahi, that isn't the case. For if Allah's Messenger had told me to execute Hafsa, I would obey that command"—meaning he is not taking Hafsa's side. So, according to this version, when he says this, he is given permission to enter the room.

Of course, this is the famous incident of the seerah that we have all heard, that Umar RA looks in the small room and says, "I only found in it some barley, a semi-tanned leather bag of water, and a chamber pot, and I began to cry looking at this sparse room. And the Prophet ﷺ was reclining on a fiber mat (made out of the branches of the date palm), and when he turned around to see me, I could see the marks of the fiber on his side." And Umar RA asked him ﷺ, "Ya Rasulallah, have you divorced your wives?" The Prophet ﷺ said, "No, I have not." Umar RA said, "Allahu akbar!"—this is the sunnah of hearing good news.

¹³⁹ Note: This is the evidence used by some to say this happened before the verses of hijab came down, because Umar would not have gone to Aisha otherwise. Others say he visited her and she was behind the curtain.

¹⁴⁰ Allah knows if this statement is true or not — but we assume this is just Umar's RA way of being harsh with his daughter. Or maybe he meant the Prophet ﷺ doesn't love her as much as he ﷺ loves Aisha RA. Allah knows best.

¹⁴¹ In one version, it's said it was Bilal; in another version, it's said it was another Abyssinian.

Here is where also Umar realized that he needed to alleviate the tension, so he tried to have a conversation, "Ya Rasulullah, don't you remember the people of Quraysh, how we would dominate over our women? But then we came to Madinah and we found the opposite, and our women have learned from their women. One day, I became angry at my wife, and lo and behold, she replied back to me which I didn't approve, but she told me, 'Who are you to not approve, when even the wives of the Prophet ﷺ reply back to him?' So I went to Hafsa and told her, 'Be careful. Don't reply back to the Prophet ﷺ.'" And Umar RA even told the Prophet ﷺ that he told Hafsa, "Don't be deceived by the status of your companion (Aisha)." So Umar RA told the entire story to the Prophet ﷺ. At this, the Prophet ﷺ smiled. Umar's alleviating is working. Here we see the gentleness and wisdom of Umar RA. And from this, we learn that when someone is in pain, we should bring some lightheartedness into the mood and situation.

When Umar RA saw the Prophet ﷺ smile, he felt encouraged and continued talking, which made the Prophet ﷺ smile again. Umar then asked, "May I sit down and have a conversation?"—he hadn't even sat down yet. The Prophet ﷺ gave him permission; and this is when Umar says, "I sat down and lifted my head to see what else is in the room, but by Allah, I couldn't see anything in that room other than some animal hides. I said, 'O Messenger of Allah, why don't you make du'a to Allah that we have wealth as He has given wealth to Persia and Rome —Kisra and the Caesar— even though they don't worship Allah?'" And Umar RA began to cry. So the Prophet ﷺ said, "O son of al-Khattab, why are you crying?" Umar RA said, "Ya Rasulullah, why should I not when this mat has left its mark on your side / back, and you are Allah's Messenger. And compare this to Caesar and to Kisra. You are the Mustafa, the Habib, the Chosen One, and you are living like this when they are living like that." When he said this, our Prophet ﷺ got up from the mat and said, "O son of al-Khattab, are you in doubt? Are you not content that Allah has chosen us over them for the Next world and given them this world?" Umar RA said, "Ya Rasulullah, ask Allah to forgive me"—meaning it was a mistake to say we should get more money.

Of course, this is a very profound point of the simplicity of the life of the Prophet ﷺ — the role model that he left us with. (But do realize the Prophet ﷺ did not live in this loft. This wasn't his house. His house was a notch above this — which was still very sparse, by the way: he had a blanket and a cot, and not much else in material wealth.)

(Tangent: We see here that to judge the success of a person based upon his wealth or to judge how good a person is based upon how much material possessions he has, is wrong. True success is the akhira, gained by living a moral and virtuous life. This is the success Islam came to teach us. The Prophet ﷺ is asking Umar, "Are you in doubt?" — and that very doubt is the problem, especially in our ummah today, especially among our youth. They sometimes think, "Why do our countries have low GDP? Why is Japan more advanced in technology? Where are we in all of this?" — and this is a question that has deep theological responses to it, but the simplest answer is right here in this hadith, "Allah has chosen us over them for the Next world, and He has given them this world." No doubt, Islam doesn't tell you to not be scientific or technological — but we need to realize that is not true success. Success is not judged based on GDP or technology. And perhaps one of the reasons the disbelievers are blessed in this world is because their good deeds are being

returned to them in this world. Meaning every time a disbeliever^[142] does a good deed —and they all do good deeds— they will be rewarded in this world, and these rewards come in extra money, extra prosperity, better life, etc.; and they will get no share in the afterlife. So these are responses to the question "why do disbelievers live materially better lives.")

Back to the story: The Prophet ﷺ had taken a halaf^[143] (oath) to Allah that he would not come close to his wives for one month. And Urwah says that Aisha says, "After 29 days, the Prophet ﷺ returned to us. So I said to him ﷺ, 'O Messenger of Allah, you have taken an oath to stay away from us for one month, but it's only been 29 days.' He ﷺ said, 'The month may be 29 days as well.'" Thus, this shows us if somebody makes a promise to Allah —for example, if he says, "I will not do such-and-such for one month"— the one month could be either 29 or 30 days.^[144]

What happened after these 29 days? One version tells us that after staying away for one month, the first house that the Prophet ﷺ went to was Aisha's, and he said to her, "O Aisha, I'm going to talk to you about a matter. And don't be hasty in this decision. And go and consult your parents before you come back to me." She said, "What is the matter, ya Rasulullah?" And then the Prophet ﷺ recited Surah al-Ahzab verses 28-29:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنْتُمْ تُرِيدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا

33:28. O Prophet! Say to your wives, "If you desire the life of this world and its luxury, then come, I will give you a compensation [for divorce] and let you go graciously.

وَإِن كُنْتُمْ تُرِيدْنَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا

33:29. But if you desire Allah and His Messenger and the [everlasting] Home of the Hereafter, then surely, Allah has prepared a great reward for those of you who do good."

And remember, the Prophet ﷺ had access to wealth. That's the key point. He had plenty of access, and his wives wanted some of that wealth. So they weren't asking for things beyond what he had. They were asking for a share that they felt was a fair share. So Allah revealed in Surah al-Ahzab for the Prophet ﷺ to say to his wives, "If you desire the life of this world and its luxury, then come, I will give you a compensation [for divorce] and let you go graciously. But if you desire Allah and His Messenger and the [everlasting] Home of the Hereafter, then surely, Allah has prepared a great reward for those of you who do good." A beautiful and simple choice. And again, what the wives asked for was not a sin, makruh, or haram.

Now, of course, the whole point of the entire story today is that our Prophet ﷺ wanted to live the lifestyle of a nabiyān-abda, to be the ultimate role model. What the wives wanted was halal, and nothing is diminishing in their character if they wanted to live a better life knowing that they had access to this money — but you see, our Prophet ﷺ should not have lived that lifestyle, and it's not appropriate for him to do so. So, any of his wives who

¹⁴² i.e., people who disbelieve in the afterlife.

¹⁴³ Halaf (حلف) - oath.

¹⁴⁴ It's also interesting to note that when the Prophet ﷺ came back on the 29th day, Aisha was worried that he ﷺ might be mistaken and inadvertently committing the sin of breaking a halaf, so she attempted to correct him, "This is the 29th day."

wanted him must choose a lifestyle of humbleness and servitude. This is what the Quran came down to say. That if you choose Allah and His Messenger, you will get your reward in the Next life. So this was the choice put to every one of his wives, beginning with Aisha. The Prophet ﷺ said to her, "Don't be hasty, think about it. Go ask your mother and father."

Aisha narrates in the first person (in another hadith) that, "He told me to consult my parents because he knew my parents would never tell me to leave." Meaning she felt the Prophet ﷺ might have assumed that she might want to leave. And of course, the Prophet ﷺ did not want her to leave. But he might have been worried that this young girl wanted to leave. At this, Aisha responded, "What is there to consult, ya Rasulallah? I have chosen Allah and His Messenger and the akhira." This shows us that contrary to what the Islamophobes say, Aisha was mature. This also shows us that when the choices are clear, you don't have to pray istikhara or ask people. It's crystal clear what needs to be done. It also shows us Aisha's Iman and taqwa.

She then says, "O Messenger of Allah, don't tell your other wives that I have chosen you"—meaning she wants the others to choose something else. But our Prophet ﷺ said, "Allah has sent me as a muballigh^[145], not as a muta'annit^[146]." Meaning it's not her right to ask this of him. This shows us that no doubt, the Prophet ﷺ loved Aisha more than his other wives, but his extra love never caused him to not be fair with the other Ummahat al-Mu'minin.

The Prophet ﷺ then recited the verses to his other wives, and obviously, every single one of them chose to stay with him ﷺ. None of them even considered leaving the Prophet ﷺ. This is exactly what we expect from our Mothers.

Umar RA, in another version, adds a detail, that he says to the Prophet ﷺ: "O Messenger of Allah, if you have any trouble with any of your wives and you want to divorce them, know that Allah, his angels —Jibril, Mikail^[147]— and I, and Abu Bakr, and all the believers, are with you." And Umar RA said, "I would always hope that Allah would back me up in things that I say." And it happened that during Umar's life, Allah did reveal verses to back up what he had said. It happened on 3 different occasions, and this is one of them. In Surah al-Tahrim verse 4, Allah says:

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ
66:4. [It will be better] if you [wives] both turn to Allah in repentance, for your hearts have certainly faltered. But if you [continue to] collaborate against him, then [know that] Allah Himself is his Guardian. And Jibril, the righteous believers, and the angels, are [all] his supporters as well.

In Bukhari, Ibn Abbas says, "One day, we woke up and rumors spread that all of the wives [of the Prophet ﷺ] had been divorced. And they were all crying. And all of their families were with them. So I went to the Masjid. And it was full of people. And Umar came when the Prophet ﷺ was in his private room (loft). He asked permission to enter three

¹⁴⁵ Muballigh (مبلغ) - conveyor.

¹⁴⁶ Muta'annit (متعنت) - someone who cuts off from others or is harsh.

¹⁴⁷ Mikail (ميكائيل) - Michael.

times (same as Umar's narration) and then he entered, and asked the Prophet ﷺ if he had divorced his wives. The Prophet ﷺ said, 'No, but I have done ila' for one month from them.' So he remained for 29 days away from his wives, and then he entered upon them after this."

So this is the famous story, and it is called the Story of the Prophet's ﷺ Ila'. What is al-ila' (الإيلاء)? It's to make a halaf^[148] (oath) to Allah SWT that you will not come close to your wife for a period of time. This is permissible if the period of time is less than 4 months. And it is used when marital disputes are getting out of hand, and the husband wants some time to be away, think, and cool down. This is what al-ila' is. And our Prophet ﷺ did it for one month (which can be 29 or 30 days).

Points of Benefit From the Story of the Prophet's ﷺ Ila'

We can derive many benefits from the story. Of these benefits:

1. Social customs and gender roles vary from society to society, and Islam does not dictate a particular, specific gender role as long as the overall guidelines of the shariah are met. This is very clear: How women interacted with men in Makkah was very different than how women interacted with men in Madinah, and Islam did not come to say the Makkan custom was right or the Madinan custom was right. Rather, Islam allowed them both. And this is something we see in every culture in Islamic society to this day: The women of one land might be more bold, in another land might be more timid, etc. The shariah does not have a particular stance. As long as the laws of the shariah are met, there is no harm in us adopting our own culture. This is especially relevant to us in the Western world. Our gender interactions and roles are very different than the bulk of the Muslim world. And we have extremes on both sides —some of us are dismissive of the roles in the Muslim world, whereas others are dismissive of the roles in the Western world— and the shariah allows for a spectrum. And what is within that spectrum is halal, and what is beyond that spectrum is haram.^[149]

2. The humanity of the Prophet's ﷺ wives, and the Prophet ﷺ himself. If Allah had willed, our Prophet ﷺ could have had a fairy tale marriage. Also, if Allah had willed, we would not have heard of any of these events. But these incidents bring home the fact that even our Prophet ﷺ was having marital disputes. The wife might say something, the husband might say something — this is life. Question: Why would Allah SWT give this to our Prophet ﷺ and not give him a fairy tale marriage? The response is, so that we can learn. How else would we learn how to cope with our own marital issues? Our Prophet ﷺ is our role model. And he was the best human — so his problems were resolved in the best of manners, and we learn from it how to resolve ours.

3. Again, so much can be said here, but of the most important lessons is that: In jahili society, women were mistreated and abused; it was an accepted norm for one to physically

¹⁴⁸ Halaf (حلف) - oath.

¹⁴⁹ What is "beyond the spectrum" is beyond the scope of this seerah class.

discipline their wives; yet our Prophet ﷺ never once lifted his finger against a woman in a society where it was the norm. As Aisha RA herself said, "Wallahi, never was the hand of the Prophet ﷺ lifted up against any woman or servant." This demonstrates the perfect role model in the treatment of women.^[150]

4. The news of the marital problem of the Prophet ﷺ spread to the entire city; and not just this, Allah revealed it in the Quran — thus, this shows us that, to have a marital problem is not in and of itself so embarrassing that it's taboo and no one can talk about it. We have extremes in our society where it becomes completely taboo to mention marital problems. And that's an issue, because by discussing it with other people, solutions can be found. As usual, Islam is in the middle. You don't go and tell every minor little thing to everyone; but on the flip side, nor should you think it is taboo to tell major problems. In the incident of the Prophet's ﷺ *ila'*, the whole city of Madinah knew about it, and they were in the Masjid crying because they loved the Prophet ﷺ and were hurt by his hurt. And the Prophet ﷺ was not embarrassed that they knew he was having a marital issue. A good marriage is not one without problems; it's one where problems are trivial and resolved swiftly. So there's no doubt our Prophet ﷺ had the best marriage — how often did the incident of *ila'* happen in his lifetime ﷺ? Only once. And subhan'Allah, one of the best ways to solve a marital issue is to just separate for a while and let both parties cool off. It gives both parties the time to realize that, "You know what, I was a little bit too harsh," etc. (As for our Prophet ﷺ, of course, he didn't do anything wrong; he just gave his wives the opportunity to think and calm down.)

5. The in-laws can and should get involved. Umar RA came and talked to Hafsa, "Don't do this, do that. If you need anything, come to me," etc. It's positive for the in-laws to get involved if they do so wisely (and it's negative if they do so unwisely).

6. Fiqhi benefit: The husband has the right to give his wife the option of divorce. In fiqh, this is called "*ikhtiyar*"^[151] (choice)." This is what the Prophet ﷺ did. So a husband can tell the wife, "Look, you have a day, think about it. If you want a divorce, you may divorce." So he gives her the power of divorce. Usually, the man has the power, but it's halal —and it's in some occasions wise— to give that power to the woman. In this case, the Prophet ﷺ did not want divorce, so he told his wives, "If you want it, it is your choice." Most of the fuqaha allow *ikhtiyar* and say that a time period should be given. Others say it can be unlimited in time (per the Hanafi madhhab). The reason the other madhhabs say there should be a time clause is so that Allah's statement (i.e., "Men have a degree above them [women]" [Quran, 2:228]) still applies. Allah knows best which fiqhi position is right; nonetheless, you can give your wife a choice of divorce for a time period. If she chooses it (e.g., by saying, "I choose myself"), then the *talaq* (one *talaq*) takes place at **her** saying it. This is never the case except in *ikhtiyar*.

¹⁵⁰ However, disciplinary action is sometimes required by one or both of the parties. What is that disciplinary action? First, ask, talk, and demand what you want. After that, if that does not work, leave for a while, don't be with the person, and let things calm down. As Allah says in the Quran, "Leave / abandon them in their beds / houses" [see Quran, 4:34]. Notice if the man tells his wife to leave, this is un-Islamic and wrong. The man must leave, not the woman. This again shows us the mannerisms of Islam — you never kick a woman out of her own house.

¹⁵¹ *Ikhtiyar* (اختيار) - choice.

7. The main point of the entire Incident of the Prophet's ﷺ Ila' is the simplicity of his lifestyle ﷺ. Truly, it's a sign of his prophethood. Why else would he choose to live in a very simple manner and cause the people whom he loved to also live in that manner? Allah SWT gave the Prophet ﷺ the choice of whether to lead a simple lifestyle or become a king, and the Prophet ﷺ chose to lead a very simple lifestyle; and all of his wives were also given the option of whether to stay with him ﷺ and live simply, or to leave him and get the wealth of this world, and none of them chose money over him ﷺ and the akhira.

099. Verse of Sword & Hajj of Abu Bakr

We are winding up with the seerah now. Maybe two or three more lessons after this and we will be finished, alhamdulillah. Today, we will do the very final incidents in the 9th and 10th years. What we went through in the last few weeks were primarily delegations and family incidents — we had to break our chronology, and we explained why. Now, however, we go back chronologically and talk about the next big incident that occurred in the 9th year of the Hijrah, and that is the Hajj of Abu Bakr al-Siddiq RA.

Sending Abu Bakr RA to Perform Hajj

Now, when was the Conquest of Makkah? Ramadan of the 8th year of the Hijrah. In the 8th year, could the Prophet ﷺ and the Muslims have performed Hajj? Yes, of course. Because they conquered Makkah in Ramadan. Yet there was no concerted effort to do so. Why? If we say the Prophet ﷺ was too busy with delegations, then we are saying that a wajib / fard is being delayed because of delegations; so that is nonsensical. The Battle of Hunayn was in Shawwal of the 8th year, so they could have come back for Hajj in the 8th year if they wanted to. So why didn't they? Because Makkah was not yet fully safe. Remember the Thaqif — Ta'if was literally the next neighboring city with a huge population that was very hostile. Therefore, the reason why the Prophet ﷺ did not make an effort to do Hajj in the 8th year was because it simply was not feasible. There were security threats. Thus, in the 8th year of the Hijrah, there was no special Hajj delegation coming from Madinah.

There were, however, a few Muslims who performed Hajj. Who were they? The books of seerah mention that the Prophet ﷺ placed one of the members of the Banu Abd Shams, Attab ibn Asid (عتاب بن أسيد), as the governor of Makkah—he converted at the Conquest of Makkah^[152] and never made Hijrah, thus he was allowed to stay in Makkah—and in the 8th year, as a newly appointed governor of Makkah, he led a small group of Muslims to perform Hajj. Thus, for the first time, some Muslims publicly performed Hajj. This of course had not happened since the beginning of Islam.

As for the Prophet ﷺ and the sahaba in Madinah, they did not perform Hajj in the 8th year. In the 9th year, what happened? Tabuk took place, and that was taken care of. Najran was also taken care of at the end of the 9th year / beginning of the 10th. The main threat

¹⁵² So he was a late convert. Why then didn't the Prophet ﷺ appoint one of the elites as the governor? Umar, Uthman, etc.? Why did all the elite sahaba go back to Madinah? Because they **have to** go back. The Muhajirun are obliged to go back. One of the points of the Hijrah —because of which they were honored by Allah— is that the Muhajir cannot go back to where he came from, or else his Hijrah is nullified. So none of the Muhajirun were able to go back to Makkah, including the Prophet ﷺ. This is only special for the actual Muhajirun — as for us in our times, if we do hijrah from a dangerous land, we can go back if it becomes safe in the future. But that group of Muhajirun at the Prophet's ﷺ time had to promise to give up everything and never return. So there was no permission for the Muhajir to go back to Makkah. Thus who was allowed to stay in Makkah? Those who never left.

was Thaqif, and as we know, that was also taken care of in Madinah — we discussed their delegation [see [episode 95](#)]. So the tribe of Thaqif accepted Islam; and now in the 9th year of the Hijrah, the Prophet ﷺ decided to send Abu Bakr with an official delegation from Madinah to Makkah. However, the Prophet ﷺ himself did not perform the Hajj. Why? He explicitly explained why — he said to Abu Bakr, "Verily, the mushrikun perform tawaf naked around the Ka'bah, and I do not wish to perform the Hajj until that is eliminated." So he gave the ultimate reason, that it is not befitting for the Prophet of Allah ﷺ to participate in the Hajj where you have mushrikun acting in this vulgar and lewd manner.

Jahili Arabs Used to Perform Tawaf Naked

Now, this concept of doing Hajj without your clothes is mentioned (and criticized) in the Quran in Surah al-A'raf verse [7:28]. And it's worth noting that right before this verse, Allah mentions how Adam and Hawa AS were persuaded by Iblis to eat from the Tree, which caused them to get rid of their clothes [7:27]. And Allah says before this in verse [7:26], "O children of Adam, We have sent down clothes [from the heavens]..." What does that mean? It means the concept of clothes is heavenly. We [humans] are the only creation in this world that wears something on our bodies. And in verse [7:28], in the context of clothes and covering oneself up, Allah says, "When they [the Quraysh] commit a shameful deed..." and the word used for "shameful deed" here is "fahsha (فحشاء)" or "fahisha (فاحشة)". Fahsha / fahisha is a sin of a sexual, lewd, or perverse nature. And Allah says when the Quraysh do a fahisha, "They say as an excuse, 'Our forefathers did it,' and, 'Allah commanded us to do it.'" Then Allah AWJ negates this and says, "Tell them, 'Allah does not command that which is fahsha.'" What specifically the word fahsha refers to in this verse is not mentioned in the Quran, but it's discussed in the tafsir literature: The sahaba and the tabi'un interpreted this verse and said, "The fahisha was to perform tawaf without your clothes."

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوَاتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ

7:26. O children of Adam! We have provided for you clothing to cover your nakedness and as an adornment. However, the best clothing is righteousness. This is one of Allah's bounties, so perhaps you will be mindful.

يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوَاتِهِمَا ۖ إِنَّهُ بَرَآكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۚ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ

7:27. O children of Adam! Do not let Satan deceive you as he tempted your parents out of Paradise and caused their cover to be removed in order to expose their nakedness. Surely, he and his soldiers watch you from where you cannot see them. We have made the devils allies of those who disbelieve.

وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا ۚ قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ ۚ اتَّقُوا اللَّهَ عَلَىٰ اللَّهِ مَا لَا تَعْلَمُونَ

7:28. Whenever they commit a shameful deed, they say, "We found our forefathers doing it, and Allah has commanded us to do it." Say, "No! Allah never commands what is fahsha. How can you attribute to Allah what you do not know?"

The Quraysh gave 2 reasons for doing tawaf naked. Allah let go of the first reason because it was factual. Not because it was valid, but it was true, that their forefathers did it.

However, Allah responded to the second accusation; He SWT negated the accusation and said, "Allah never commands what is fahsha."

What were their justifications for doing such a desecrated act? Ibn Kathir and others mention two:

1. They said, "We should do tawaf the same way our mothers gave birth to us." Meaning they are saying, "We should return to the original state that Allah created us in," i.e., 'au naturel.' Now, this is intriguing because this is exactly the same excuse we find today — there is this nudist movement, and they implement the exact same logic, that, "God created us this way, our mothers gave birth to us this way, so why should we pervert nature?" Subhan'Allah, it's exactly the same excuse as the jahili Arabs. However, Allah says in the Quran, no, He sent down clothes for us.

2. The second excuse they give is, "How can we do tawaf in the exact same clothes we disobey Allah in? Isn't it shameful that in these garments we have disobeyed Allah, we do tawaf in them?"

This really shows us how easy it is to find any logic for anything. Without any Divine guidance and shariah, anyone can justify anything. And so the notion that our intellect is all-powerful and guiding, is ridiculous. Our intellect can justify anything. If you want to torture innocent people, your 'intellect' will give you reasons to do so. Whatever it is, you will find your justification. That's why you need a shariah from Allah to tell you right from wrong. Otherwise, if we are left to our own whims and desires, anyone can justify anything as we have indeed seen. Here we have people justifying doing tawaf —the greatest of deeds around the greatest House— fully naked. They too believe that the Ka'bah is sacred like us; but somehow they say, "Let us be natural the way Allah created us."

It's worth noting that not everyone did tawaf naked. It was something that, believe it or not, was a sign of piety amongst the jahili Arabs. And therefore, only the 'pious' among them did it. However, it wasn't something uncommon either. The people of Makkah (the Quraysh), by the way, did not follow this practice. Why? Because they viewed themselves as being elitists. They literally thought they were elite, so they reasoned, "These rules don't apply to us because we are people of the Haram, people of the holy place." So doing tawaf naked was the custom of the non-Qureshis. And that is why in Hajj season, this act increased, because that was when the non-Qureshis came. It's also worth mentioning that there were ways out of this too: If a non-Qureshi wanted to do tawaf clothed, they would either purchase brand new clothes (to get past excuse #2), or they would get a Qureshi to lend one of his garments — their clothes were considered 'holy' because they were being used in Makkah.^[153]

The books of seerah mention that even the women would sometimes do this. Can you imagine the vulgarity? For the women, however, there was a license to wear a garment to

¹⁵³ In Sh. YQ's opinion, this notion of 'going around the Ka'bah naked unless you purchase from Makkah' must have been invented by a Makkan merchant or a clothes seller; because, of course, they would benefit a lot from such a thing. (This is just Sh. YQ's random theory, and he told the note-takers to not write this down.)

cover their private parts; the rest of their body would be covered with their hands, and they would versify a poem: "Today, my body is apparent, but whatever is apparent, I do not allow anyone to stare at it." And allegedly, when she says this, nobody will be able to look at her. That's what they believed. Also, the books mention that it was more common for women to do this during the night in the dark.

The point is this was the custom that existed, and so the Prophet ﷺ explicitly said that he did not want to do Hajj in this environment. It's very interesting to note that the Prophet ﷺ made a very firm stand to not go for Hajj because of this. This is definitely the appropriate thing for him to do.

So, he ﷺ sends Abu Bakr and 300 other people to Makkah to first eliminate this custom.

The Revelation of the Beginning of Surah al-Tawba incl. 'the Verse of the Sword'

So the Prophet ﷺ sent Abu Bakr, and along with him 300 other Muslims, to lay the foundations for his (ﷺ) first and last Hajj, Hajjat al-Wada'. There are no more idols in Makkah, but there are still going to be pagans coming from all over Arabia with their weird and bizarre customs — so the Prophet ﷺ tasked Abu Bakr RA with eradicating these pagan rituals and ensuring that, from that point onward, no pagans would be allowed to perform the Hajj.

As soon as Abu Bakr RA left the city of Madinah, within a few hours, Allah SWT revealed the first 2½ pages of Surah al-Tawba. And these verses are directed at the pagans of Arabia. Why did Allah delay it until Abu Bakr left? Allah knows best, but maybe it was because of exactly what happened:

When someone said to the Prophet ﷺ, "Why don't you send these verses to Abu Bakr al-Siddiq?" the Prophet ﷺ said, "No one shall convey these verses on my behalf other than someone from my own household," and so he chose Ali ibn Abi Talib who wasn't part of the initial congregation to Makkah, and told him to take these verses, catch up to Abu Bakr, and announce them to the people during Hajj.

Of course, this Surah was one of the very final surahs to be revealed (the final **large** surah to be revealed)^[154]. And as we all know, this Surah does not start with Basmala (Bismillah-ir-Rahman-ir-Raheem). There are a number of opinions on why this is, but here are the 2 most popular opinions:

1. Narrated from Ali ibn Abi Talib, he was asked why there was no Basmala, and he said (which makes sense for today's lecture): "Bismillah-ir-Rahman-ir-Rahim is what you write at the beginning of a contract of protection — of rahma^[155]. [But] Surah al-Tawba is

¹⁵⁴ As for the final surah, it was Surah al-Ma'idah.

¹⁵⁵ Rahma (رحمة) - mercy.

about bara-a^[156]. So you are not going to start the Surah of dissociation by saying, 'In the name of Allah, the Most Gracious, the Most Merciful'—because Allah is saying in the Surah that He has "nothing to do" with the pagans — so Ali RA is saying it is not befitting that such a Surah starts with "the Most Gracious, the Most Merciful."

2. There is a hadith in Tirmidhi which says Uthman ibn Affan was asked by one of his students why he didn't put Basmala at the beginning of Surah al-Tawba, and also why he combined al-Anfal and al-Tawba even though the former is early Madinah while the latter is late Madinah. Recall that al-Anfal is a Surah that mainly talks about the Battle of Badr, and al-Tawba is mainly about the Battle of Tabuk and post-Tabuk (all 9th year). So the student is asking why Uthman combined these two Surahs. Uthman replied, "The content of the two is similar, and al-Tawba was revealed very late, and we didn't know whether it was a separate surah or not, so we just put it with al-Anfal. And because we didn't know if it was a separate surah, we didn't write Basmala."

Now, let us go over a few verses of Surah al-Tawba:

بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ

9:1. [This is a declaration of] disassociation, from Allah and His Messenger, to those with whom you had made a treaty among the polytheists.

— It's a very powerful beginning from Allah. That He begins by declaring a bara-a (براءة); there is no such word in English as bara-a in Arabic. There were treaties made in the 6th, 7th, and 8th year, and now, this is the declaration that all of those treaties are going to be made null and void. It's noteworthy that any time you have a treaty with somebody, before you break it off, you have to tell the other party that you are going to break it off. It's against Islam and etiquette to break off a treaty by surprise [see also: [episode 43](#)]. This is the way our shariah operates, that if you have a peace treaty with someone, you cannot break the treaty as you attack them — you have to tell them beforehand, e.g., "Look, we have one month left and then that's it." So this is what is happening: Allah is revealing this Surah to break any and all treaties. And He SWT then gives the conditions and details:

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ

9:2. So travel freely, [O disbelievers], throughout the land [for] four months, but know that you cannot cause failure to Allah and that Allah will disgrace the disbelievers.

— The time clause given is 4 months, and then all treaties will come to an end. So for these 4 months, they are completely safe and free to go anywhere and do whatever they want (e.g., pack their stuff, take care of business, visit family).

وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ ۚ إِن تَابَ فَهُوَ خَيْرٌ لَّكُمْ ۖ وَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ ۚ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ

9:3. And [it is] an announcement from Allah and His Messenger to the people on the day of the greater Hajj that Allah is disassociated from the disbelievers, and [so is] His Messenger. So if you repent, that is best for you; but if you turn away — then know that you

¹⁵⁶ Bara-a (براءة) - cutting off of ties and dissociation.

will not cause failure to Allah. And give tidings to those who disbelieve of a painful Punishment.

— So Allah is saying this shall be a declaration on the Day of Sacrifice (10th Dhu al-Hijjah) —which is the day after the Day of Arafah— that Allah and His Messenger have cut off all relationships from the pagans.

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتَيْتُمُ الْإِيهَمَ عَهْدَهُمْ إِلَىٰ مَدَّتِهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

9:4. Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allah loves the righteous [who fear Him].

— Here Allah gives an exception regarding existing treaties with certain pagan groups. He is saying if there is a pre-set specific time clause already in place, and these groups have not broken their promise at all, then in that case, Allah is telling the Prophet ﷺ to fulfill those treaties to the end of the agreed time. Because for some tribes, the Prophet ﷺ put a time clause — so Allah SWT, in his fairness, puts an exception to these treaties.

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصِرُوا لَهُمْ ۚ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ ۚ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

9:5. And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakat, let them [go] on their way. Indeed, Allah is Forgiving and Merciful.

— **Then**, the 5th verse comes. This is the **most** misinterpreted verse by Islamophobes. It is called 'the Verse of the Sword.' You have to understand this verse in the context of the 9th year of the Hijrah, in the context of post-Conquest when paganism is being eliminated. All of this needs to be understood. Now, what are the "sacred months" being referred to in this verse? Some scholars say they are the famous Sacred Months of the Hijri calendar. Others say Allah called the four months in verse 2 the "sacred months" because those are the four months that you cannot fight for this particular year. So basically, when those months finish, then what? Then there is an open license to attack, kill, take them prisoner, and do whatever needs to be done.

— Here is the point: This verse was revealed for the Haram and the Arabian Peninsula. To ensure that there is not going to be paganism and idol worship in that sacred land anymore. You cannot worship an idol in the lands of the Haram. So they were given four months, and then two options: Either get rid of paganism and accept Islam (which is exactly what Allah says in verse 5), or leave; otherwise, face war. Because it is not allowed in our shariah for idolatry to be practiced openly in the Arabian Peninsula.

— Historically speaking, all the Muslim rulers tolerated paganism outside the Arabian Peninsula. And by unanimous consensus, Jews and Christians are allowed to live in an Islamic state if they pay the jizya. The ikhtilaf comes over non-Jews, non-Christians, and

non-Zoroastrians.^[157] This is where the madhahib differed. Some madhahib say only Jews, Christians, and Zoroastrians are allowed to live in an Islamic state; others say, "No, it's okay — what Umar said of the Zoroastrian applies to every other religion."

— And we also have to understand that fiqh is one thing, history and reality is another. The khulafa basically allowed every single religious group to be who they were as long as they didn't proselytize or cross the line [see also: [episode 87](#)]. Classic example: The Yazidis have existed under the Abbasids, under the Umayyads, under the Mamluks, for hundreds of years. They have bizarre beliefs which go back to ancient times. They are called "satan worshipers" which isn't technically true, but the point is they were tolerated. Another example is the Mughals who were the largest empire in India — the Muslim states had no problems with the Hindus being there.

— The point is, this verse cannot be taken as a carte blanche execution order of all non-Muslims. One simple historical fact: Not a single person lost his or her life because of this verse. This verse is a threat: The pagans have four months to leave or else they will die. It's a threat meant to scare the people. And indeed, because of it, paganism disappeared from Arabia, which was exactly what Islam wanted. So to take this verse, "Kill the infidels wherever you find them," and to ignore the entire context, or even more so the very next verse, is just plain wrong. Allah says in verse 6:

وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ

9:6. And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety. That is because they are a people who do not know.

— Subhan'Allah, verse 6 clearly says that if anyone wants protection, give him protection, explain Islam to him, accompany him to the borders and let him go. He goes his own way safely. Not one person was killed or executed as a result of these verses. These verses were meant to threaten the pagans. Either accept Islam or leave. And that's exactly what happened. Paganism was wiped out of Arabia, and that was the goal of Islam.

And we will not sugar-coat this at all: We do not want idolatry to be taking place in the Arabian Peninsula.

¹⁵⁷ Side note: Question: Why are Zoroastrians also excluded? Answer: Because Umar RA decided to treat them like the People of the Book. When he conquered Persia, there were Zoroastrians, and the sahaba differed on what to do; Umar RA said, "Treat them like you treat the People of the Book, except you cannot marry their women or eat their meat"; so based on this, all of the madhhabs agree that Jews, Christians, and Zoroastrians can live in Dar al-Islam if they pay jizya. There is no ikhtilaf at all — they can practice their faiths, have their churches, etc. As long as they pay the jizya, they are protected by the state. But of course, there are conditions, e.g., they are not allowed to proselytize. We aren't painting early Muslim society to be a 'post-liberal,' 'post-modernist,' 'post-humanistic,' 'secular' society. You are allowed to be a Jew, Christian, or Zoroastrian, but you cannot convert others.

Sunni-Shia Controversy: **Abu Bakr's Question to Ali: "Are You Being Sent to Be a Commander Over Me?"**

Another major controversy is the issue of Ali ibn Abi Talib being chosen to convey the message to the pagans during the Hajj of the 9th year^[158] — he is sent to announce, "Go back to your people and tell them: Either leave or convert to Islam — you have four months. If you don't, we will attack you." The question is why was Ali RA chosen?

As we said, Ali RA was given the first 2 pages of Surah al-Tawba. Then he rushes to Dhu al-Hulayfah, and Abu Bakr sees him riding on the personal camel of the Prophet ﷺ, which shows he is being sent by the Prophet ﷺ as his representative, so immediately, Abu Bakr asks him, "Are you being sent to be a commander over me? Or am I still the commander?" Ali RA said, "No, you are still the commander, but I have come to recite Surah al-Tawba." Of course, this causes huge tension between Sunni and Shia groups.

The Shia interpret this event to say that this is explicit evidence that Ali RA should have been the [first] khalifa. Of course, their main evidence is the incident of Ghadir Khumm which we will discuss later on [see [episode 100](#)] — but here, they say the Prophet ﷺ clearly chose Ali RA (as his successor) when he said, "No one shall represent me other than my family member." However, this is very easy for us Sunnis to understand in the proper way: Al-Baghawi and other mufasssirin mention that it was the custom of pre-Islam that when a ruler wanted to make a treaty or break a treaty, he had to send someone from his family to do so. And because the Prophet ﷺ was dealing with the jahili Arabs —to whom lineage and family were everything— he wanted to provide no excuse for the pagans that they could say, "Oh, you sent the wrong person." This is why he sent Ali RA to break the treaties.

And for us, the simplest way to understand this event correctly is that: Ali RA literally said to Abu Bakr, "No, you are still the amir (leader)." In this incident, you have two of the greatest sahaba, both sent by the Prophet ﷺ — but Ali RA was not sent as the amir (leader); he was sent for a specific role of breaking the treaties; and Abu Bakr was still the overall amir. For us, this is very clear.

Four Major Announcements During the Hajj

As we said, it was the only Hajj performed by both pagans and Muslims simultaneously. It was also the only Hajj wherein the rites of Hajj were performed according to the old ways. The Prophet ﷺ did not show the correct way of Hajj, so Abu Bakr RA did it in the old way.

¹⁵⁸ Side note: The 9th year is the only year ever when Muslims and pagans performed tawaf and Hajj simultaneously. Never before did pagans and an official delegation of Muslims perform tawaf together.

Abu Bakr RA performs the Hajj, and Ali RA along with Abu Hurairah RA make four major announcements throughout Mina (منى). They first recite the first 2 pages of Surah al-Tawba —so now people are aware of the 4-month period— and then they announce:

1. No one shall enter Jannah other than a Muslim / Mu'min (or in another version: "The kafir shall not enter Jannah")
2. No one shall perform tawaf naked
3. No mushrik shall ever perform tawaf again [after this year]
4. Any contract that exists with the pagans with any tribe shall exist for four more months. After this, there is no treaty (unless there is a pre-set time clause)

So these were the four major announcements in the Hajj of Abu Bakr RA.

The first point is very interesting. Why mention no kafir shall enter Jannah? Because this is now perhaps the final dawah being given to groups of people who might decide to leave Arabia forever. They know they have two options: Convert or leave. (It's never convert or die, by the way.) So they are being told the most important thing, which is that there is no way to Jannah other than Islam. And for Sh. YQ, this is a very important point in modern times, because this principle of Islam is being watered down and many youths find it difficult to swallow. However, the fact that the Prophet ﷺ made this the first point to announce in the final Hajj that the pagans will ever attend really demonstrates that Quranic-wise and logic-wise, if you believe in a religion, it better be the one that saves you from Allah's anger and punishment. If other religions also save you, why believe in a specific one? The purpose of Islam is to guide us to Jannah and the pleasure of Allah. If we say that many other religions do that, why even follow one religion? Religion by its nature, logically, should be exclusive in terms of Allah's pleasure. No doubt, in terms of this world, the fiqh is clear: We have our way and they have theirs. But in the akhirah, not all religions can simultaneously be valid. So in this final opportunity, the Prophet ﷺ is telling the mushrikun that you only have one way to get to Jannah, and that is through Islam. [Further reading: [Salvific Exclusivity, by Sh. Yasir Qadhi](#)]

As for the issue of doing tawaf naked, the prohibition was enforced even during the Hajj of Abu Bakr RA. So even in the 9th year, no one did tawaf naked. Because that was immediately enforced.

As for the prohibition for pagans to do tawaf, that was not enforced yet since the pagans were already there. So that started from the 10th year onward.

Lastly, they are told that they have four months left.

Therefore, this was a clear signal that Islam had triumphed over idolatry. This was the final nail in the coffin for idolatry. And as we have said many times, it's one of the most amazing U-turns in human history, that in just 20 years, an entire civilization gives up its heritage of over 3,000 years and accepts a new religion. There are no pagans anymore that are Arabs. There are still Arab Christians, and there used to be Arab Jews up until 1948

—Islam tolerated this— but nowhere are there Arab pagans anymore. Why? Because of these verses. Subhan'Allah, it's one of the most interesting miracles of Islam, that it eliminated idolatry completely amongst an entire civilization. Our Prophet ﷺ saw the culmination of his efforts.

Sending Out Governors and Religious Teachers to Various Places

Also toward the end of the 9th year, our Prophet ﷺ sent many sahaba as either governors or teachers of Islam to various places around Arabia, especially in the north and south. Mu'adh ibn Jabal was sent to Yemen — and we know the story of the Prophet ﷺ walking with him [see [episode 96](#)]. Others were also sent down south; and it seems people there accepted Islam very quickly and easily.

One final incident of accepting Islam also took place in the 9th year in the province of Najran. And Najran is a little bit above Yemen and south of Hejaz. It's the southernmost province of modern Saudi Arabia. To this province, our Prophet ﷺ sent Khalid ibn al-Walid at the beginning of the 10th year. And he told Khalid, "Do not attack them until you give them three days and tell them that they have the option of (i) accepting Islam, or (ii) if they are Christian or Jew, they pay jizya, or (iii) they have to leave." So three days. This shows us again the mercy of the shariah, that the Prophet ﷺ gave three days. So Khalid ibn al-Walid sent criers to inform the people of Najran, and lo and behold, the entire province of Najran accepted Islam. And so Khalid ibn al-Walid was really confused, "What do I do now — I brought an army, but there is no fighting." So he sent a letter to the Prophet ﷺ to tell him that the people had all accepted Islam, and he asked, "What do I do now?" The Prophet ﷺ said, "Send a delegation up to me," i.e., he ﷺ wants to test them.

So a delegation comes from Najran — and Ibn Ishaq mentions an interesting conversation that took place. The group entered in and the Prophet ﷺ did not recognize them, so he asked them the equivalent of "who do I have the pleasure of welcoming?" And it's reported that he ﷺ said, "You look like the people of Hind (i.e., Indians)."^[159] When the group said, "We are from the Najran," the Prophet ﷺ had some back-and-forths with them — a little bit of it was harsh, but he was testing their Iman. He wanted to see if they were genuinely Muslim. In the end, they passed the test with flying colors, so the Prophet ﷺ asked, "Tell me what was the secret / reason that you are always the victors against anyone who attacks you?" They said two things: "(i) We are always united (once we make a decision, we never fight amongst ourselves); and (ii) we never do wrong to other people." Subhan'Allah, this shows us that if you want to be successful, ensure teamwork and don't take the rights of other people.

¹⁵⁹ Why would the Prophet ﷺ say this? We don't know of any Indians (Hind) that the Prophet ﷺ ever met, so this is interesting. Perhaps the Prophet ﷺ said this because the people of Najran have a complexion that is different from other Arabs. Also, it's known that the people of Najran had a different hair type (round and curly), so maybe this is why he said what he said — but Allah knows best.

The Prophet's ﷺ Letter to Amr ibn Hazm al-Ansari RA

The Prophet ﷺ then sent Amr ibn Hazm al-Ansari (عمرو بن حزم الأنصاري) to be the religious leader and governor over Najran. And he ﷺ sent a letter to Amr one month before he passed away, instructing him how to be a religious leader. Maybe we will discuss the letter itself next time. But it is one of the most famous letters in the seerah. Why? Because it was the last letter that our Prophet ﷺ dictated in his life. It's over a page long, and it's directed to Amr ibn Hazm, and it's basically a whole bunch of wasiyyat^[160] telling him how to teach the people. It is one of the very last things that he ﷺ did. It's worth noting that the people of Najran accepted Islam four months before he ﷺ passed away.

There is one phrase in the letter that the fuqaha discuss so much about, and that is, "No one should touch the Quran except if he is tahir^[161]." From this, the majority of the madhahib all say that to touch the Quran, you need to have wudu. This is the number one evidence — the hadith of Amr ibn Hazm.

Q&A

Q: Did the sahaba have the ihram before Islam?

A: There is no evidence that suggests this. Rather, our Prophet ﷺ explicitly commanded the Muslims to wear the ihram, and therefore, it is estimated that the ihram is something that the Prophet ﷺ came with. Because he clearly says, 'Don't wear this, don't wear that, but instead wear this' — the fact that he has to make this command seems to indicate that the ihram is not known to those before.

¹⁶⁰ Wasiyyat (وصيات) - commandments.

¹⁶¹ Tahir (طاهر) - pure.

100. The Farewell Hajj

Today, we will discuss the incident of the Hajjat al-Wada'^[162], the last and only Hajj of the Prophet ﷺ. There is a lot of material to discuss in this particular section.

When Was the Verse of Hajj Revealed?

&

Must You Go for Hajj as Soon as You Are Financially Capable?

When did Allah reveal the obligation for Hajj? This is actually a very difficult question and it has a fiqhi analogous problem / scenario, and that is: Can a person delay Hajj for a few years once they are qualified to go? There are two opinions:

1. One group of scholars says you can. One of the evidences this group uses is that, according to them, the verse of Hajj was revealed a few years before the Prophet ﷺ went for Hajj (i.e., they are saying the Prophet ﷺ delayed for a few years).

2. The other opinion is that no, you can't. And this group says the verse of Hajj was revealed in the 9th year of the Hijrah (or the early part of the 10th), and according to them, the Prophet ﷺ went as soon as Allah revealed the obligation for Hajj.

This controversy lingers onto the four madhahib. Must you go for Hajj as soon as you are financially capable? Or are you allowed to wait for a future year of your life thinking, "Insha'Allah, I will be alive in a few years and I can go then"? This is a classic controversy from the beginning of time, and it goes back to, among other things, when did Allah actually reveal the obligation for Hajj. Ibn al-Qayyim and many scholars follow the opinion that it is not allowed to delay the Hajj once you have the means to do so. They also then say the ayah of Hajj came down in the beginning of the 10th year. So, according to them, as soon as the ayah came down, the Prophet ﷺ went for Hajj in the same year.

However, the fact of the matter is that we don't know for sure when the ayah really came down. Also, historically speaking, the bulk of the Muslim world has not gone for Hajj the same year that they get the means to do so. So insha'Allah, as long as you have a reasonable / legitimate intention that, "Insha'Allah, I am going for Hajj soon," and you don't delay it forever and ever, then insha'Allah, it is permissible to delay, even though it is better not to delay it. Nonetheless, there is an ikhtilaf over when Allah revealed the verse of Hajj. And what is this verse? Surah Ali-Imran verse 97:

فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا عَنِ الْإِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

3:97. In it are clear signs [such as] the standing place of Abraham. And whoever enters it [i.e., the Haram] shall be safe. **And [due] to Allah from the people is a pilgrimage to the House — for whoever is able to find thereto a way.** But whoever disbelieves [i.e., refuses] — then indeed, Allah is free from need of the worlds.

¹⁶² Hajjat al-Wada' (حجة الوداع) - Farewell Hajj.

Some ulama say this ayah came down in the 10th year of the Hijrah, even though it is a part of Surah Ali-Imran.^[163] Jabir RA narrates, "The Prophet ﷺ spent 9 years [after Hijrah] not performing Hajj. And then in the 10th year of the Hijrah, he announced he would be going for Hajj, so multitudes of people came to Madinah, all of them wanting to do Hajj with the Prophet ﷺ and follow his actions."

The Farewell Hajj

So from across the lands, people flocked to Madinah, and the city swelled up — tens of thousands of people continued to come. And even along the way throughout the entire journey [from Madinah to Makkah], tens of thousands of people continued to flock. A number of ahadith report that the sahaba said, "As far as the eye could see, we could see flocks of humanity. We looked in front, behind, left, and right, and we could see nothing but man." Never in the seerah did the Prophet ﷺ have a larger audience and group of people following him. The Prophet ﷺ told them, "Take your rites of Hajj from me." Of course, the Prophet ﷺ only did one Hajj, and therefore, all of the fiqh of Hajj comes from this one Hajj. All of the controversies that discuss what the Prophet ﷺ did, how he did it, whether it is obligatory, sunnah, etc., they come from one Hajj of the Prophet ﷺ.

Ibn Ishaq and others say the Prophet ﷺ left for Hajj on the 25th of Dhu al-Qa'dah in the 10th year of the Hijrah.^[164] He prayed Zuhr in the masjid, and he left Madinah on the 25th. And he made his way to Dhu al-Hulayfah right outside Madinah, prayed two rak'at there, and entered the state of ihram.

From the time of the Prophet ﷺ, the people called this Hajj "Hajjat al-Wada'." This name was given even in the lifetime of the Prophet ﷺ. Where did this name come from? We learn in a hadith in Sahih Muslim that Ibn Umar says, "The Prophet ﷺ stood on the Yawm al-Nahr^[165] (i.e., the 10th of Dhu al-Hijjah), and he said, 'This is the Day of the Hajj al-Akbar^[166],' and he kept on saying, 'O Allah, bear witness,' and he was bidding farewell / saying goodbye to the people. So the people began calling this Hajj the Farewell Hajj." So the term comes from the seerah, sunnah, and the actions of the sahaba while the Prophet ﷺ was still alive. And of course, the Prophet ﷺ had a premonition — he knew this was the end, and that's why he was bidding farewell to the tens of thousands of people. Ibn Umar says, "We did not understand the implication" — that is, they were calling it the Farewell Hajj, but it didn't click in their minds that the Prophet ﷺ was literally bidding farewell, that he was going to pass away.

By the way, we don't know how many people were there at the Farewell Hajj, so our early scholars just gave a nice round number that 100,000 people were there. But it's worth

¹⁶³ Note: The bulk of Surah Ali-Imran was revealed at the time of Uhud, i.e., 3 AH.

¹⁶⁴ Of course, he ﷺ is going to pass away on the 12th of Rabi' al-Awwal in the 11th year of the Hijrah, so this is just a few months before he passes away.

¹⁶⁵ The Yawm al-Nahr (يوم النحر) - the Day of Sacrifice.

¹⁶⁶ Hajj al-Akbar (حج الأكبر) - Big Hajj.

noting that this is a complete guesstimation. Nonetheless, there is no question this was the largest gathering of sahaba, the bulk of whom we don't even know their names.

As we mentioned, the Prophet ﷺ left on the 25th of Dhu al-Qa'dah. And he arrived in Makkah on the 4th of Dhu al-Hijjah. The journey took 10 days exactly — it would take 10 days on average for a large caravan that is going at an average speed. Not too slow, not too fast.

Then our Prophet ﷺ camped outside of Makkah because he arrived at night; it was not his sunnah to enter any city at nighttime. It's also for adab for the Ka'bah — he didn't want to visit it in a tired state. He rested, woke up in the morning, prayed Fajr, and then took a ghusl in the state of ihram. This is of course well known with no ikhtilaf that you can take a ghusl in the state of ihram.

He then entered Makkah in the daytime —early morning on a Sunday— and he performed the tawaf — the first three of them quickly, and the rest of the four slowly. And then he announced a change in the plans and said, "If I had known then (at the beginning of my journey) what I know now, I would not have made the intention of combining the Hajj and Umrah, and I would have made the intention of separating the Hajj and Umrah (i.e., would have made the intention to do Tamattu'^[167]), and I would not have brought my animals with me."^[168]

So the Prophet ﷺ announced to the people, "Everyone who came without animals, get out of your ihram and become halal again." This was unique and new, so some sahaba asked, "Ya Rasulallah, how can we become halal again? Do you expect us to even be intimate with our families?"—getting out of ihram in between Umrah and Hajj was unimaginable for them. And the Prophet ﷺ said, "Yes, everything is halal."

Aisha RA narrates, "Therefore, some people made the intention for both Umrah and Hajj together (Qiran), others made the intention only for Umrah (at that time) (i.e., Umrah then Hajj, i.e., Tamattu'), and some people made intention only for Hajj (Ifrad)." This hadith is in Bukhari, and from this, we get the famous fiqh that there are three types of Hajj:

1. Hajj al-Qiran (حج القران) — joining Umrah and Hajj in one journey, with one ihram; you stay in ihram throughout.
2. Hajj al-Ifrad (حج الإفراد) — only doing Hajj.
3. Hajj al-Tamattu' (حج التمتع) — separating Umrah from Hajj (Umrah first, then Hajj), with separate ihram for each, but still in one journey.

¹⁶⁷ Hajj al-Tamattu' (حج التمتع) means you do Umrah and Hajj separately in one journey, i.e., you do the Umrah first, then get out of ihram, remain in Makkah without ihram until the 8th of Dhu al-Hijjah, re-enter ihram, and then do Hajj.

¹⁶⁸ The Prophet ﷺ had told Ali RA to bring 100 [consecrated](#) camels from Yemen. And in the fiqh of Hajj, when you have consecrated animals with you, you must remain in the state of ihram until those animals are sacrificed and distributed to the poor.

All three types are ja'iz^[169]; there is a controversy as to which one is better, but all three are permissible. Our Prophet ﷺ performed Qiran, but he clearly told the sahaba to do Tamattu'. And some of them also did Ifrad.

Ali RA was in Yemen, and the Prophet ﷺ had sent word to him, "Bring 100 camels from Yemen and meet me in Makkah for the Hajj." And now he arrives in Makkah with an entourage plus the 100 camels. And he immediately entered into the tent of Fatima RA to greet her since he had not been with her for a long time. Now Ali is in ihram, so obviously, intercourse is not allowed. But then he sees Fatima and she is wearing perfume, and is out of ihram wearing normal clothes, and is beautified with kuhl^[170] around her eyes. At this, he says, "What are you doing? We are doing Hajj; how can you be dressed like this?" She says, "My father (the Prophet ﷺ) told me to get out of ihram." And this is of course news to him; so he marches to the Prophet ﷺ and says, "Ya Rasulallah, Fatima is dressed in such-and-such a way and she says you told her to do this." The Prophet ﷺ said, "Yes, she has spoken the truth; I commanded them to get out of ihram. And you as well can get out of it. Which intention did you come with?" Now, if Ali came with the intention of only doing Hajj, this is okay, because it can become Tamattu', and he can get out of ihram. But Ali RA said, "Ya Rasulallah, when I came from Yemen, I said, 'Labbayk upon the intention of the Prophet ﷺ' [171], " and that meant Qiran, so he had to stay in ihram.

The bulk of the sahaba ended up doing Tamattu', some of them Ifrad (especially those who came later), and a very small few —i.e., those who brought their animals with them— did Qiran, including the Prophet ﷺ.

So the Prophet ﷺ camped outside of Makkah on Saturday, entered Makkah on Sunday morning, did tawaf Sunday morning, stayed in Makkah on Sunday, Monday, Tuesday, Wednesday —four full days— and on the morning of Thursday, which was the 8th of Dhu al-Hijjah, he prayed Fajr in the Ka'bah, and he then made his way towards Mina (منى).

From here, the books of seerah and hadith all mention hundreds of narrations of he did this in Hajj and he did that in Hajj — but that discussion is more befitting in a fiqh class. Every single hadith of fiqh pertaining to Hajj takes place now. We have literally hundreds of books dedicated to this topic.

And there is one hadith that is considered to be the mother of all hadiths when it comes to the Hajj of the Prophet ﷺ, and that is the hadith of Jabir ibn Abdillah. Why? Because it is the longest — around 3-4 pages long.

We will quickly discuss it just to be thorough, but do realize that most of this is fiqh related, so we are not going to unpack it sentence by sentence:

¹⁶⁹ Ja'iz (جائز) - permissible.

¹⁷⁰ Kuhl (كحل) - eyeliner.

¹⁷¹ And wallahi, this shows us the wisdom of Ali ibn Abi Talib RA. He didn't know which intention the Prophet ﷺ came to do Hajj with, so he just basically said, "Whatever the Prophet's ﷺ intention is, that is also mine."

The Farewell Hajj: The Hadith of Jabir

This is recorded in Sahih Muslim, that it's reported by Ja'far ibn Muhammad (جعفر بن محمد)^[172] from his father Muhammad, that, "We went to Jabir ibn Abdillah^[173], and he began asking about who all of us were, until it was my turn. When I said I am Muhammad ibn Ali ibn Husayn ibn Ali ibn Abi Talib, he stood up, placed his hand on my head, and he opened up my shirt, and he touched me." Jabir wanted to touch and feel the great-grandson of the Prophet ﷺ. "And he then said, 'Ask what you want. You are welcome, my nephew,'" i.e., he is showing respect to the Ahl al-Bayt, and this is a part of Sunni Islam to do this. Eventually, Muhammad ibn Ali ibn Husayn says, "Tell me about the Hajj of the Prophet ﷺ."

So this is the great-great-grandson of the Prophet ﷺ asking Jabir about the Hajj of the Prophet ﷺ, and Jabir begins his long hadith. He pointed out with nine fingers and said, "For nine years, the Prophet ﷺ did not perform the Hajj. Then he made an announcement in the 10th year that he was about to perform the Hajj, so large numbers of people came to Madinah, all of them eager to follow the Prophet ﷺ and be behind him as he did the Hajj. When we reached Dhu al-Hulayfah, Asma bint Umays gave birth to Muhammad ibn Abi Bakr.^[174] And she sends a message to the Prophet ﷺ to ask, 'What should I do?' The Prophet ﷺ said, 'Take a bath, bandage your private parts, put on ihram.'" So from this, we learn that women can enter ihram even though they can't pray or do tawaf while they are bleeding.

The Prophet ﷺ prayed at Dhu al-Hulayfah, mounted on al-Qaswa' (his camel) and it stood with him with his back to al-Bayda' (البيدة - one of the valleys). And Jabir says, "As far as I could see in front of me, there was nothing but riders and pedestrians; and to my right, and my left, and behind, the same. And the Prophet ﷺ was prominent amongst us (meaning in the middle), and the Quran was still coming down!" Subhan'Allah, this is 70 years afterward and Jabir is reminiscing, and he is saying the Quran was still being revealed at that time (i.e., the Prophet ﷺ was still alive), so he himself is getting excited. "And he ﷺ was the most knowledgeable of the Quran. And whatever he did, we followed him in all that he did. And when he got on his camel, he said the talbiyah: **لَبَّيْكَ اللَّهُ ، لَا إِلَهَ إِلَّا اللَّهُ ، لَبَّيْكَ اللَّهُمَّ** : **لَبَّيْكَ ، لَبَّيْكَ ، لَا شَرِيكَ لَكَ لَبَّيْكَ ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكُ لِلَّهِ أَكْبَرُ ، لَا إِلَهَ إِلَّا اللَّهُ ، لَبَّيْكَ اللَّهُمَّ** . Other people also pronounced other talbiyahs^[175], and the Prophet ﷺ did not say anything to them (i.e., it is all fine). And we did not have any intention other than the Hajj.^[176] When we came with him (ﷺ) to the House

¹⁷² So this hadith is narrated from Ja'far ibn Muhammad ibn Ali ibn Husayn ibn Ali ibn Abi Talib, i.e., the great-great-great-grandson of the Prophet ﷺ, i.e., the famous Ja'far al-Sadiq from the Ahl al-Bayt. And of course, for the Twelver Shia, he along with his fathers are all their Imams. From our perspective, they are extremely righteous, but they don't have the [godlike] powers & attributes that other groups give them.

¹⁷³ Jabir ibn Abdillah was one of the last sahaba to die. At this point in time, he was a blind old man.

¹⁷⁴ Abu Bakr had married Asma bint Umays, who gave birth to his final son, Muhammad ibn Abi Bakr.

¹⁷⁵ i.e., they had slight variations as well, and all of them are praise of Allah, as mentioned in the books of sunnah

¹⁷⁶ Here Jabir is saying he didn't know the concept of Tamattu', i.e., doing Umrah + Hajj.

(Ka'bah), he touched the Black Stone and made seven rounds of tawaf — three of them running and four of them walking. Then he prayed behind the Maqam Ibrahim (مقام إبراهيم), and he recited the verse from the Quran, 'وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى' ([You may] take the standing-place of Ibrahim as a site of prayer)' [Quran, 2:125]. And he took the Maqam between him and the Ka'bah. And he recited Surah al-Kafirun and Surah al-Ikhlās in the first and second rak'at. Then he returned once again to the pillar (where the Black Stone is) and he kissed it. He then went out of the gate to al-Safa, and when he reached it, he recited the verse in the Quran, 'إِنَّ الْأَصْفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا' (Indeed, [the hills of] Safa and Marwa are among the signs of Allah. So whoever performs the Hajj or Umrah, let them walk between [the two hills])' [Quran, 2:158]. And he said, 'I shall begin with what Allah began with (i.e., Safa).' And he climbed up al-Safa until he could see the Ka'bah, he turned around, faced the Ka'bah, and said a du'a, 'الله أكبر ، الله أكبر ، الله أكبر ، لا إله إلا الله وحده ، صدق وعده ، ونصر عبده ، وأعز جنده ، وهزم الأحزاب وحده ، لا إله إلا الله ولا نعبد إلا إياه مخلصين له الدين ، ولو كره الكافرون'.^[177]

The Prophet ﷺ stood a long time making du'a, repeated these words three times, and then he descended and walked towards Marwa, and when his feet came to the bottom of the valley, he ran.^[178]

"He did the same at Marwa. Then when he finished, he said, 'If I knew then what I know now, I would not have brought my sacrificial animals, and would only have performed Umrah now. Whoever amongst you does not have his animals should only perform an Umrah and get out of the ihram (i.e., do Tamattu')."^[179] Jabir says, at this, Suraqa ibn Malik stood up and said, "Ya Rasulallah, is this rule only for this year? Or is it for every year?" The Prophet ﷺ intertwined the fingers of his hands and said, "Hajj and Umrah has been combined together until the Day of Judgment," meaning this new law of being able to do Umrah and Hajj in one journey while getting out of ihram (Tamattu'), is until the Day of Judgment.

Ali RA came back from Yemen with the hadi of the Prophet ﷺ and found Fatima RA to be there amongst those who had taken the ihram off (as we mentioned). She was wearing colorful clothing and had applied kuhl. Ali RA became confused, so she told him, "My father told me to do so."

Jabir said, "The total number of animals brought by Ali from Yemen was 100." This is a massive amount of wealth which the Prophet ﷺ had purchased from the people of Yemen.

¹⁷⁷ In this du'a, the Prophet ﷺ says Allah has fulfilled His promise, and He has spoken the truth, and He has aided His servant, and He has destroyed all of the ahzab by Himself. What a perfect thing to say when Makkah is now returned to the Prophet ﷺ. Remember, the Prophet ﷺ did not have to fight any battle for the Conquest of Makkah. He ﷺ took an army, but there was no war. Allah averted the battle. So the Prophet ﷺ is now praising Allah for having given him Makkah and fulfilling His promise.

¹⁷⁸ In our times, we run between the green lights. In the Prophet's ﷺ time, it was still two mountains which you literally go under.

¹⁷⁹ This is that same Suraqa who the Prophet ﷺ met during the Hijrah. Now he has come to Makkah just to do Hajj.

On Yawm al-Tarwiyah^[180] (i.e., the 8th of Dhu al-Hijjah), the rest of the sahaba clipped their nails, entered into the state of ihram, and went to Mina. The Prophet ﷺ led the way and prayed in Mina: Zuhr and Asr, Maghrib and Isha, and then Fajr. (So the Prophet ﷺ is telling us what to do in Mina.)

Jabir continues: "The Prophet ﷺ then waited until the sun rose a little..."—this is the 9th of Dhu al-Hijjah now—"...and commanded that a tent be pitched for him at Namirah (نمرة).^[181] The Prophet ﷺ then set out (towards Namirah), and the Quraysh did not doubt that he would stop at al-Mash'ar al-Haram^[182]."

The Prophet ﷺ however passed on that point, he continued going until he came to Arafah and he camped at Namirah.^[183] "Then he got down until the sun had passed the meridian (i.e., when zawal^[184] begins), and as soon as the zawal begins, then he commanded, 'Bring my camel to me,' and he continued going inside Arafah." In other words, the Prophet ﷺ waited until right at the beginning of Zuhr, and then he entered Arafah. He literally camped waiting for the millisecond after Zuhr began, then he entered Arafah, which was new for the Quraysh. "And he made his way to Batn al-Wadi (بطن الوادي)..."—this is the Valley of Aranah (وادي عرنه) which is there inside of Arafat—"...and he addressed the people over there"—so he gave them a khutbah over there.^[185]

"Then the Prophet ﷺ asked Bilal to make the iqama (إقامة), and he ﷺ led the people in Zuhr and Asr, and he did not pray anything in between." As we know, in Hajj, when

¹⁸⁰ Yawm al-Tarwiyah (يوم التروية) - the Day of Quenching Thirst.

¹⁸¹ Namirah is the land right outside Arafah (عرفة); it's the one stop before Arafah.

¹⁸² Al-Mash'ar al-Haram (المشعر الحرام) - the Sacred Site. What is the Sacred Site? One needs to understand the Quraysh's rituals of hajj in the time of Jahiliyyah. Muzdalifah (مزدلفة) and Mina are inside the Haram area of Makkah. That is where all the rules apply: You cannot hunt animals, pluck trees, carry weapons, etc. That is the Haram area defined by the Sunnah and seerah. Now, Mina and Muzdalifah are both inside this area; as for Arafah, it is holy, but it's not inside the Haram. Arafah is holy for the Hajj, but it's not inside the Haram area. So the Quraysh invented a new doctrine; they said, "We are the people of the Haram, how can we leave the Haram in hajj and stand at Arafat? That's for the rest of you guys. We will stay at the very boundary of the Haram, which is Muzdalifah, at a place called al-Mash'ar al-Haram (which is a particular mountain)." So they reinvented the rules of hajj to make it elitist for themselves. So the Quraysh would not stand at Arafah, believe it or not. They would not go to the pillar of hajj, thinking they were too holy to leave the Haram. So when the Prophet ﷺ said, "Set my tent at Namirah," the Quraysh who were new Muslims assumed, "Okay, he will stick with our tradition," because Namirah is right outside Arafah; it's not inside. So they thought he would stop at al-Mash'ar al-Haram.

¹⁸³ In our times, there is literally a line in the masjid of Arafah, called [Masjid Namirah](#), signifying where Arafah begins. And the Prophet ﷺ camped a stone's-throw away from the line, i.e., right outside the Plains of Arafah.

¹⁸⁴ Zawal (زوال) - noon.

¹⁸⁵ By the way, there is a common misconception in our time that the Prophet ﷺ gave only one 'final' khutbah; but in reality, he gave at least three khutbahs: He gave a khutbah on the Day of Arafah (i.e., right now) (and this was the most important as it established the Sunnah that every year the imam / khatib gives a khutbah on Arafah), he also gave khutbahs in Mina as well on the 10th and 11th (and maybe even on the 12th). Of course, there were 100,000+ people, and he had multiple opportunities to speak to the masses, so he took advantage of conveying different information in each khutbah.

you get to Arafah, you pray Zuhr and Asr together: two and two. "Then the Prophet ﷺ, after giving the khutbah, mounted his camel again, and made his way to where the rocks are." That is, the place we now call Jabal al-Rahma (جبل الرحمة). So from the masjid (which of course wasn't there, and was built afterward), he gives the khutbah, and then goes to what is now Jabal al-Rahma. And in all likelihood, he did not climb the mountain; and even if he climbed it, he only climbed a little. No narration says he climbed to the top. In any case, what he said there was, "I happen to stand here, but all of Arafah is a place of standing." So he is literally saying, "There is nothing special about coming to Jabal al-Rahma."^[186]

"And he ﷺ continued to stand there (at the bottom of Jabal al-Rahma) from [basically] after Zuhr until sunset. And he continued to make du'a." Wallahi, you read this and your mind boggles. Anyone who has been to Hajj knows that it's physically impossible to stand there for more than 20-30 minutes. You need to freshen up, etc. The Prophet ﷺ however stood non-stop from the time of Zuhr until Maghrib; he is standing there with his hands raised making du'a upon du'a. Hours go by. And of course, that is the essence of Hajj — as the Prophet ﷺ said in a hadith, "[The essence of] Hajj is Arafah."

And Jabir says, "Until the sun had set and the yellow light had disappeared in the sky and the disc of the sun had completely gone below, he then put Usama ibn Zayd^[187] on the camel behind him and he pulled the nose-string of al-Qaswa' (his camel) until it almost touched his saddle." Meaning the Prophet ﷺ is holding his camel back. He is not rushing it forward, i.e., he is taking the camel very slowly. "And he continued to go towards Muzdalifah telling the people with his hands to slow down."^[188] And he proceeded this way until he reached Muzdalifah. Someone asked him, 'Ya Rasulallah, al-salah?! (i.e., what about Maghrib?)' And he ﷺ pointed forward and said, 'The salah is in front of you,' meaning they will pray Maghrib and Isha together in Muzdalifah.

"The Prophet ﷺ continued until he reached Muzdalifah, and there he led them in Maghrib and Isha with one adhan and two iqamas." Again, it's shortened: three rak'at for Maghrib, and two for Isha. "The Prophet ﷺ then laid down and rested, until he offered the dawn prayer. He then made du'a in Muzdalifah until the sun had become bright."^[189] And then he made his way to al-Mash'ar al-Haram, faced the qibla, and supplicated to Allah and glorified Him. He then hastened before the sun rose up to go to Mina, and followed the middle road which comes out at Jamrah al-Kubra^[190], and there he threw his seven pebbles,

¹⁸⁶ This is something very important to know, because a lot of people in our time go to extreme lengths to go to Jabal al-Rahma when there is no need to do that. Anywhere in Arafah is the same. And the Prophet ﷺ said the same in Mina, by the way, that, "I happen to camp here, but all of Mina is a camping ground." And the same in Muzdalifah, "I spent the night here (at this particular spot), but all of Muzdalifah is a spending night ground." Wallahi, this shows us the fiqh of the Prophet ﷺ and his care and concern: He fully understood that people might somehow think, "Only that area." But no, all of Arafah, all of Mina, all of Muzdalifah, is the same.

¹⁸⁷ The son of Zayd ibn Harithah the 'adopted son' of the Prophet ﷺ.

¹⁸⁸ All of us who have been to Hajj know that this is the most chaotic time. Our Prophet ﷺ, even though no one was going to block him, he wanted to set the example for us —Subhan'Allah— he wanted to show us, so he told the people with his hands, 'Slow down,' 'No need to hurry,' 'You will get there.'

¹⁸⁹ This is a sunnah, to stay in Muzdalifah and make du'a.

¹⁹⁰ Jamrah al-Kubra (الجمرة الكبرى) - the Great Jamrah.

saying 'اللَّهُ أَكْبَرُ' with each of these pebbles, and he threw from the bottom of the valley.^[191] Then he went to the place of sacrifice and sacrificed 63 camels with his own hands." 63 out of the 100 that Ali RA had brought him. Jabir's report does not mention this, but it's reported in another hadith that when the Prophet ﷺ took the knife, the 100 camels were rushing and racing to see who would be the first to be slaughtered by the hands of the Prophet ﷺ. "He then gave the remaining to Ali to slaughter (37)." So the Prophet ﷺ slaughtered one camel for every year of his life (he is 63 years old now).

"He then commanded that a piece of flesh be taken from each of those animals, put them in a pot to cook, and when it was cooked, he took some meat out, he ate, and he drank a bit of its soup." This is a sunnah that we all do — the meat of the udhiyah^[192] is halal for us, so we can eat a bit ourselves; and then we should distribute it to the poor and fuqara^[193].

"Then the Prophet ﷺ rode again, and he went to the Ka'bah and prayed the Zuhur prayer in the Haram. He then went to the Banu Abdul Muttalib who were in charge of taking the zamzam water out, and he asked them, 'Draw water out, O Banu Abdul Muttalib. And were it not for the fact that the people would take this right away [from you] if I were to do it, I would have helped along with you.'" Meaning what? It's amazing that the Prophet ﷺ understood that if he were to draw water, everybody would try to draw water too because it would then become a sunnah and people are so eager to follow him. So in order to save the ummah that, he did not do it. Rather, he drank from the water they gave him — they handed him a cup, and he drank from the water.

This is the long hadith of Jabir ibn Abdillah. And as we said, there are hundreds of ahadith about the Hajj of the Prophet ﷺ, each one of which gives primarily fiqh rulings. But we are not really that concerned in this seerah class about those fiqh rulings. Most important for us for this seerah episode is the khutbahs of our Prophet ﷺ :

The Farewell Sermon

As we said, the Prophet ﷺ gave multiple khutbahs, one in Arafat and 2-3 in Mina.

On the Day of Arafah of that year, it happened to be a Friday. And the Prophet ﷺ said, "This is the day of al-Hajj al-Akbar^[194]." (Note: This is where the misconception comes that some people say, "If the Day of Arafah falls on a Friday, it becomes al-Hajj al-Akbar, and you will get 70 times more ajr than a normal Hajj." But this is not true. Al-Hajj al-Akbar simply means the 9th of Dhu al-Hijjah, and every Hajj that we go to is al-Hajj al-Akbar. If there is anything called al-hajj al-asghar^[195], it is Umrah. No doubt, if Arafah does fall on a Friday, there is some extra blessings, as Friday is blessed, and the Day of Arafah is blessed in itself, so نور على نور [light upon light], and we thank Allah for that; but if it doesn't, the Hajj is no

¹⁹¹ The Prophet ﷺ threw from the bottom of the valley, but we can throw from anywhere.

¹⁹² Udhiyah (أضحية) - sacrificed animal.

¹⁹³ Fuqara (فقراء) - the needy.

¹⁹⁴ Al-Hajj al-Akbar (الحج الأكبر) - the Great Hajj.

¹⁹⁵ Al-hajj al-asghar (الحج الأصغر) - the small hajj.

lesser of a Hajj. Every single Hajj is al-Hajj al-Akbar, and in particular the 9th of Dhu al-Hijjah is the day of al-Hajj al-Akbar.)

And it was at this moment when the Prophet ﷺ was standing on the Plains of Arafah that Allah revealed wahy to him. It came down on this auspicious occasion. What was revealed is the famous verse in the Quran:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

5:3. ...This day, I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion...

It's worth mentioning that this wasn't the last verse revealed, but it was one of the last verses — and what a beautiful verse.^[196] Wallahi, what a fitting ayah to come down, when Islam is at its glorious peak, when 100,000+ people are doing Hajj, when the entire Arabian Peninsula is upon Islam, when there isn't a single idol that is being worshiped in the entire peninsula, and when all of the Arabs have embraced Islam.

So this verse came down, and it was here the Prophet ﷺ stood up (or some said he was on his camel, or some said he stood on his camel) and he gave a sermon and told al-Abbas and Ali to quieten the crowd, and he told Abbas to repeat after him. And in a version in the Sunan of Abu Dawud, it's said that one of the sahaba said, "We listened to the Prophet's ﷺ khutbah and we could hear it even from our tents." So what appears to be the case is that somehow the voice of the Prophet ﷺ was amplified, i.e., it was a miracle.

This is the important khutbah of Arafah. The Prophet ﷺ said:

"O people, listen to me, for I know not whether I shall meet you again after this year."

— So he clearly had a premonition that he would die soon.

"Your blood and your money are haram for you (meaning you cannot kill each other or steal each other's money) just like this day has its sanctity, and this month has its sanctity, and this land has its sanctity."

— Here, he ﷺ abolished the law of the jungle which was rampant in Arabia. The 'survival of the fittest' is gone — nobody can steal, rape, or plunder other people anymore. As we have said many times, the Arabs —all of them— despite their paganism, upheld the sanctity of the Haram. They respected the Haram, the Ka'bah, the hajj, and Dhu al-Hijjah — no blood was ever shed in this month. So the Prophet ﷺ is saying, "You understand how sacred this land is and how blessed this day is; each one of your lives and properties are just as sacred."

¹⁹⁶ Some years later, a Jew came to Umar RA and said, "O Amir al-Mu'minin, you have a verse in your Quran which if we had its equivalent, we would have taken that day as the day of eid (عيد - celebration)." Umar RA said, "What verse?" And the Jew recited verse [5:3] to him. Umar said, "I know exactly when this verse was revealed: The Prophet ﷺ was standing on the Plains of Arafah on the day of al-Hajj al-Akbar and Allah revealed this verse"—so it's already a day of celebration for us.

"Verily, everything from the time of Jahiliyyah, it is under my foot."

— Meaning everything from the time of Jahiliyyah is now gone and obliterated forever. Everything. Cultural ways, rituals, idol worship, etc. This is such a comprehensive and powerful statement. All of Jahiliyyah is now gone; Islam has come with something new.

"All of the blood feuds from the days of Jahiliyyah are gone."

— All of the tribal warfare is gone — and this too was rampant in Arabia. Every single tribe had a long list of enemies and a long list of allies written in blood. Every tribe had its feuds and grievances — this was what was preventing the tribes from uniting. But what did our Prophet ﷺ say? "All of these feuds are gone; obliterated."

"The first blood money that I obliterate is the blood money from my own family, the son of Rabi'ah ibn al-Harith ibn Abdul Muttalib (ربيعة بن الحارث بن عبد المطلب)."

— Al-Harith is the uncle of the Prophet ﷺ, and Rabi'ah is his cousin. Brief story: One of the sons of Rabi'ah was killed in a war between two tribes, the Banu Sa'd and the Hudhayl (هذيل). The boy was being raised by the Banu Sa'd (just like the Prophet ﷺ), and he was caught in the battle and killed by the tribe of Hudhayl. So the Quraysh had a long feud against the Hudhayl because of this; they wanted blood money (100 camels) which hadn't been paid, and they were willing to go to war. So this is something owed ~~to~~ the Quraysh — yet what did the Prophet ﷺ say? "The first blood money that I obliterate is my own family's." He is being the role model here.

"Verily, the riba^[197] from the days of Jahiliyyah is under my foot, abolished. And the first riba that I abolish is that of my uncle al-Abbas ibn Abdul Muttalib."

— Abbas was a wealthy man, well known for giving out loans with riba. When Islam prohibited riba, he was still owed substantial interest from loans given before the prohibition. Yet, the Prophet ﷺ declared, "The first money that I obliterate from riba is the money of my uncle Abbas," meaning you pay him back what he loaned out, not a penny more. Subhan'Allah. This is leading by example. His family would have benefited from the blood money and the riba, but he abolished it. He ﷺ is showing the people that he is serious about this.

"And fear Allah with regards to women and their rights, for you have taken them with the protection of Allah, and made them permissible with the name of Allah SWT."

— In a society where women had no rights whatsoever —and this is very important to note— there was no reason for Islam to come and talk about women; there was no reason for our Prophet ﷺ to mention women in the Farewell Pilgrimage on the Day of Arafah in the most important khutbah he ever gave in his life — yet he did. He has a paragraph about women. Why? Because no society can flourish if its women are mistreated. No ummah can rise if its women are not treated with dignity and respect. So he said fear Allah with regards to our women, because Allah has given us the women, i.e., the nikah contract happens in

¹⁹⁷ Riba (ربا) - interest / usury.

His name, so they are with us under Allah's protection — and nobody is watching us other than Allah, so fear Allah with regards to them.

"And your right upon them is that they do not allow anyone to step on your bed for that you would hate."

— Meaning the women have to be faithful and loyal to their husbands.

"And if they do something (meaning disobey you), you have the right to discipline them in a manner that is not painful."

— This phrase may be problematic for some people of our time, but the fact of the matter is, in the jahili society when it was the norm that men would beat their wives without any question, what did our Prophet ﷺ say? "If they do something of a serious consequence, then you may discipline them **without** [inflicting] any pain" — and wallahi, this is groundbreaking.^[198]

"And they have a right over you, that you give them their rizq (رزق) and nafaqa (نفقة) (i.e., sustenance and livelihood) in a manner that is suitable to you."

— Meaning the men are obligated to financially care for their women and fulfill all their needs based on what men can afford. The Prophet ﷺ emphasizes the importance of family rights in his Farewell Sermon by reminding husbands that their wealth should be spent equitably on their wives and children, according to what they can afford.

"And I have left amongst you something that as long as you hold it, you will never go astray: the Kitabullah^[199]."

— This was the Khutbat al-Wada'^[200] that was in Arafah (we will get to another one in the next episode). Then he ﷺ said:

"You shall soon be asked about me, so what shall you say?" The people replied, "We will testify in front of Allah that you have conveyed the Message, done your duty, and that you were sincere."

And when they said this, the Prophet ﷺ raised his hands / fingers to the sky and said three times, "Allahumma fashhad^[201] (O Allah, bear witness [that they have said they have heard me and understood me])." Why?

Because Allah says in the Quran:

¹⁹⁸ Whether this should be done in our time is a separate discussion beyond the scope of this seerah lesson.

¹⁹⁹ The Kitabullah (كتاب الله) - the Book of Allah ﷻ.

²⁰⁰ Khutbat al-Wada' (خطبة الوداع) - Farewell Sermon.

²⁰¹ Allahumma fashhad (اللهم فاشهد) - O Allah, bear witness [that they have said they have heard me and understood me].

فَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ

7:6. [On the Day of Judgment,] We will surely question those who received Messengers, and We will question the Messengers [themselves].

— Both the Messenger and the people will be asked on the Day of Judgment, so our Prophet ﷺ wants his ummah to respond on that Day, that, "O Allah, our Prophet ﷺ has done the job."

Other Sermons

On the next day —the Yawm al-Nahr (the 10th of Dhu al-Hijjah)— the Prophet ﷺ gave another khutbah and said:

"Verily, time has returned to its rightful place as it was on the day that Allah created the heavens and the earth. A year is 12 months, four of which are sacred: three of them are consecutive: Dhu al-Qa'dah, Dhu al-Hijjah, and Muharram; and the Rajab of Mudar which is between Jumada and Sha'ban."

— As we discussed in [episode 32](#), the Quraysh had a weird custom of changing the months around whenever they wanted. So if they wanted to go to war and it happened to be one of the Sacred Months, they would say, "Let's just swap months" — and literally, they would just swap, for example, Muharram for Safar. Obviously, this will jumble up all the months. But this year in which the Prophet ﷺ did Hajj, it just so happened —qaddar'Allah^[202]— that the months were perfectly aligned, i.e., just as how it should be; the order of the months was the same as when Allah created the heavens and the earth. So the Prophet ﷺ is basically saying, "Keep the calendar as it is this year. Don't mess the months around anymore."

Then he ﷺ paused and asked, "What month is this?" They said, "Allah and His Messenger know best." He ﷺ remained silent until the people thought he might give it another name. Then he said, "Isn't this the month of Dhu al-Hijjah?" They said, "Yes." Then he said, "What city is this?" They said, "Allah and His Messenger know best." He ﷺ remained silent until the people thought he might give it another name. Then he said, "Isn't this al-Baldah (البلدة) (i.e., Makkah)?" They said, "Yes." Then he said, "What day is this?" They said, "Allah and His Messenger know best." He ﷺ remained silent until the people thought he might give it another name. Then he said, "Isn't this Yawm al-Nahr?" They said, "Yes."^{[203][204][205]}

— The Prophet ﷺ is asking them these questions to make them realize how holy Makkah is, how holy Dhu al-Hijjah is, and how holy the Day of Sacrifice is.

²⁰² Qaddar'Allah (قدر الله) - Allah willed.

²⁰³ binbaz.org.sa

²⁰⁴ qaalarasulallah.com

²⁰⁵ sunnah.com

Then he said, "Verily, your lives, money, and honor, are haram upon you just as sacred as this month is upon you, this place is upon you, and this day is upon you."

— What is the Prophet ﷺ doing in all of this? Subhan'Allah, he is uniting the ummah and making it one. He is saying, "Forget everything; you must all be one ummah under Allah SWT." "Your honor is haram" means do not backbite or slander other people. Do not dishonor others by backbiting or slandering them.

"Woe to you. Do not return to being kuffar, killing one another."

— He is saying, "Those were such ridiculous, pagan, evil ways — don't go back to that."

"Let the one who is present go and inform the one who is absent (meaning go and tell people about this khutbah); for those who are absent might understand (what I have said) better than the present audience."

In one version in Tirmidhi, the Prophet ﷺ said, "Shaytan has given up hope of being worshiped in this peninsula / land^[206] **but** he is hopeful in you obeying him in matters that you consider trivial." And in another version, he ﷺ said, "What he (shaytan) is hoping for is to rile you up so that you fight one another," i.e., disunity.

— This is where shaytan is optimistic: He won't trick the Muslims into worshiping idols anymore; the ummah as a whole will not return to that; but he will make us fight one another.

"The Muslim (مسلم) is the one from whose hands and tongue other Muslims are safe from. And the Mu'min (مؤمن) is the one whom the people trust with their money and property. And the muhajir (مهاجر) is the one who has left the sins. And the mujahid (مجاهد) is the one who is striving in the Path of Allah SWT."

— All of these are different ahadith, by the way.

In Tirmidhi, the Prophet ﷺ said, "Fear Allah, pray your 5 prayers, fast your month of Ramadan, give your zakat, and obey your rulers, and you shall enter the Jannah of your Lord."

— Meaning concentrate on the arkan^[207] of Islam. Be good Muslims; you will enter Jannah. This is the famous hadith that we quote all the time; it was originally said in Hajjat al-Wada'.

In the Musnad of Imam Ahmad, in the famous authentic hadith as well which all of us have heard since we were children, the Prophet ﷺ said, "O people, your Lord is one, and your father Adam is one. There is no superiority of an Arab over a non-Arab, nor a non-Arab over an Arab, and neither white skin over black skin, nor black skin over white skin, except by taqwa."

²⁰⁶ Arabia will not return to idolatry until the days of Dajjal.

²⁰⁷ Arkan (أركان) - pillars.

— This is completely revolutionary, especially in the 7th century. No philosopher, thinker, or intellectual leader in the history of humanity up until that time had ever said, "All humans are equal." Nobody. Every society thought, "We are better." Whether it was race, whether it was ethnicity, they always thought, "We are better." The first person to contradict this was the Prophet ﷺ. Clearly, this is from the Divine — because this is not something the son of Abdul Muttalib would want to say if he simply wanted to 'take advantage of the people' as the Islamophobes claim. He ﷺ had the most noble lineage amongst all of the Arabs and could have taken advantage of it if he wanted to; yet he is the one who is saying, "It doesn't matter whether you are Arab or not, white or black, it's all irrelevant — except by taqwa."

— Footnote: Do realize that the big poster about Hajjat al-Wada' that we usually see, it is a conglomeration of all of these different khutbahs. The fact of the matter is the Prophet ﷺ gave a khutbah in Arafah, on the 10th, 11th, and 12th, and all of them put together, we get that big poster. There is nothing wrong with that, but do realize that poster is not one khutbah; it's a mixture of all of them.

Returning to Madinah

We conclude: The Prophet ﷺ spent three nights in Mina. Typically, we spend two and leave on the 12th — but the Prophet ﷺ spent three and left on the 13th. At night, he went to perform Tawaf al-Wada'^[208], and he then returned on his journey to Madinah.

The Eagerness of Aisha RA

Aisha RA narrates that when the Muslims first arrived in Makkah (4th of Dhu al-Hijjah), the Prophet ﷺ entered in her tent and she was crying. The Prophet ﷺ asked, "What is the matter? Have you started your menses?" And indeed, she was crying because her menses had begun when she was literally right outside of Makkah.^[209] The Prophet ﷺ said, "Don't worry, this is something that Allah has written / ordained for all of the daughters of Adam. Do everything the hujjaj do, except for tawaf."

And before the 13th (we don't know exactly when), she finished her menses. So on the 13th, after she did the tawaf of Ifadah (الإفادة) after her Hajj, as the Muslims were going to go back to Madinah, she asked, "Ya Rasulallah, are all of your wives going to go back having performed an Umrah and a Hajj and I only have Hajj?" The Prophet ﷺ said, "Ya Aisha, it's sufficient." But she insisted, "Your wives will have double and I will have one? No." So the Prophet ﷺ then told her brother Abd al-Rahman ibn Abi Bakr (عبد الرحمن بن أبي بكر) to take

²⁰⁸ Tawaf al-Wada' (طواف الوداع) - Farewell Tawaf.

²⁰⁹ So for the sisters who get their menses during the blessed times (e.g., last 10 days of Ramadan, Umrah, Hajj), take solace in knowing that Aisha RA also experienced this.

her to Tan'im —the closest place to Makkah outside of its Haram^[210]— put her in ihram, and let her do Umrah.^[211]

Then they met up with the Prophet ﷺ who was already on his way back to Madinah, and made their way back to the city.

Another Sunni-Shia Controversy: The Sermon of Ghadir Khumm

We will discuss one final incident for today, which is a very big source of controversy between the Sunni and Shia schools of thought. For the Shia, this story becomes the basis of Ali RA becoming the first khalifa; but for us, the story is so innocent that Ibn Hisham and others mention it almost in passing. This story is in the books of hadith, and it's well known.^[212]

What is this incident? It is the Incident of Ghadir Khumm^[213] which occurred the next day outside of Makkah — and it's an innocent story from the Sunni perspective. What happened? Recall Ali RA came from Yemen to do Hajj. And as he was coming, he obviously had his people with him. And he had the wealth of Yemen (the zakat and sadaqa) along with the 100 camels for the Prophet ﷺ. He arrived in Makkah, he was very excited and so he rushed to meet the Prophet ﷺ and left someone else in charge of the entourage. That person decided to distribute new clothes to the entire entourage from the treasury, i.e., the sadaqa of the people of Yemen. And this, of course, is not allowed. So when Ali RA came back, he was incensed: He told them to take the clothes off and put them back. How would they feel? Not too happy. And so as soon as they got the opportunity, right after Hajj, they complained to the Prophet ﷺ. So the Prophet ﷺ then gave that paragraph which is known as the Sermon of Ghadir Khumm:

He ﷺ said, "Whoever is the mawla (مولى) of Ali, I am the mawla of Ali. And Ali is to me like Harun and Musa were." So he ﷺ praised Ali RA in a very high manner — and there is no denying this. And he rebuked those people for criticizing Ali RA — and they deserved to be rebuked. Who are they to take the garments out of the treasury? That is not their right.

²¹⁰ It's the smallest distance from the Ka'bah to the circle of the Haram

²¹¹ Abd al-Rahman himself however did not do Umrah with her. And from this and more, we infer that it's permissible but not particularly encouraged to do multiple Umrahs in one journey.

²¹² Side note: There is a charge that some claim we Sunnis hide the blessings of Ali RA. But no, wallahi, we Sunnis do not change history. We say Ali RA was one of the best of the sahaba, and his blessings were countless, and he was the son-in-law and cousin of the Prophet ﷺ, he was an Ahl al-Bayt, and his blessings go on and on. But we say Abu Bakr and Umar and Uthman radiAllahu-anhum were also blessed. And Abu Bakr deserved to be the khalifa before him — there's no doubt. Ali RA was deserving of it at a later time. We don't compete between the sahaba. Ali RA deserved to be the khalifa, and he became it when it was his time.

²¹³ Ghadir Khumm (غدير خم) - Pond of Khumm.

The Prophet ﷺ said: Ali RA is indeed the mawla, and Allah loves him, so, "Stop complaining to me about Ali." And he ﷺ also said, "I leave behind two things: (i) As for the first of them, hold onto it — it is the Book of Allah; (ii) As for the second, fear Allah with regards to my family, fear Allah with regards to my family." Notice the Prophet ﷺ didn't say, "Hold onto my family" — rather, he said, "Fear Allah with regards to them," meaning, "Make sure you treat them well."

The context is crystal clear. And that is why —a simple point— when the Prophet ﷺ passed away four months later and the sahaba were gathered together, none of them—including the supporters of Ali— mentioned the Sermon of Ghadir Khumm. It wasn't even in their minds that the sermon was about who would be the khalifa. It was simply in the context of what was going on; we don't read in the politics as the Shias do.

Points of Benefit From the Farewell Sermons of the Prophet ﷺ

Of the main benefits of the Farewell Sermons of the Prophet ﷺ :

1. Obliterating all of the customs and ways of Jahiliyyah — beginning with his own family to demonstrate the reality of what he is preaching.

— This is a new beginning for the ummah. All old laws are gone and the new laws of Islam are now in place.

2. The Prophet ﷺ stressed the rights of Muslims amongst each other — strengthening the ties of the ummah.

— This is of paramount importance. Indeed, if the ummah was not united, the Persian Empire would not have been conquered in a few years, and the Roman Empire would not have been carved into half.

3. Obliterating jahili tribalism and jahili racism.

— These are the two main things that divide the ummah to this day. We don't have tribes anymore, but unfortunately, now we divide ourselves based on nation-state and skin color.

4. Emphasized the rights of women.

5. Most importantly, the Prophet ﷺ left us with the primary source of law —the Book of Allah SWT— and told us to hold firm to it.

101. The Death of Prophet Muhammad ﷺ

Alhamdulillah, we have reached the last episode of the seerah, the finale. We will continue from where we left off in the last seerah episode, and that is the return of the Prophet ﷺ to Madinah from the Hajj.

Return to Madinah

Our Prophet ﷺ did not stay in Makkah after he finished Hajjat al-Wada'. Quite literally, on the very last day of Hajj —the 13th day— he performed the Tawaf al-Wada' (Farewell Tawaf), and in the same evening, he began the journey back to Madinah. So our Prophet ﷺ returned to Madinah in the month of Hajj, Dhu al-Hijjah, in the 10th year of the Hijrah. And this was his final journey. Once he entered Madinah, he would never leave it after this until he passed away.

Sending Out Expedition to the Lands of the Romans

Toward the very end of Safar of the 11th year of the Hijrah, the Prophet ﷺ decided to send out an expedition to the lands of the Romans (the Byzantine Empire) — in particular, the land of al-Sham; and in particular, Palestine. He made this decision a few weeks before he passed away. He announced to the sahaba to gather together their arms —including amongst them Abu Bakr RA, Umar RA, and many of the senior sahaba— and he chose Usama the son of Zayd ibn Harithah^[214] to lead them to conquer Palestine.

Zayd's son Usama is now 17-18 years old, and the Prophet ﷺ assigns him to become the leader of the expedition to al-Sham. In that group were the seniormost sahaba —Abu Bakr, Umar, and others— yet the Prophet ﷺ chose Usama to be the leader of the expedition. So rumors began to spread and people began to mumble, "Why should this boy be in charge of us?" And they criticized that, "He is not a Qureshi, and his father was a

²¹⁴ Tangents: This is the same Zayd ibn Harithah that once upon a time the Prophet ﷺ adopted [see [episode 10](#)], and then Islam abolished that adoption [see Quran, 33:5]. This is the same Zayd that we said the sahaba said the day that the Prophet ﷺ passed away, "If Zayd had still been alive, no one would have thought of anyone other than Zayd to take over after the Prophet ﷺ" [see [episode 73](#)]. Zayd was married to Zaynab initially, and then to Ummi Ayman. Who is Ummi Ayman? She was one of the very very few people still alive who knew the mother and father of the Prophet ﷺ; she was the servant of Aminah [see [episode 7](#)]. And she had taken care of the Prophet ﷺ as a baby. So Ummi Ayman is like a mother figure to the Prophet ﷺ. So Ummi Ayman is close to the Prophet ﷺ, and Zayd is also close to the Prophet ﷺ — and as for their child Usama, he was born literally in the house of the Prophet ﷺ and raised in it — so he was like his own child. And because of this, the Prophet ﷺ loved him so much that Usama had the title "Hibbu Rasulillah (حب رسول الله - the Beloved of the Messenger of Allah)." This is Usama ibn Zayd. And his father Zayd, as we all know, became a shaheed in the Battle of Mu'tah [see [episode 73](#)].

mawla (freed slave)." So there was this notion among the people — of course not among the senior sahaba, but there was this general talk in the city. And they said —which was a legitimate challenge— that, "He is simply too young to lead us; he is only 17 (or 18) years old."

At this, the Prophet ﷺ called all the sahaba and said, "If you dislike his leadership, then remember that you also criticized the leadership of his father before him." He ﷺ is reminding them, "You criticized Zayd as well when he was chosen, but look at what he did, how he paved the way for the Muslims, and what a legend he has become." So he ﷺ said, "By Allah, he is worthy of being a leader. And this man, Usama, is the most beloved of people to me after his father."

Appointing Usama to be the leader was indeed a very wise decision for many reasons. Of them, Usama's father had been killed by the Romans; thus who better to choose than someone who wanted to exact his vengeance? In fact, in one version, it's said that the Prophet ﷺ told Usama, "Go to where your father was killed" — even though technically, Usama wasn't going to go to Mu'tah (he was going beyond, to Palestine); but the Prophet ﷺ was basically reminding him that 'these are the people that murdered your father.'

Laying Foundation for Future Conquests

Usama left on the very last day of Safar.

However, when his army was 1 or 2 days outside Madinah, a messenger came running, saying, "Wait! The Prophet ﷺ has fallen ill! So just wait until he is feeling better!"^[215] At this, Usama camped outside of Madinah for a few days; and eventually, he came back to Madinah and visited the Prophet ﷺ on the day of his death (discussed below). So after the Prophet's ﷺ death, the Muslims had to decide what to do with the army of Usama. And eventually, this force became the very first Muslim army to win against the Roman Empire, and it paved the way for the conquest of [Greater] Syria, and especially Palestine.

We are jumping the gun here, but the symbolism is obvious — what was the symbolism of telling the sahaba to go to al-Sham and yet the Prophet ﷺ himself dies before they actually go?^[216] The symbolism / profundity is very clear: Our Prophet ﷺ is not wanting to stop the spread of Islam at the borders of Arabia. Islam is not just an Arabian phenomenon, it is a global phenomenon — so he ﷺ wanted the sahaba to go forth, and he especially wanted them to go to the holiest of holies after Makkah and Madinah, and that is Jerusalem. This is why the first conquest in the reign of Abu Bakr RA began to take place against the Roman Empire — and as we know, the Muslims conquered Jerusalem on the first day of Umar's khilafa. The point is, this expedition of Usama opened up the way for all

²¹⁵ The Prophet ﷺ did not send the messenger. The people became concerned, so **they** sent a messenger to Usama.

²¹⁶ And there is no doubt every Muslim should believe that Allah SWT chose the Prophet ﷺ to pass away right after this decision — everything is qadr.

future conquests — the Prophet ﷺ was laying the foundation for the conquests of the Sassanid Empire, North Africa, Egypt, Algeria, all the way to Morocco and Spain. He was telling the sahaba to go forth and spread Islam far and wide.

But it was halted for the time being; the Prophet ﷺ fell sick.

Signs in the Quran and Sunnah That Foretold the Death of the Prophet ﷺ

Before discussing the final illness of the Prophet ﷺ, it's important to recognize that both the Quran and sunnah contained multiple signs indicating that the Prophet's ﷺ death was approaching. In hindsight, these signs are clear to us — we can easily point to ayat or ahadith where the Prophet ﷺ alluded to his passing. Yet, when these revelations first occurred, they didn't register with the sahaba at the time. Why? Because it's human nature to avoid thinking about death, especially that of our loved ones. The stronger our love, the harder it is to imagine them passing away. So, how could anyone have contemplated the idea of the Prophet ﷺ leaving them?

When we read the ayat and ahadith, we might think it's so obvious — but some of these ayat, when Abu Bakr recited them on the day of the Prophet's ﷺ passing, in one version, it's said Umar RA asked him, "Are these verses from the Quran?" and in another version, he said, "It was as if I had never heard these verses before"—meaning he never understood these verses in the context of the Prophet's ﷺ death. What are some of these verses?

Surah al-Zumar (سورة الزمر), verse 30:

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ

"You are going to die, and they as well will die" [Quran, 39:30].

— It's singular; directed to the Prophet ﷺ himself.

Surah Ali-Imran, verse 144:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

"Muhammad is no more than a Messenger; other Messengers have gone before him. If he were to die or to be killed, would you regress into disbelief? Those who do so will not harm Allah whatsoever. And Allah will reward those who are grateful" [Quran, 3:144].

— So Allah is preparing the people for the death of the Prophet ﷺ. This verse was revealed in the Battle of Uhud when many thought he ﷺ had actually died. (And that's why Allah says, "Or is killed" — because the rumor at the Battle of Uhud was that he had been killed [see [episode 49](#)].)

Surah al-Anbiya (سورة الأنبياء), verse 34:

وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ أَفَإِن مَّتَّ فَهُمُ الْخَالِدُونَ

"And We have not granted immortality to any human before you; so if you die, will they live forever?" [Quran, 21:34].

— This again is as explicit as possible: If anybody were to have been given eternal life, who would it be? The Prophet ﷺ. So Allah is saying to the Prophet ﷺ that even he will die; so if he is going to die, do the people think they will live forever?

Therefore, clearly, the Quran is giving these indications. Not only the Quran, but even the hadith of the Prophet ﷺ. In Ramadan of the 10th year of the Hijrah —two months before he ﷺ left for Hajj—the first perhaps premonition began. What was that? Jibril AS would come to the Prophet ﷺ every Ramadan and recite the Quran to him once, but this year, Jibril came and recited it twice (without telling him the reason or giving anything away). So the premonition came to the Prophet ﷺ that something is different. (And this, by the way, also shows us that Allah did not tell the Prophet ﷺ explicitly that he was going to die at this stage, so he ﷺ himself did not know for sure — but there was premonition and intuition. Allah is indirectly suggesting.)

Yet another indication is Surah al-Nasr:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

110:1. When Allah's [ultimate] help comes and the victory [over Makkah is achieved],

وَرَأَيْتِ النَّاسَ يَخْلُوْنَ فِي دِينِ اللَّهِ أَفْوَاجًا

110:2. and you [O Prophet] see the people embracing Allah's Way in crowds,

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا

110:3. then glorify the praises of your Lord and seek His forgiveness, for certainly, He is ever Accepting of Repentance.

— This is a reference to the Conquest of Makkah, that when the big Conquest comes and the help of Allah comes and all of mankind enters Islam by the armies, what should you do? Start praising Allah and asking forgiveness, for indeed, Allah forgives. And this, of course, is indicating that the end is about to come. Once, Umar RA, in his khilafa, quizzed the sahaba, "What does this Surah mean?"—and none of them understood except Ibn Abbas who said, "This was an indication to the Prophet ﷺ that the end of his time was about to come, and he should prepare to meet Allah SWT." [See also: [episode 81](#).]

Also, the Prophet ﷺ himself hinted this to some of his beloved sahaba: Of them is the famous hadith of Mu'adh ibn Jabal. The Prophet ﷺ loved Mu'adh with a very strong love. And Mu'adh was of the most noble of the sahaba. When Mu'adh left for Yemen to be the governor, the Prophet ﷺ privately walked with him alone to the south of Madinah.^[217]

²¹⁷ And the Prophet ﷺ actually walked while Mu'adh was on the donkey — Mu'adh insisted, but the Prophet ﷺ said, "No, I want to walk with you like this"—that was his love for Mu'adh.

And he ﷺ told him, "Wallahi, I love you, O Mu'adh. O Mu'adh, perhaps you shall not see me after this; and perhaps when you come back to Madinah, you will find my Masjid and my qabr^[218]." So he is telling Mu'adh, "You might not see me again." And of course, at this, Mu'adh began to cry. [See also: [episode 96](#).]

Of the signs he ﷺ is giving to the people is of course the entire Hajjat al-Wada' (Farewell Hajj). Why is it called this? Because he ﷺ was saying goodbye to the people [see [episode 100](#)]. And he also told the people, "It is very likely that I will not see you after this year. So follow everything from me right now because I don't know if you will be able to follow from me next year." So he is telling them that this might be it. But of course, he ﷺ was not 100% sure.

And sometime at the end of the month of Safar in the 11th year right before he fell sick, he visited the site of Uhud and made a special du'a for the people who had passed away in Uhud. And he said, "Wait for me at the Hawd (حوض). I will be the one there before you come." So he is telling the martyrs that, "I will meet you," which means he is about to go to the Next world.^[219]

It is narrated that perhaps on the last day of Safar if not the first day of Rabi' al-Awwal, he ﷺ woke up in the middle of the night and knocked on the door of his mawla, Abu Muwayhiba the Freed Slave of the Prophet PBUH (ابو مويهبة مولى النبي). When Abu Muwayhiba came out, the Prophet ﷺ said, "Jibril has commanded me to go to Baqi'." So they went to Baqi' al-Gharqad the graveyard of Madinah in the middle of the night.^[220] And he made a beautiful du'a for the people of Baqi', and on the way back, he said to Abu Muwayhiba, "Do you know that Allah has given me the choice of the keys to this world and everlasting life, then Jannah, **or** to meet Allah right now and be in Jannah?"^[221] Abu Muwayhiba said, "May my mother and father be given as a ransom for you, ya Rasulullah; choose this whole world for all of eternity, and then get Jannah!" But our Prophet ﷺ said, "No, I have already chosen." So it is very clear.^{[222][223]} And it was Aisha's RA night that night, so the Prophet ﷺ then returned to her house.

²¹⁸ Qabr (قبر) - grave.

²¹⁹ Side note: Of course, foremost amongst the martyrs of Uhud was his uncle Hamzah RA, and we know the love he ﷺ had for him.

²²⁰ It's noteworthy that this was at the very end of his life and was the last time he visited Baqi'.

²²¹ Subhan'Allah. Both end in Jannah but there is one difference: The Prophet ﷺ can live in this world till the end of days and then be in Jannah, or he can leave right now and be with Allah in Jannah.

²²² But again, one needs to realize that although he ﷺ is saying these ahadith, the sahaba are not thinking that this is going to happen right now. They are just thinking it's sometime in the future. This reality is still not registering with them. And that's why to the very end, the sahaba did not actually think he would pass away [will be discussed shortly]. Because they simply could not imagine life without the Prophet ﷺ.

²²³ Side note: This also shows us that our Prophet ﷺ would regularly go to the graveyards and make du'a for the dead. And this is of the wisdoms of going to the graveyard: Why did Jibril tell him to go to Baqi'? One of the reasons why we should all go to the graveyard is so that we are reminded of our own mortality and death. Even our Prophet Muhammad ﷺ went to the graveyard before his own death to remind himself of his own death.

The Final Sickness of the Prophet ﷺ

The next day, it was the day of Maymuna RA, so the Prophet ﷺ then went to her house —and it was the 1st or 2nd of Rabi' al-Awwal— and it was in her house the fever began. The first few days, he attempted to still be fair and equitable to his wives, and so he went from house to house. Until finally, when he became very weak, he asked permission from his wives to not go to each house and just rest in the house of Aisha. And obviously, all of the wives agreed.^[224] And of course, this was to be his final days ﷺ.

(Note: The incidents narrated about the last 10-11 days of the Prophet's ﷺ sickness are many, and they are mentioned in the books of hadith and seerah. But as is typical, we have one problem, and that is chronologically piecing them together. There are various interpretations, but to be honest, it is insignificant which event happened on what day. In the end, these events happened, and that is what's important.)

So, as we said, on one of these days, the Prophet ﷺ simply started staying in the house of Aisha and did not go to any other house. And as the fever increased, Aisha RA began to regularly recite ruqya (رقية) and blow on him Surah al-Falaq and al-Nas, and recite the du'as that he ﷺ himself had taught her. And she would also have a bucket next to him and sometimes pour water on him. This was one of the techniques they would use to lower the temperature.^[225]

The Prophet ﷺ was in the house of Aisha for at least one week; and at one point in this time, Aisha herself had a severe headache. So she entered into the bed of the Prophet ﷺ —and she was holding her head— and said, "Oh, my head! Oh, my head!" The Prophet ﷺ, no matter how much pain he was feeling, he wanted to still joke with / tease her — so he smiled and said, "No, O Aisha. Rather, [how much pain is] MY head [in]," i.e., "My pain is much worse." And then he joked, "O Aisha, what do you lose if you were to die now? I'm still alive — I will be the one to wash your body, put you in the grave, and pray over you. What better thing could you hope for?"—in this state of pain, he was easing the tension (and also gently reminding her of death to make her prepare mentally for his own death ﷺ). But of course, Aisha RA didn't understand this, so immediately, her jealousy kicked in: "I am sure you would like that to happen, ya Rasulullah, because then you would be free to go to your other wives"—she teased him back. Subhan'Allah, even to the very end, they were laughing and joking with one another.

²²⁴ Even though technically, our shariah says he did not have to ask permission —he has a level above any other men in this regard— but still, to be fair to the very end, he asked their permission.

²²⁵ We are talking about a time when there was no medicine for curing the fever. For us, we take these painkillers and paracetamols for granted; but do realize these paracetamols are modern. Before even this century, there was nothing to diminish the pain and symptoms of a fever. And it was so painful that people would die from the sheer pain of it. There was no painkiller during the time of the Prophet ﷺ, so people just had to bear it. In one hadith, our Prophet ﷺ said, "Fever is one of the Punishments of Jahannam in this world."

Around the 5th day of his sickness —so he has six / seven days left to live— he commanded the sahaba to bring buckets of water out from a particular well known for its cool water — he asked for a well that was known to contain cool and beautiful water. And they poured this water on him over his head, and he wrapped a turban tight around his head. Why would he do that? To minimize the pain — because his head was throbbing.

And by this stage, because everyone had seen his state, the people of Madinah were getting increasingly worried. Already he had been sick for 3-4 days — they had seen this — he was coming for the salah as of yet, but these salahs were shorter, and he was not spending time with them, and he was going back to his house quickly — the Prophet ﷺ had never been sick for his whole life in this manner — he had never had a fever that caused him to not pray the way he used to pray or to not be with the sahaba. So the news spread across the city, and people began to camp inside the Masjid — Umar, Abd al-Rahman ibn Awf, and the sahaba who didn't have houses nearby, they began to camp inside the Masjid just because of concern for the Prophet ﷺ.^[226] And therefore, by this time, the Masjid was jam-packed — people were sitting there waiting for any news from the Prophet ﷺ.

After wrapping the turban, the Prophet ﷺ was carried between two men —Abbas RA and Ali RA— to the Masjid.^[227] And he ﷺ sat on the minbar, and he gave the people some advice:

Advice (Possibly Friday Sermon) of the Prophet ﷺ

Various books of hadith record various phrases and lines the Prophet ﷺ said on the minbar. Of them:

1. "May Allah's curse be upon the Jews and Christians because they took the graves of their prophets as masjids (i.e., places of worship)"—and he ﷺ forbade the sahaba from doing so.

— Of course, the sahaba didn't understand the connection yet, but the Prophet ﷺ was already thinking, "What will happen to my grave? I don't want it to become a place of worship where people come to prostrate to and worship," so he was telling them, "Allah's curse is on those who take their prophets' graves as masjids."

2. "If there is anybody who has any right that I have not fulfilled, or any debt that I have not paid, come now and ask me before the Day of Judgment." And in one version (Sahih Bukhari), he said, "If I have hit anybody unjustly in my whole life, then here is my back; come and hit me now before the Day of Judgment."

²²⁶ As for Abu Bakr & Ali, as we know, they had houses next to the Masjid.

²²⁷ Why them? Because they were without a doubt the internal Ahl al-Bayt. There is no denying this. Abbas is his uncle and Ali is his son-in-law and cousin — so, of course, they are going to do khidma (خدمة - service) to the very day that he passes away. So they both carry him.

— And he kept on asking until, some versions say, some people began to ask for some very trivial things: One of them said, "O Messenger of Allah, you owe me three dinars." So the Prophet ﷺ said, "And when is that, and how is that?" The person said, "Ya Rasulallah, I would not have said so, but you are insisting so many times that I felt if I didn't say something, I would be guilty. — One day, there was a beggar passing, and you said, 'Who will give him money on my behalf?' and I gave him, but you didn't pay me back. Wallahi, if you did not keep on asking and asking, I would not have mentioned this." So the Prophet ﷺ ordered, "Give him his three dinars." So some trivial things such as this happened, but otherwise, nothing of major significance.

3. "There is a servant from amongst the servants of Allah, Allah has asked him to choose between this world and his Lord, and he has chosen his Lord."

— This is the same thing he ﷺ told his mawla Abu Muwayhiba — but here, he is speaking generically. And because he is speaking in the third person ("a servant from the servants of Allah"), the sahaba, instead of being sad, they were impressed that, "Wow! Allah has asked somebody for a choice, and he has chosen Allah? What a lucky man!" And only one person in the audience began to sob loudly, and that was Abu Bakr al-Siddiq RA — because Abu Bakr understood that this "servant from the servants of Allah" was nobody other than the Prophet ﷺ. And people did not understand why Abu Bakr was crying. The Prophet ﷺ looked at him and said, "Do not cry, O Abu Bakr, for you are the one I trust the most in my companionship and in my family. And were I able to take a khalil^[228] in this world, my khalil would have been Abu Bakr. But I cannot take a khalil, because Allah has chosen me to be His khalil.^[229] But, O Abu Bakr, between us is the brotherhood of Islam."

"Except for the Door of Abu Bakr"

Then the Prophet ﷺ made an announcement, "Let all of the doors of the Masjid that go in from the private houses be closed."^[230] But he ﷺ made one exception, "Except for the door of Abu Bakr." This was an honor that the Prophet ﷺ gave Abu Bakr.^[231]

This exception clearly has a symbolism that Abu Bakr al-Siddiq RA has been chosen and preferred above all of the other sahaba.

²²⁸ Khalil (خليل) - close friend.

²²⁹ Side note: As we know, Allah SWT has taken two khalils: Prophet Ibrahim AS and Prophet Muhammad ﷺ.

²³⁰ Note: Back then, houses weren't separate — where one wall / door finished, another house was right behind it. So every one of the sahaba who had built their house next to the Masjid, they would have their own personal doors inside the Masjid. And it was halal up until that point in time for those who lived next to the Masjid to just walk in through that personal door. (And of course, our Prophet ﷺ also had his personal door from the house of Aisha.) But from this point on, the Prophet ﷺ made a decree that, "Let all of these doors be shut."

²³¹ Side note: This door of Abu Bakr led to his temporary abode, not to his main abode. His main abode was located about a 30-minute walk from the Masjid, in a place called [Awali](#).

So all of the doors, except for Abu Bakr's, were closed — and this probably took place on a Wednesday.

Transfer of Salah From the Prophet ﷺ to Abu Bakr RA

The next event is the transfer of the salah from the Prophet ﷺ to Abu Bakr RA. When did this happen? According to the majority opinion, it happened on a Thursday night; but in Sh. YQ's opinion, it happened on Friday night. We choose to follow the minority opinion for one simple reason: On Friday afternoon, what happens? The Friday khutbah. And if anybody other than the Prophet ﷺ had given the khutbah, in Sh. YQ's opinion, this would have been remarked on and reported. But the fact that no one mentioned anything of this nature indicates that the Prophet ﷺ most likely gave the khutbah that day. (And perhaps the very advice mentioned —as we discussed— was the Friday khutbah.) But Allah knows best.

In any case, we will follow the Friday theory.

And so the Prophet ﷺ led Salat al-Maghrib on a Friday, and this was to be the final salah jahriyyah^[232] that he led in the Masjid publicly. And he recited, as we know from the hadith of Sahih Bukhari, Surah al-Mursalat (سورة المرسلات). So the last surah that the Prophet ﷺ recited publicly was Surat al-Mursalat. After Maghrib Salah, he came back and lay down on his bed.

And when Isha came, Bilal came and told him, "Ya Rasulallah, it's time for Isha."^[233] So the Prophet ﷺ stood up to lead them in salah. But he fainted on his bed and lost consciousness. When he became conscious, he ordered water to be poured on him, and he stood up again. But he lost consciousness again, and this was longer than the first time. Then he became conscious again, and asked, "Have the people prayed yet?" They said, "No, we are waiting for you, ya Rasulallah." So he tried once again to stand up. But once again, his knees simply couldn't take the pressure and he fell down. And according to one report, he attempted seven times to get up and lead the sahaba in Salat al-Isha. (So wallahi, brothers and sisters, it is shameful and pathetic for any one of us to read these stories and not be motivated to pray on time.)

When the Prophet ﷺ realized that he could not lead the people in salah —and Aisha was around him— he said to her, "Go command Abu Bakr. He will lead them in salah." This was the first explicit indication that the person who must take over after the Prophet ﷺ was Abu Bakr. Realize that for 10 years in Madinah, nobody had led the salah in Masjid al-Nabawi while the Prophet ﷺ was in Madinah, except the Prophet ﷺ himself. This was

²³² Salah jahriyyah (صلاة جهريّة) - loud prayer.

²³³ The Prophet's ﷺ door was right next to the Masjid, so this was Bilal's custom and habit, that before he gave the iqama, he would go and say, "Ya Rasulallah, it's time for the iqama."

a complete given.^[234] So this command to Abu Bakr was a clear indication that, 'When I'm not here, when I am gone, Abu Bakr al-Siddiq will be the one to take charge.'

Aisha RA Did Not Want Her Father to Lead

Aisha RA is of course the daughter of Abu Bakr RA — and the Prophet ﷺ told her to command her father to lead the people in salah. But she did not want her father to lead, so she gave an excuse, which was not a lie, but it wasn't the real excuse: She said, "Ya Rasulallah, my father has a soft heart — when he stands in salah, he begins to sob as he reads the Quran, and people won't like it. Why don't we find someone else?" But the Prophet ﷺ said to her again, "Go command Abu Bakr to lead the people in salah."

As it happened, Abu Bakr was not in the vicinity at that time — so Aisha could stall for a while: She brought Hafsa RA in and said to her, "Why don't you convince him (the Prophet ﷺ)?"—she wanted Hafsa to get her father (Umar RA) in, and did not want her own father (Abu Bakr RA) to lead. Why? For multiple reasons:

1. She did not want anybody to think that Abu Bakr was taking advantage of the situation to push himself forward.

2. She was scared that if the Prophet ﷺ were to pass away, people might associate Abu Bakr's leading of salah with the Prophet's ﷺ death.

So she did not want Abu Bakr to lead, and said to Hafsa, "Why don't you try as well?" So Hafsa tried. And on his sickbed, with his high fever, the Prophet ﷺ realized what his wives were conspiring to do — they were trying to bring Abu Bakr out of this and bring another man in. So he said, "Go and find Abu Bakr, for Allah will not allow anyone other than Abu Bakr. All of you are acting like the women around Yusuf." Meaning what? The women in the story of Yusuf AS conspired to do a plot, and they thought no one realized their plot. Similarly Aisha and Hafsa here; they are conspiring to do something and think nobody knows it. But the Prophet ﷺ knew, so he compared them to the women in the story of Yusuf AS.

And according to one report, when Abu Bakr was not found immediately, Umar RA started leading the salah. But when our Prophet ﷺ heard Umar's voice, he said, "Go and find Abu Bakr, for Allah and His Messenger will not allow anybody other than Abu Bakr." When the Prophet ﷺ was insistent and adamant, they then found Abu Bakr, and he was the one who led the prayer up until the end:

²³⁴ Side note: It once happened that the Prophet ﷺ was outside —he wasn't in the vicinity of the Masjid— so Abu Bakr began to lead the people in salah. But the Prophet ﷺ returned in the middle of the salah, and Abu Bakr noticed this, so they swapped places. But in this instance, the Prophet ﷺ did not appoint him to lead — the sahaba feared the Prophet ﷺ might not be back in time and that was why they appointed Abu Bakr RA to lead. Otherwise, never in the 10 years of Madinah had someone else led the salah in the Prophet's Mosque while the Prophet ﷺ was in the vicinity.

Abu Bakr's Leading of Salah

When the Prophet ﷺ heard Umar's voice, he said, "Go and find Abu Bakr, for Allah and His Messenger will not allow anybody other than Abu Bakr"—and this was really the most public announcement that indicated the Prophet ﷺ wanted Abu Bakr to become his khalifa^[235] — and this is the fundamental difference between us Sunni and non-Sunni groups. We are getting a little bit of theology here, but from our perspective, the Prophet ﷺ did not want to explicitly say, "The person in charge after me is Abu Bakr." Why not? Because he did not want to establish the custom or routine of kings and politicians naming their successors. If he had done it, it would have become wajib for future leaders to do so. So he didn't want to do that. He wanted to leave it open to multiple ways, which is exactly what happened: Abu Bakr was chosen in one manner, Umar was chosen in another manner, Uthman was chosen in a third manner, Ali was chosen in a fourth manner — and all of these manners are permissible. If our Prophet ﷺ had chosen Abu Bakr, what would he have done? He would have narrowed down the methods of choosing the successor to only one method. And he didn't want to do that. So what was the alternative? To indicate as much as possible without actually being that explicit; and that is what he did. He didn't want to say, "The person after me is...", but still, he gave every other indication possible.

Recall this is taking place on a Friday. And perhaps on a Saturday (or some have said Sunday before he passed away), he ﷺ managed to regain a little bit of strength, so he went outside while Salat al-Zuhr was taking place. And this was the final time the Prophet ﷺ prayed in the jama'ah with the sahaba. It is said that the sahaba had already started praying Zuhr, and the Prophet ﷺ walked out while they were in salah, so there was a commotion in the audience, that everyone was making way for the Prophet ﷺ to come, and Abu Bakr heard the commotion, and he automatically understood that there was only one reason there could be this commotion, so he looked to his left and saw the Prophet ﷺ coming on the shoulders of Abbas and Ali, so he stepped back to let the Prophet ﷺ lead. But the Prophet ﷺ motioned to him, "Stay where you are." However, Abu Bakr, out of respect for the Prophet ﷺ, disobeyed this command and insisted that the Prophet ﷺ sit down in the place of the imam.^[236] So the Prophet ﷺ led Zuhr seated down, and Abu Bakr was standing next to him.

Now, this is very symbolic.

Who was the real imam? The Prophet ﷺ. But who were the people seeing? Abu Bakr. So from their eyes, Abu Bakr was the imam — and so they followed Abu Bakr, who was in actuality following the Prophet ﷺ. And for us Sunnis, this is the most profound symbolism — that by following the leadership of Abu Bakr, you are following the methodologies of the Prophet ﷺ. And this for us is the clearest indication that the Prophet ﷺ was saying to the sahaba, "Abu Bakr is going to be the one you will take as a leader after me."

²³⁵ Khalifa (خليفة) - successor.

²³⁶ It's a unique situation where you disobey someone to show him respect.

The Last Public Lecture of the Prophet ﷺ

After Salat al-Zuhr, the Prophet ﷺ was lifted onto the minbar, and this was to be the last lecture he gave in public.^[237] Of the things he said:

1. He praised the Ansar and said to the Muslims, "I command you to take care of the Ansar, for they have been my best advisors, and they have fulfilled the duties that were due upon them."

— This is very profound. When you are commanding somebody to take care of the Ansar, you are saying that the Ansar will have somebody that will look after them, which implies that the Ansar will not be the ones to take care of the ummah — that will be somebody else's job. The Prophet ﷺ said this in a subtle way. And he ﷺ also praised the Ansar for having fulfilled their promise to protect him ﷺ^[238] — that they have done their job — and this too implies that the next job of leading the ummah is not due upon them; they have already perfected their job.

2. He commanded the people to purify the Arabian Peninsula from all types of paganism — to rid all pagans out from Jazirat al-Arab^[239].

— This was of the final fiqhi commands he gave. There should be no idolatry in the land of Arabia — it is a special land for us, and so we do not allow idols to be worshiped or publicly displayed. This is from our fiqh. That is why to this day, especially in the Hejaz, in Makkah and Madinah, you cannot even enter, as we know, unless you are a Muslim.

3. He also said, "Treat delegations that will come to you with the same hospitality that I have shown to the other delegations."

— That is, "Make sure you treat the future converts the same way I have treated them"—the Prophet ﷺ was saying all of this to prepare the sahaba for when he died, even as they were hoping that he ﷺ would get better.

4. Of the last things he said —narrated by a number of sahaba— was, "You should have good thoughts of Allah when you are about to die."

— This is a hadith by the Prophet ﷺ, that none of us should die until we have good thoughts about Allah SWT. This is one of the last things he ﷺ said.

5. The very last phrase he said in the khutbah was, "Al-salah, al-salah. And fear Allah with regards to the weak and the oppressed of society."

²³⁷ And as we said, some scholars say this happened on Saturday, others say Sunday. So this all happened a day or two days before the Prophet ﷺ passed away.

²³⁸ See [episode 25](#).

²³⁹ Jazirat al-Arab (جزيرة العربية) - Arabian Peninsula.

— He was sitting on his minbar, and the very last thing he told the sahaba in his very last public khutbah was to guard and protect the salah. The last piece of advice he gave them before he went into his house never to walk out again was (i) of the salah, and (ii) to fear Allah with regards to the weak and the oppressed, for on the Day of Judgment, those who have been wronged will have the chance to seek justice, and those who have wronged them will face retribution and accountability.

Most likely, this took place on Saturday Zuhr — and this was the final salah he prayed in public with the sahaba.

Material Possessions of the Prophet ﷺ

The next morning on Sunday, the day before he passed away, he asked Aisha RA, "How much money do I have?" And so Aisha found the wallets / pouches and pulled out seven silver coins. Now, silver is extremely cheap even to this day — realistically, it's equal to around 2-3 dollars. The Prophet ﷺ only had seven silver coins, so it was around 20 or so dollars. This was the entire possession he ﷺ had on the last day of his life. And he held these seven dirhams in his hand —and he was putting them in one hand and the other— and said, "What will I say to Allah if I meet Him with these coins?" And he gave it back in Aisha's hands and said, "Go give it to the poor now," and he fell unconscious again. When he woke up, he said to Aisha, "Have you given it to the poor?" But it was not on her priority list — taking care of the Prophet ﷺ came first; so she just said, "I will do it [later]." And again, he fainted, and again, he woke up saying, "Have you given it to the poor?" And he continued to ask throughout Sunday until Aisha realized that the Prophet ﷺ would not be content until she gave the coins away. Thus, she got rid of everything in the house of money.

Therefore, we can say quite literally that our Prophet ﷺ passed away without owning a single penny.

Aisha herself says, "When the Prophet ﷺ died, there was nothing in his house of gold and silver. The only thing left was some morsels of barley (wheat) in a small cup. And I continued using from this cup for a long period of time until it occurred to me that it was never finishing,^[240] so I measured it one day, and within a short time, it finished." Aisha also narrated, "When the Prophet ﷺ passed away, the only possession he owned was his mule. And he also had an armor which happened to be with a Jew of Madinah who had lent him [30 sa'](#)^[241] of barley (wheat), and it was being used as collateral by that Jew. And he also had a land he had given to the poor."

That was all the possessions of the Prophet ﷺ. In fact, the night that the Prophet ﷺ passed away, Aisha RA ran out of oil for her lamp, and there was nothing in her house to use for oil, so she had to borrow a little bit of oil from their Ansari neighbor lady. Quite literally, the house had nothing of value in it.

²⁴⁰ i.e., it was like a mini-miracle from Allah SWT.

²⁴¹ [30 sa'](#) (صاع) - basically 65 kg or so.

The Last Time the Sahaba Saw the Face of the Prophet ﷺ

On the next day —Monday, the 12th of Rabbi al-Awwal— at Fajr time, the Prophet ﷺ was too weak to lead the Muslims in salah. He remained on the bed of Aisha while Abu Bakr RA led the Muslims in salah. As our Prophet ﷺ lay in bed, he asked to be sat up. And sitting up with support, he lifted the curtain that separated his house from the Masjid. The sahaba had not seen him for two days; so when they saw his face, they became so happy that, as Anas ibn Malik said, "We were about to break our salah in happiness." And a commotion began in the Masjid. Abu Bakr was obviously in the front, and he assumed the Prophet ﷺ was coming, so he stepped back and turned / looked to his left, but he saw the Prophet ﷺ was inside his house and was not coming — he was too weak to come. The Prophet ﷺ just motioned to Abu Bakr, "Stay where you are."

Anas says, "The last time we saw the face of the Prophet ﷺ was when he had lifted the curtain." This was the Fajr of Monday, the 12th of Rabi' al-Awwal in the 11th year of the Hijrah. The Prophet ﷺ lifted the curtain and saw his ummah praying the salah, and his face was beaming with joy — and that smile was the last memory that the sahaba had of our Prophet ﷺ. And indeed, what a fitting end — because, again, the issue of salah came. Our Prophet ﷺ became happy — why was he happy? Because he saw his ummah praying Fajr in the Masjid, all lined up in rows, all of them praying to Allah SWT — a sight that filled him ﷺ with contentment.^[242]

Conversation With Fatima RA

In the early morning, the fever of the Prophet ﷺ increased, and he began to go in and out of consciousness again and again. Fatima RA his daughter came to visit him. And we know the special bond the Prophet ﷺ had with her. The amount of love and respect he had for her is narrated in the books of hadith; e.g., the Prophet ﷺ would always stand up to greet her, kiss her on the forehead, and seat her in his place whenever she came to visit. Fatima was the last of his family to be alive — every one of his family had passed away by this point in time: his father, mother, grandfather, uncle, and every one of his children had all passed away — except for Fatima. We have glossed over all of this in our series, but wallahi, imagine — Allah is testing him with the most painful of tests — how painful is it to lose one child? Yet our Prophet ﷺ lost all of them, except for Fatima.

When Fatima saw her father in such pain, she began to cry, "O my father, how painful is your suffering..." The Prophet ﷺ said to her, "O Fatima, your father will not suffer after today." And he called Fatima close to him and spoke to her something privately — and she began to cry. And to console her, he called her again and whispered something else in her ear — and she smiled and laughed. And it is narrated that as she got up to leave, Aisha

²⁴² So wallahi, again, how can we listen to these incidents and ahadith and not be moved to pray? How can we possibly give up our salah when we know the emphasis that our Prophet ﷺ placed on it?

asked her, "Tell me, what did the Prophet ﷺ tell you?" But Fatima said, "No, I cannot spill the secret of the Prophet ﷺ."

A few months later, when the Prophet ﷺ had passed away, Aisha said to Fatima again, "Now tell me." Fatima said, "Now I can tell you: When I went to the Prophet ﷺ to visit him, he whispered and told me that Jibril had come to him twice that year for Ramadan, even though for other years, he would only come once — and he ﷺ said, 'There is no other explanation except that my time has come.' So I began to cry. And he then whispered to me, 'You shall be the first of my family to meet me, and you shall be the leader of the women of Jannah,' so I smiled out of joy."

And indeed, this prophecy came true, as Fatima RA became the first to pass away from his ﷺ family after him just 6 months later.

The Pangs of Death

The fever and pain of the Prophet ﷺ increased, and they had put a jar of water next to him, and he would put his hand into the bucket and wipe his forehead. It is said the fever was so hot that al-Abbas and others said, "How is the Prophet ﷺ bearing this pain?" And one of the sahaba remarked, "The fever of the Prophet ﷺ is like the fever of 10 of us."

During this time, as the Prophet ﷺ was wiping the sweat and putting water on his forehead, he said continuously, "Verily, death has its pangs."^[243] And he kept on saying, "There is no God but Allah. Verily, death has its pangs." And he made du'a, "O Allah, help me to overcome the pangs of death." So these were of the last phrases — he was saying the kalimah and asking Allah to ease his transition from this life to the Next.

And eventually, the pain became so severe that he could not even speak anymore.

This is now Monday morning — his fever was so hot and his pain so severe he was going in and out of consciousness.

Usama ibn Zayd Came Back to Visit the Prophet ﷺ

It was at this point in time Usama ibn Zayd came back in. Of course, he didn't want to disobey the command of the Prophet ﷺ (to go to al-Sham), but the situation was so bad that he actually came back to Madinah to visit the Prophet ﷺ — and he was of the very last people to visit him ﷺ.

The Prophet ﷺ was so weak that he could not say anything. All he could do was point weakly up and then to Usama, point weakly up again, and then to Usama again —

²⁴³ Even our Prophet ﷺ felt the pangs of death — do you think me and you will not feel those pangs?

meaning the Prophet ﷺ was saying, "Allah has blessed you," or, "Allah will bless you," or, "I am making du'a for you." In other words, he still wanted Usama to go to al-Sham.^[244]

Doing Miswak

The fever of the Prophet ﷺ became even more difficult. And Aisha did not know what to do, so she sat cross-legged, picked the Prophet ﷺ up from his pillow, and she put him on her own shoulder / bosom. — This is what you do with those whom you love. When we have a loved one who is sick, what do we do? We cradle them; we hold them. That physical touch calms both us and the person down.

Aisha was holding onto the Prophet ﷺ not knowing what to do, and this was when her younger brother Abd al-Rahman ibn Abi Bakr came in to visit. And Abd al-Rahman had a miswak (مسواك) that he was using to brush his teeth with. The Prophet ﷺ weakly looked at the miswak, so Aisha asked, "Do you want the miswak?" And our Prophet ﷺ motioned, "Yes," so she got it from Abd al-Rahman, turned it around, bit the other side to loosen it, and she handed it to the Prophet ﷺ. The Prophet ﷺ wanted to freshen his mouth before meeting Allah SWT. To the very end, he wanted to be on his best appearance and smell. So Aisha gave him the miswak. And she later narrated, "The Prophet ﷺ held onto the miswak with a vigor that shocked me. And he did miswak as I have never seen before." And then she handed it back to Abd al-Rahman.

"Allow Me to Be With al-Rafiq al-A'la": The Death of Prophet Muhammad ﷺ

Slowly but surely, the fever increased, and the Prophet ﷺ was going in and out of consciousness. At one point, he lifted his gaze and softly moved his lips as if he were saying something. Aisha RA, eager to hear, leaned in closely and later narrated what she heard: "I heard the Prophet ﷺ say, '[I want to be] with al-nabiyyin^[245], and al-siddiqin^[246], and al-shuhada^[247], and al-salihin^[248]. O Allah, forgive me, have mercy on me, and allow me to be with al-Rafiq al-A'la. O Allah, forgive me, have mercy on me, and allow me to be with al-Rafiq al-A'la. O Allah, forgive me, have mercy on me, and allow me to be with al-Rafiq al-A'la.'" And Aisha RA said the last thing that the Prophet ﷺ said was "al-Rafiq al-A'la." That was when our Prophet ﷺ left this world.

What does "al-Rafiq al-A'la (الرفيق الأعلى)" mean? Some of the scholars have said it means "the Company of the Prophets and the Highest," but there is another opinion that seems more plausible: "Al-Rafiq al-A'la" is none other than Allah AWJ Himself — so the

²⁴⁴ Note: And as we know, this would come back to the first decision of Abu Bakr RA later on as a khalifa when he said, "How can I tell [the army of] Usama to come back when the Prophet ﷺ told him to go!"

²⁴⁵ Al-nabiyyin (النَّبِيِّينَ) - the prophets.

²⁴⁶ Al-siddiqin (الصَّادِقِينَ) - the people of Truth.

²⁴⁷ Al-shuhada (الشُّهَدَاءُ) - the martyrs.

²⁴⁸ Al-salihin (الصَّالِحِينَ) - the righteous.

Prophet ﷺ was saying, "I want to be in the Company of al-A'la" — and "al-A'la" is one of the Names of Allah — "I want to be with You, O Allah."^[249]

Aisha RA said, "At that time, I remembered a hadith of the Prophet ﷺ that he once told me, 'Never does the angel (of death) come to a prophet except that he asks the prophet, 'Can I take your soul or not?' and the prophet has to agree. And *then* his soul is taken.' So when I heard 'al-Rafiq al-A'la,' I knew that he ﷺ had chosen Allah over us." And that's when it hit her that indeed, the Prophet ﷺ was gone.

The Prophet ﷺ passed away slightly after the Zuhr Salah on a Monday, on the 12th of Rabi' al-Awwal in the 11th year of the Hijrah.

Fatima RA, Aisha RA, Abu Bakr RA, Umar RA, and the Muslims Upon the Death of the Prophet ﷺ

Fatima RA was right next door, and she came rushing in and said, "O my father, you have answered the call of your Lord. O my father, you will end up in Jannat al-Firdaws. O my father, we give the news of your death to Jibril."

Aisha RA would say, "Of the greatest blessings Allah gave me was that the Prophet ﷺ died in my house, on my day, between my neck and my chest, with my saliva in his mouth (from the miswak)."

The news of the death of the Prophet ﷺ then spread across the city, and the people did not know what to do. The books of seerah mention that the sahaba were in complete shock — in English, we would say they were "running around like headless chickens" — some of them sat down, others were in a daze, and others had no clue what to do. Wallahi, brothers and sisters, when we lose a loved one, we go into shock; so imagine: the sahaba are losing the one person they cannot imagine life without.

Umar RA was the seniormost person in the Masjid at that time; Abu Bakr RA wasn't there — why? When the Prophet ﷺ lifted the curtain and the sahaba saw him smile, everyone thought he ﷺ was feeling better, including Abu Bakr; and Abu Bakr had not gone to his own wife and children for a week — he was camping in the Masjid^[250]; so when he saw the smile of the Prophet ﷺ and felt relieved, he told Aisha, "Okay, I'm going home for now." Therefore, Abu Bakr wasn't in the vicinity of the Masjid when the Prophet ﷺ passed away; he was further away in his own home in Awali. And the seniormost sahabi in the Masjid was none other than Umar RA, who in that chaos, was not able to think straight out of love for the Prophet ﷺ. So when the people kept talking about the 'rumor' of the death, Umar started screaming: "It's the munafiqun that are spreading these lies! Whoever says the Prophet ﷺ has passed away, I shall chop his neck off! I don't want to hear anyone tell me this!"—in his emotional shock, he rejected the news. And he said, "Musa went to Allah for 40

²⁴⁹ And of course, both interpretations overlap, because the prophets and the highest are also there with Allah SWT. So both interpretations are valid.

²⁵⁰ Or his temporary abode next to the Masjid.

days. This is our Prophet ﷺ as well going to Allah [for a while], and he will come back." And he said, "Anyone who says otherwise has my sword to deal with!" So everyone was terrified — they didn't know what to do.

Abu Bakr RA heard the news and he rode his horse galloping as fast as possible — and he didn't even enter the Masjid, he went straight to his daughter's house to see if the news was true.^[251] And there he found the body of our Prophet ﷺ covered up completely. And he lifted the cover from his face ﷺ and he began to cry. And he kissed him on the forehead and said, "How I would give my mother and father for you, ya Rasulullah (I wish I could give everything to get you back)." And then he said, "Allah has spoken the truth. You shall taste death but once. And this is your death, ya Rasulullah. How beautiful are you in life and in death, ya Rasulullah."

And he heard the commotion in the Masjid, so he exited Aisha's house and entered the Masjid. And there he saw the sahaba all sitting confused, and Umar RA was the one walking around almost as if he was brandishing his sword^[252] and screaming, "Nobody should say anything!" That was when Abu Bakr said to him, "O Umar, sit down!"—the only person who had the audacity and courage to tell Umar to sit down was Abu Bakr. But even then, Umar did not sit down. He just stared at Abu Bakr, not registering. And when Umar didn't sit down, Abu Bakr rose the minbar —not to the top, but the lower level^[253]— and he praised Allah, and then said the ever-famous line which wallahi shows us his wisdom and knowledge over all of the other sahaba: He said, "Verily, whoever used to worship Muhammad ﷺ, let him know that Muhammad ﷺ has died. But whoever used to worship Allah SWT, know that Allah is al-Hayy^[254] who never dies." And then he recited the verse of Surah Ali-Imran:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ

"Muhammad is just a Messenger, just like those before him. When he dies or is killed, will you go back to your old ways?" [see Quran, 3:144].

Upon hearing verse [3:144] from the mouth of Abu Bakr, that was when Umar RA collapsed to the floor. That was when it finally hit him. This man Umar RA, the mountain, the giant whom everyone was terrified of, that was when it finally struck him that the Prophet ﷺ was gone. And he collapsed straight to the floor. And he said, "It was as if I heard this verse for the very first time."

So the news began to spread that indeed the Prophet ﷺ had passed away.

²⁵¹ Aisha is his own daughter, so the rules of hijab don't apply between him and Aisha, and he can verify the news directly.

²⁵² But he didn't actually have a sword.

²⁵³ Side note: Notice when Abu Bakr climbed the minbar, he did not go to the top. Even at this moment with high emotions, he was conscious that, "I cannot stand in the Prophet's place." And from then on, nobody ever stood at the top of the minbar of the Prophet ﷺ. Subhan'Allah. Look at the love and respect that this ummah has for the Prophet ﷺ; it's beyond measure. From the day he ﷺ passed away until the minbar finished its use, the khalifas and the imams and the khatibs, they all gave their khutbahs from the bottom step. They never had the audacity to climb to the top.

²⁵⁴ Al-Hayy (الحي) - the Ever-Living.

The Ritha' of Hassan ibn Thabit RA

So many beautiful poems were written about the death of the Prophet ﷺ — these poems are called ritha' (رثاء), which is a genre of poetry talking about those who have passed away and praising them. So much has been narrated by Ibn Hisham; and here, we quote [a beautiful poem](#) from none other than Hassan ibn Thabit the Official Poet of the Prophet ﷺ, the greatest poet of early Islam. He says:

ما بال عينك لا تنام كأنما كحلت مآقيها بكحل الأرمـد جزعا على المهدي أصبح ثاويا
يا خير من وطئ الحصى لا تبعد وجهي يقيك التـرب لهفي ليتني
غيبـت قبلك في بـقيع الغرقـد بأبي وأمي من شهدت وفاته
في يوم الاثنين النبي المهتدي فظلت بعد وفاته متبلدا
متلدا يا ليتني لم أولد أقيم بعدك بالمدينة بينهم
يا ليتني صبحت سم الأسود أو حل أمر الله فينا عاجلا
في راحة من يومنا أو من غد فتقوم ساعتنا فنلقى طيبا
محضا ضرائبه كريم المحتد يا بكر أمانة المبارك بكرها
ولدتـه محصنة بسعد الأسعد نورا أضاء على البرية كلها
من يهد للنور المبارك يهتدي يا رب فاجعنا معا ونبينا
في جنة تثنى عيون الحسد في جنة الفردوس فاكتبها لنا
يا ذا الجلال وذا العلا والسود والله أسمع ما بقيت بهالك
إلا بكيت على النبي محمد يا ويح أنصار النبي ورهطه
بعد المغيب في سواء الملحد ضاقت بالأنصار البلاد فأصبحوا
سودا وجوههم كلون الإثم ولقد ولدناه وفيينا قبره
وفضول نعمته بنا لم نجد والله أكرمنا به وهدى به
أنصاره في كل ساعة مشهد صلى الإله ومن يحف بعـرشه
والطيبون على المبارك أحمد

1. Why is it that my eyes cannot go to sleep? It is as if the rivers of crying have become permanent as dark as kuhl. This is because of my sadness at the one who has gone on, the one who was the rightly guided one.

2. O the best human being who has ever walked on the face of this earth. How I would give my own face to save yours. How I wish I was,

3. buried in Baqi' al-Gharqad before they buried you. My mother and father be given for you. Whose death did I see,

4. on that Monday, none other than the Prophet who is rightly guided. As soon as he passed away, for the rest of that time, I stayed confused,

5. and grief-stricken. Woe to me. How I wish I was never born to suffer this pain. Am I supposed to live in Madinah when you are not here?

6. O woe to me. Why didn't someone just give me poison so I don't have to live this day? Or why doesn't Allah's Command come soon,

7. come today or tomorrow, so that the Hour comes immediately? So that I can finally meet the one whose characteristic was,

8. nothing other than generosity. O beautiful son of Aminah, the one you gave birth to,

9. the one who was the best of all and purest of pure, the Prophet ﷺ was a light for this whole world.

10. Whoever took that light would indeed be rightly guided and blessed. O Allah, combine me with the Prophet ﷺ,

11. in Jannat that are so beautiful that even the eyes of the jealous people will be averted away. Reunite me with the Prophet ﷺ in Jannat al-Firdaws.

12. O Allah, the Majestic, the Mighty. I swear by Allah, as long as I live, I shall not cry for anyone who has died,

13. except for the crying that I have done for the Prophet Muhammad. Woe to us, the Ansar of the Prophet ﷺ and his Companions.

14. After he has been buried in the grave, how are we going to live? The whole land has become tight for the Ansar.

15. Their faces have become dark like the kuhl. We were the ones who gave birth to him (meaning the Prophet's ﷺ great-grandmother was from Madinah), and yet we ended up having his grave.

16. And the blessings he showed us, nobody can deny. Allah blessed us with him and guided us through him,

17. at every point in time. May Allah have salat and salam upon him, and the angels around His Throne,

18. upon the Mubarak, the one who is Ahmad.

And there are many other poems as well — Abu Bakr gave poetry, and other sahaba as well gave their poems.

Funeral Rites of the Prophet ﷺ

We have to also quickly talk about what exactly happened with regard to the funeral rites of the Prophet ﷺ.

The next day, on Tuesday, the immediate family of the Prophet ﷺ gathered together, asking, "How are we going to wash the Prophet ﷺ?" And these were al-Abbas, his two sons al-Fadl and Qutham, Ali ibn Abi Talib, and some say Safina the Freed Slave of the

Prophet PBUH (سفينة مولى النبي) as well. So these were the people who gathered and discussed how they were going to do the ghusl of the Prophet ﷺ.

And the books of hadith mention that as they were wondering, all of them fell asleep and they heard a voice —but they couldn't see who it was— that said, "Wash him with his clothes on." And they awoke and all remembered the voice, so they washed the Prophet ﷺ with his clothes on — because that is befitting of our Prophet ﷺ.

And the Prophet ﷺ was shrouded in three white garments from the land of [al-Suhul](#) (السحول), one of the cities of Yemen known for good garments. And they did not put any qamis (قميص) or any turban. Then the question came, "Where should we bury the Prophet ﷺ?" Some said Baqi', others said under the minbar, others said where he ﷺ used to pray in the Masjid — until finally, Abu Bakr said, "I remember hearing that he ﷺ told me, 'Allah AWJ never takes the soul of a prophet except at the place where He wants him to be buried.'" So all the prophets were buried where they died. So the Prophet ﷺ was buried where he died, i.e., under the place where he used to sleep — the grave was dug right there and he was buried.

But before the burial, obviously, people prayed over him. And because there was no khalifa or leader at this time, no one led the salah — the entire city of Madinah plus the surrounding tribes prayed individually. All of Tuesday and Wednesday, they kept on coming in one by one, tens of thousands of people —men, women, children— each group came and prayed individually in the room of Aisha RA. And the Prophet ﷺ was then buried on the evening of Wednesday.

Emptiness That the Sahaba Felt

When Fatima RA entered the room again and saw the grave where the bed used to be, she was overcome with grief. She saw Anas ibn Malik the volunteer servant of the Prophet ﷺ — and in her distress, she said to him, "How could your souls have allowed you to throw sand upon the Prophet ﷺ." Her words, though harsh, were spoken out of deep sorrow and pain.

And it was none other than Anas ibn Malik who said many years later, "The day that the Prophet ﷺ entered Madinah was the brightest day of our lives; and the day that he was buried was the darkest day of our lives."

In one narration reported by al-Bayhaqi in his Dala'il, Anas ibn Malik said, "After we buried the Prophet ﷺ, Madinah became dark for us. It was as if we could not see each other. And if we were to extend our hand, we could not see it.^[255] And by the time we finished burying him, we could not recognize our own selves (i.e., we felt so empty that we didn't know who we were)."

²⁵⁵ This was not a physical darkness; it was a darkness of depression and complete shock.

No Musiba Is Bigger Than the Death of the Prophet ﷺ

It is reported in Ibn Majah as sahih, narrated by Aisha RA as one of the final hadiths that the Prophet ﷺ said during his final days: "O people, whoever amongst my ummah suffers a musiba^[256], let him take consolation for that musiba from the musiba that befell him because of me; for there is no musiba that anyone shall experience that is greater than the musiba experienced because of me." Meaning what? It means the biggest calamity that ever afflicted the ummah was the death of the Prophet ﷺ. This is the biggest disaster ever. Think about it. You have a rasul in your ranks and all of a sudden he is gone. Who will be in charge? What will you do? Who will guide the way? Who will you turn to? Who, who, who? Nobody. Thus, there is no calamity greater than the calamity of losing the Prophet ﷺ. That is what the Prophet ﷺ is saying: Anytime something happens in one of your lives, think about the death of the Prophet ﷺ and the fact that Allah protected the ummah regardless — still the ummah went on. Take consolation in the death of the Prophet ﷺ, that your calamity is nothing compared to the calamity of the ummah losing the Prophet Muhammad ﷺ. No musiba compares with the musiba of losing the Prophet ﷺ.

The Brethren of the Prophet ﷺ

The final hadith that we will mention as we wind down the seerah and reach the conclusion, is a hadith that is optimistic for us, but also scary — it is optimistic if we act upon it, and it is scary if we do not act upon it. It is a hadith that we should always remind ourselves of:

The Prophet ﷺ said, "How I wish that I could meet my ikhwan^[257]." So the sahaba were shocked; they said, "Ya Rasulallah, are we not your brethren?" He ﷺ said, "No, you are my as'hab^[258]. My ikhwan will be those who come after you; and they have never seen me, yet they still believe in me without ever having seen me. And one of them would wish to give up all of his wealth and all of his family and children if he could just see me once." The Prophet ﷺ is saying he wants to see **that** group of people. He was eager to meet... — can we even dare say "us"? Can we say us? Because would we really give up our wealth and family to see the Prophet ﷺ? Would we really change our lifestyles for the Prophet ﷺ just to see him one time? Do we really love him ﷺ that much? The Prophet ﷺ is saying those are his ikhwan that he wants to see.

Ya Rasulallah, we love you even though we have never seen you. Ya Rasulallah, you are our qudwa^[259], our imam, and our savior that Allah AWJ has sent. Without you, we are nothing, ya Rasulallah. Without you we are nothing. May our mothers and fathers be given in ransom for you.

²⁵⁶ Musiba (مصيبة) - calamity.

²⁵⁷ Ikhwan (إخوان) - brethren.

²⁵⁸ As'hab (أصحاب) - Companions.

²⁵⁹ Qudwa (قدوة) - role model.

Brothers and sisters in Islam, we weren't given the honor to see the Prophet ﷺ or be with him in this dunya —we weren't deserving of that honor; that was for the sahaba; Allah chose them— but there is still some hope for us. What is that hope? That hope is if we really and truly love the Prophet ﷺ a genuine love, let us follow his sunnah. The Prophet ﷺ might not be with us, but his sunnah is with us, his seerah is with us, and his actions are with us — so let us read and study them, and follow and embody who he was. If we truly love the Prophet ﷺ, let us follow his sunnah and embody who he was. Let us demonstrate that he was indeed a Mercy to the World. And if we do so, then perhaps our Prophet ﷺ will be excited to see us as well. Perhaps we will be raised to the level of his ikhwan if we truly have that desire to see him ﷺ.

Conclusion & Du'a

Here we come to the conclusion of the seerah. We have talked about nothing other than the Prophet ﷺ and the blessings he had. He is the greatest human to ever walk the face of this earth — the man that Allah chose from the entire creation. And Allah blessed me and you by making us from his ummah. We thank Allah for making us from the ummah of the Prophet ﷺ and ask Allah to allow us to see him on the Day of Judgment and to seek his intercession. We want to go to him physically, so O Allah, if in Your knowledge our love for Your Messenger is sincere, then allow us to be of those whom he sees and recognizes and allows to drink from his Fountain on the Day of Judgment; and make us of those whom he loves and wants to be with. O Allah, allow us to be with him physically on that Day. O Allah, allow us to be amongst those whom he feeds with his own blessed hand from the Hawd, from the Kawthar on that Day. O Allah, make us from his ummah that he makes intercession for. O Allah, grant us a genuine love for the Prophet ﷺ. O Allah, we ask that any shortcomings and evil and sins that we have that they be drowned in our love for the Prophet ﷺ. O Allah, because of our love for the Prophet ﷺ, forgive us. O Allah, make us of those who follow and practice his sunnah and show the reality of his sunnah in this life. O Allah, we ask You through the love of the Prophet ﷺ to raise us to be genuinely from his ummah. O Allah, make us amongst those who are with the Prophet ﷺ and the sahaba in Jannat al-Firdaws al-A'la. And O Allah, we ask You to accept our humble efforts and forgive us for any shortcomings. وآخر دعوانا أن الحمد لله رب العالمين

Ameen.

Even though our lectures have finished, the seerah lives on, the sunnah lives on, and the example of the Prophet ﷺ lives on. Our series might have finished, but our study never finishes — we keep on going back, we keep on studying, we keep on benefiting, and we keep on learning about his life to increase our Iman, and to let people know about this amazing man. If one were to truly study this man's life without any bias, they would have nothing but love for him ﷺ.

If there is any good that has come out of this entire series, know that it is from Allah SWT wanting to show the honor and the izzah of the Prophet ﷺ. It is from Him completely, ولا حول ولا قوة إلا بالله. And if there is any mistake that has taken place —and there is no doubt

that mistakes have been done— we ask that Allah SWT forgives that mistake. And it was completely from us and from the whisperings of shaytan.

Salawat

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مُجِيدٌ
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى
آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مُجِيدٌ

O Allah, send salah upon Muhammad ﷺ and the family of Muhammad ﷺ as you have sent salah upon Ibrahim and his family. Truly, You are Praiseworthy and Glorious. O Allah, send blessings upon Muhammad ﷺ and the family of Muhammad ﷺ as you have sent blessings upon Ibrahim and his family. Truly, You are Praiseworthy and Glorious.

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