

Aakhirah). Never (he shall never receive any good in the Aakhirah)! He was certainly opposed to Our Aayaat. I shall soon make him climb a mountain of Jahannam. Verily, he thought and (finally he) devised something (he decided to announce that the Qur'aan was magic and that Rasulullaah ﷺ was a magician). May he be destroyed! How does he plot? May he be destroyed again! How does he plot? He looked (at the Mushrikeen waiting for his reply) and then frowned (to show dislike for the Qur'aan) and scowled. Then he turned away and was proud. He said, "This is nothing but magic recounted from (fables of) the past. This is nothing but the word of man." I shall soon enter him into Jahannam. {Surah Muddathir, verses 11-26} (1)

According to another narration, the verse that Rasulullaah ﷺ recited for Waleed was:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَالْبَغْيِ ۗ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾ (سورة النحل: ٩٠)

Verily Allaah instructs (people to carry out) justice, Ihsaan (do things well, as well as doing everything with the consciousness that Allaah is watching), and giving (charity) to relatives. And Allaah forbids immoral behaviour, evil and oppression. He advises you so that you may take heed (and thereby save ourselves from ruin and Jahannam). {Surah Nahl, verse 90} (2)

The Da'wah Rasulullaah ﷺ Gave to Pairs

Rasulullaah ﷺ Invites Hadhrat Abu Sufyaan ﷺ and Hind ﷺ to Islaam

Hadhrot Mu'aawiya ﷺ narrates that he was a young boy riding his donkey while his father Hadhrot Abu Sufyaan ﷺ was riding another animal with his wife Hind sitting behind him. They were proceeding to Hadhrot Abu Sufyaan ﷺ's farm when they heard the voice of Rasulullaah ﷺ. Addressing his son, Hadhrot Abu Sufyaan ﷺ said, "O Mu'aawiya! Dismount the donkey so that Muhammad may mount." When Rasulullaah ﷺ mounted the donkey, he rode ahead for a while and then turned to the family saying, "O Abu Sufyaan bin Harb! O Hind bint Utba! I swear by Allaah that you shall definitely die after which you shall certainly be resurrected. Thereafter, the good shall proceed to Jannah while the evil ones shall head for Jahannam. I am telling you the absolute truth and you two are among the very first to be warned (about Allaah's punishment)." Thereafter, Rasulullaah ﷺ recited the following verses of the Qur'aan:

(1) Is'haaq bin Raahway as well as Bayhaqi.

(2) *Al Bidaaya wan Nihaaya* (Vol. 3 Pg. 60). Ibn Katheer in his *Tafseer* (Vol. 4 Pg. 443) also narrates the report from Hadhrot Ikrama ﷺ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

﴿حَمْرٌ ﴿١﴾ تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾ كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ ﴿٣﴾ بَشِيرًا وَنَذِيرًا ۚ فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ﴿٤﴾ وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ مِّنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَأَعْمَلْنَا عَمَلُونَ ﴿٥﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ ۗ وَوَيْلٌ لِّلْمُشْرِكِينَ ﴿٦﴾ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٧﴾ قُلْ إِنبَتْنَا لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنٍ وَتَجْعَلُونَ لَهُ أَندَادًا ۗ ذَٰلِكَ رَبُّ الْعَالَمِينَ ﴿٨﴾ وَجَعَلَ فِيهَا رَوَاسِيَ مِّنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ ۗ سَوَاءٌ لِّلسَّالِبِينَ ﴿٩﴾ ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا ۗ قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١٠﴾﴾ (سورة حم السجده: ١-١١)

HaaMeem. (This Qur'aan is) A revelation from the Most Compassionate, the Most Merciful. A Book, the verses of which have been clearly explained as an Arabic Qur'aan, for a nation with knowledge. (It is) A carrier of good news (for the Mu'mineen) and a warner (for the Kuffaar). However, (instead of listening to the warnings) most of them turn away and do not listen. They (the Kuffaar) say (to the Ambiyaa and those who call them to Imaan), "Our hearts are veiled from what you call us towards (we do not understand you) and there are props in our ears. There is also a barrier between you and us, so do (as you please), we shall do (as we please)." Say (to them, O Rasulullaah ﷺ), "(I cannot force you to accept because) I am just a human being like you. Revelation has been sent to me that your Ilaah is only One. So remain devoted to Him and seek forgiveness from Him. Destruction (Jahannam) be to the Mushrikeen who do not pay zakaah and who disbelieve in the Aakhirah. (On the other hand) There shall certainly be an everlasting reward (Jannah) for those who have Imaan and who do righteous deeds." Say, "Do you people really disbelieve in, and ascribe partners to the Being Who created the earth in two days? It is He Who is the Rabb of the universe." And (in addition to all of this) Allaah has (also) placed mountains on the surface of the earth, blessed the earth, and stipulated the earth's provisions in four complete days; (this is sufficient as a reply) for those who question (you about the creation of the earth). Thereafter, Allaah turned (His attention) to the sky, which was smoke, and said to it, as well as to the earth, "Come to Us (submit to Us) willingly or unwillingly." Both replied, "We shall come willingly." {Surah HaaMeem Sajdah, verses 1-11}

Hadhrat Abu Sufyaan رَضِيَ اللهُ عَنْهُ then said, "Have you finished, O Muhammad?" Rasulullaah ﷺ replied, "Yes" and then dismounted the donkey. When Hadhrat Mu'aawiya رَضِيَ اللهُ عَنْهُ mounted it again, Hind turned to Hadhrat Abu Sufyaan رَضِيَ اللهُ عَنْهُ and said, "Did you make my son dismount for that magician?" Hadhrat Abu Sufyaan رَضِيَ اللهُ عَنْهُ replied, "I swear by Allaah that he is neither a magician nor a liar." (1)

Rasulullaah ﷺ Invites Hadhrat Talha رَضِيَ اللهُ عَنْهُ and Hadhrat Zubayr رَضِيَ اللهُ عَنْهُ to Islaam

Hadhrat Yazeed bin Roomaan narrates that Hadhrat Uthmaan رَضِيَ اللهُ عَنْهُ and Hadhrat Talha رَضِيَ اللهُ عَنْهُ followed Hadhrat Zubayr رَضِيَ اللهُ عَنْهُ to Rasulullaah ﷺ. When the two (Hadhrat Talha رَضِيَ اللهُ عَنْهُ and Hadhrat Zubayr رَضِيَ اللهُ عَنْهُ) came to Rasulullaah ﷺ, he presented Islaam to them, recited the Qur'aan to them, informed them about the rights of Islaam and promised them Allaah's munificence. Both of them accepted Islaam and acknowledged the message. Hadhrat Uthmaan رَضِيَ اللهُ عَنْهُ then said, "O Rasulullaah ﷺ! I have just arrived from Shaam. When we were between Ma'aan and Zarqaa, we fell into a slumber and then heard a caller announcing, 'O you sleeping ones! Get up because Ahmad had appeared in Makkah. We then heard of you when we reached." Hadhrat Uthmaan رَضِيَ اللهُ عَنْهُ was among the first to accept Islaam even before Rasulullaah ﷺ started coming to the house of Arqam. (2)

Rasulullaah ﷺ Invites Hadhrat Ammaar رَضِيَ اللهُ عَنْهُ and Hadhrat Suhayb رَضِيَ اللهُ عَنْهُ to Islaam

Hadhrat Amaar bin Yaasir رَضِيَ اللهُ عَنْهُ narrates, "I met Suhayb bin Sanaan رَضِيَ اللهُ عَنْهُ at the door of Arqam's house. I asked him, 'What are you doing here?' He asked me, 'What are you doing here?' I replied, 'I want to meet Muhammad and hear what he has to say.' He then said, 'I have the same intention.' We entered the house and met Rasulullaah ﷺ. He presented Islaam to us and we both accepted. We then stayed there the entire day until the evening when we secretly left." Hadhrat Amaar bin Yaasir رَضِيَ اللهُ عَنْهُ and Hadhrat Suhayb رَضِيَ اللهُ عَنْهُ accepted Islaam after thirty odd people had already accepted. May Allaah be pleased with all of them. (3)

Rasulullaah ﷺ Invites Hadhrat Sa'd bin Zurarah رَضِيَ اللهُ عَنْهُ and Dhakwaan bin Abd Qais رَضِيَ اللهُ عَنْهُ to Islaam

Hadhrat Khubayb bin Abdir Rahman narrates that Hadhrat Sa'd bin Zurarah رَضِيَ اللهُ عَنْهُ and Dhakwaan bin Abd Qais رَضِيَ اللهُ عَنْهُ came to Makkah to have Utba bin

(1) Kanzul Ummaal (Vol. 7 Pg. 94). Tabraani has also reported a similar narration. Hayhami (Vol. 6 Pg. 20) says that although all the narrators are reliable, nothing is known about a narrator called Humayd bin Munhab.

(2) Ibn Sa'd (Vol. 3 Pg. 55).

(3) Ibn Sa'd (Vol. 3 Pg. 247) narrating from Abu Ubaydah bin Muhammad bin Ammaar.

Rabee'ah settle a dispute. When they arrived and heard about Rasulullaah ﷺ, they both went to him. Rasulullaah ﷺ presented Islaam to them, recited the Qur'aan to them and they both accepted Islaam without even getting close to Utba bin Rabee'ah. Hadhrat Sa'd bin Zurarah ﷺ and Dhakwaan bin Abd Qais ﷺ were therefore the first persons from Madinah to accept Islaam. (1)

The Da'wah Rasulullaah ﷺ Gave to Groups

Leaders of the Quraysh Dispute the Da'wah

Rasulullaah ﷺ Gave them

Hadhrat Abdullaah bin Abbaas ﷺ narrates that it was after sunset when several leaders of the Quraysh gathered behind the Kabah for a meeting. Among them were Utba and Shaybah the two sons of Rabee'ah, Abu Sufyaan bin Harb, someone from the Abdid Daar tribe, Abul Bakhtari from the Banu Asad tribe, Aswad bin Abdil Muttalib bin Asad, Zam'ah bin Al Aswad, Waleed bin Mughiera, Abu Jahal bin Hishaam, Abdullaah bin Abi Umayyah, Umayyah bin Khalaf, Aas bin Waa'il and Nabeeh and Munabbah the two sons of Hajjaaaj from the Banu Sahn tribe. They decided to send someone to call Rasulullaah ﷺ to them in an effort to speak to him frankly and thrash out matters so that people would know that they had made every effort (to resolve matters).

Consequently, the message reached Rasulullaah ﷺ that the leaders of his people have gathered to speak to him. Rasulullaah ﷺ hurried to meet them thinking that they had changed their opinions about him (and were ready to accept Islaam) because he was always eager for their welfare, always desired that they be rightly guided and-always distressed by their errant ways.

When Rasulullaah ﷺ sat with them, they said, "O Muhammad! We have sent for you so that people may know that we have done our best to persuade you. By Allaah! We know of no other Arab who has distressed his people as you have done. You have insulted our forefathers, blasphemed against our religion, made our luminaries seem foolish, abused our gods and disrupted our unity. In fact, you have done everything possible to spoil relations between us. If it is wealth that you want by propagating your message, we shall accumulate wealth to make you the wealthiest person amongst us. If it is honour that you want, we shall make you our leader. If it is kingship you aspire for, we shall make you our king. If you are doing this because you have been afflicted by evil spirits that have overwhelmed you, then we shall spend all our fortunes until you are cured or until we grow helpless in finding a cure for you."

Rasulullaah ﷺ replied, "I aspire for none of the things you have mentioned. I have not brought to you what I have brought (the message of Islaam) in search of your wealth nor to attain honour or kingship. However, Allaah has sent me as a messenger to you. Allaah has revealed a book to me and commanded me that I convey glad tidings to you (should you accept Islaam) and warn you at the same

time. I have therefore conveyed to you the messages of my Rabb and I have given you sound advice. If you accept what I have brought to you, you shall be fortunate in this world as well as in the Aakhirah. On the other hand, should you reject this, I shall wait for the decision of Allaah when he decides matters between myself and you people."

After listening to him, the leaders of the Quraysh said, "O Muhammad! Since you would not accept any of our proposals, you know very well that there is no city more restricted than ours, no nation poorer than us and none who live lives more difficult than ours. Therefore, ask your Rabb who has sent you to move from us these mountains that have restricted us, to expand our city, to cause rivers to flow like the rivers of Shaam and Iraq. In addition to this, ask Him to bring back to life our forefathers who have passed away. Amongst these He should bring back to life Qusay bin Kilaab because he was a pious person. We shall then ask him whether you are truthful in your claim or not. If you fulfil all that we have asked you and if our forefathers verify what you say, then we shall believe you and acknowledge your status with Allaah. We shall then acknowledge that Allaah has sent you as a messenger as you claim.

In response to this, Rasulullaah  said, "I have not been sent for this reason. I have been sent to you people with that which Allaah has sent me for and I have already conveyed to you that which Allaah has sent me with. If you accept it, you shall meet good fortune in this world as well as in the next. On the other hand, should you reject this, I shall patiently await the command of Allaah when He decides matters between yourselves and me."

The Mushrikeen then said, "If you do not wish to do this, then at least do this for yourself that you ask your Rabb to send an angel to verify what you say and give answers on your behalf. You should also ask Him to grant you orchards, treasures and palaces of gold and silver by which you would become independent of the things we assume you are harkening after **because you merely stand in the market places and earn a living just as we do.** If you do this, we shall acknowledge your high standing in the sight of your Rabb. This you would do if you are really a Nabi as you claim."

Rasulullaah said to them, "I shall not do this. I am not one to ask my Rabb for such things and I have not been sent to you for this reason. However, Allaah has sent me as a bearer of glad tidings and as a warner. If you accept what I say, you shall meet good fortune in this world as well as in the next. On the other hand, should you reject this, I shall patiently await the command of Allaah when He decides matters between yourselves and me."

Then Mushrikeen then said, "In that case, cause the sky to fall on us as you claim your Rabb is able to do if He pleases. We shall never believe you unless you do this." Rasulullaah  said to them, "That is left to Allaah. If He wills, He would make it happen." They said, "O Muhammad! Did your Rabb not know that we will be sitting with you and asking you for these things? Could he not have informed you earlier about the questions we will be asking and the replies you ought to be

giving? Could He not have told you what He would do with us if we refused to accept what you say? The news has reached us that you have learnt everything you say from a man in Yamama whose name is Rahmaan. By Allaah! We shall never believe in Rahmaan! O Muhammad! We have placed everything before you without leaving anything unsaid. By Allaah! We shall never leave you alone and will keep seeking vengeance for what he and you had done to us. Eventually, it will be us who will finish you off or you who will finish us off."

Thereafter one of them said, "We worship the angels who are the daughters of Allaah." Another said, "We shall never believe you until you bring Allaah and the angels all before us." When they had said this, Rasulullaah ﷺ stood up and left them. His cousin by the name of Abdullaah bin Abi Umayyah bin Mughiera bin Abdillaah bin Umar bin Makhzoom (who was the son of Rasulullaah ﷺ's paternal aunt Aatika) also stood up with him and said, "O Muhammad! Your people presented to you what they had to say but you refused to accept any of their proposals. Thereafter they asked you for some things they required by which they could recognise your high status in the sight of Allaah, but you refused to do even this. Eventually they asked you to hasten the punishment about which you had been warning them. I swear by Allaah and that I shall never believe in you until I see you set up a staircase leading to the heavens, climb it and return with an open scripture together with four angels who would testify that you are as you claim you are. By Allaah! I think that I would not even believe you after you do this." He then turned away from Rasulullaah ﷺ, leaving Rasulullaah ﷺ to return to his family in a state of sadness and dejection because not only was his desire for them to accept Islaam left unfulfilled, but because he noticed that they were drifting further from him. (1)

Rasulullaah ﷺ invites Abil Haysim and some youths from the Banu Abdil Ash'hal to Islaam

Mahmood bin Labeed from the Banu Abdil Ash'hal tribe narrates that Abul Haysim Anas bin Raafi and some youths from the Banu Abdil Ash'hal tribe arrived in Makkah to conclude a treaty with the Quraysh on behalf of their tribe the Khazraj. Among these youths was Iyaas bin Mu'aadh. When Rasulullaah ﷺ heard about their arrival, he approached them and said, "Do you desire something better than that which has brought you?" They replied, "What is it?" he said, "I am the Rasul of Allaah. Allaah has sent me to his servants to call them to worship Him without ascribing any partners to Him. Allaah has also revealed a book to me. Rasulullaah ﷺ then spoke to them about the beauty of Islaam and recited a part of the Qur'aan to them. To this, Iyaas bin Mu'aadh who was still a young lad said to the people, "By Allaah! This is certainly better than that which has brought you here."

Abul Haysim Anas bin Raafi threw a handful of pebbles into the face of Iyaas and said, "Ignore this. I swear by my life that we have come for some other purpose."

(1) Ibn Jareer. Ibn Katheer in his *Tafseer* (Vol. 3 Pg. 62) and *Al Bidaaya Wan Nihaaya* (Vol. 3 Pg. 50).

Iyaas remained silent and Rasulullaah ﷺ left them. The group later left for Madinah.

This occurred during the period when the Aws and Khazraj tribes were fighting a prolonged battle called "Bu'aath". It was not long thereafter that Iyaas passed away. Hadhrat Mahmood bin Labeed narrates further that the people who were with Iyaas at the time of his death informed him that they heard Iyaas reciting the words "Laa Ilaaha Illallaah", "Allaahu Akbar" and "Subhaanallaah" until he died. There is no doubt about the fact that he died as a Muslim. He had accepted Islaam as soon as he received the invitation directly from Rasulullaah ﷺ. (1)

The Da'wah Rasulullaah ﷺ gave to Large Gatherings

Rasulullaah ﷺ invites his close relatives to Islaam together with various tribes of the Quraysh upon the revelation of a verse

Hadhrat Abdullaah bin Abbaas رضي الله عنه narrates that Rasulullaah ﷺ climbed the hill of Marwah when the following verse of the Qur'aan was revealed:

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ (سورة شعراء: ٢١٤)

(O Rasulullaah ﷺ! First) Warn your closest relatives (about the punishment due to those who reject Imaan). {Surah Shu'araa, verse 214}

From the top of the hill, Rasulullaah ﷺ called out, "O the family of Fahr! to this call, the Quraysh arrived. Abu Lahab bin Abdul Muttalib said, "The Fahr tribe are present before you, so say your piece?" Rasulullaah ﷺ called, "O the family of Ghaalib!" So the Banu Mahaarib and Banu Haarith tribes, who were the descendants of Fahr returned. Then Rasulullaah ﷺ called, "O the family of Luway bin Ghaalib!" So the Banu Taymul Adram tribe, who were the descendants of Ghaalib returned. Thereafter, Rasulullaah ﷺ called, "O the family of Ka'b bin Luway!" So the Banu Aamir tribe, who were the descendants of Luway returned. Then Rasulullaah ﷺ called, "O the family of Murrah bin Ka'b!" So the Banu Adi bin Ka'b, the Banu Sahm and the Banu Jumah bin Amr bin Husays tribes, who were all the descendants of Ka'b bin Luway returned.

Then Rasulullaah ﷺ called, "O the family of Kilaab bin Murrah!" So the Banu Makhzoom bin Yaqzah and Banu Taym tribes, who were the descendants of Murrah returned. Then Rasulullaah ﷺ called, "O the family of Qusay!" So the Banu Zuhrah tribe, who were the descendants of Qusay returned. Then Rasulullaah ﷺ called, "O the family of Abd Manaaf!" So the Banu Abdud Daar, the Banu Asad bin Abdil Uzza and Banu Abd tribes, who were the descendants of Qusay returned.

Abu Lahab then said, "The Abd Manaaf tribe are present before you, so say your piece?" Rasulullaah ﷺ then spoke, "Allaah has commanded me to warn my closest relatives and you are the closest to me from among the Quraysh. I can do

(1) Kanzul Ummaal (Vol. 7 Pg. 11). Ahmad and Tabraani have also narrated the Hadith with reliable narrators as mentioned by Haythami (Vol. 6 Pg. 36). Many scholars have narrated it from an authentic narration of Ibn Is'haaq in his Maghaazi as mentioned in Isaaba (Vol. 1 Pg. 91).

nothing on your behalf in the court of Allaah, nor can I do anything in your favour in the Aakhirah unless you say, 'Laa Ilaaha Illallaah'. If you do so, I shall testify to this in the court of your Rabb. At the same time, all the Arabs shall be in your control and the non-Arabs shall be subservient to you."

Abu Lahab retorted by saying, "May you be destroyed! Have you called us for this?!" It was in response to this that Allaah revealed the verses:

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ﴾ (سورة سوره لهب)

May the hands of Abu Lahab be shattered and may he be destroyed...

{Surah Lahab} (1)

Hadhrat Abdullaah bin Abbaas (رضي الله عنه) narrates that Rasulullaah (ﷺ) climbed the hill of Safa when the following verse of the Qur'aan was revealed:

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ (سورة شعراء: ٢١٤)

(O. Rasulullaah (ﷺ)! First) Warn your closest relatives (about the punishment due to those who reject Imaan). {Surah Shu'araa, verse 214}

He then called out, "Yaa Sabaahaah!" (2) In response to this call, everyone gathered around Rasulullaah (ﷺ), some came themselves, while others sent representatives. Addressing them, Rasulullaah (ﷺ) said, "O the family of Abdul Muttalib! O the family of Fahr! O the family of Ka'b! Tell me. **Would you believe me if I told you that the enemy cavalry was preparing to attack you from the foot of this hill?**" When they all responded in the affirmative, Rasulullaah (ﷺ) said, "I am then warning you of a severe punishment."

Abu Lahab snapped, "May you be destroyed for all the day! Have you called us for this?!" It was in response to this that Allaah revealed the verses:

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾ (سورة سوره لهب)

May the hands of Abu Lahab be shattered and may he be destroyed...

{Surah Lahab} (3)

The Da'wah Rasulullaah (ﷺ) gave to Various Arab Tribes During the Hajj Season

Hadhrat Abdullaah bin Ka'b bin Maalik (رضي الله عنه) narrates that Rasulullaah (ﷺ) gave Da'wah secretly for the first three years. It was during the fourth year that he openly began calling people to Islaam. This continued for the next ten years in Makkah. During this time, Rasulullaah (ﷺ) invited people to Islaam wherever they stayed when they arrived for Hajj, even at the marketplaces of Ukaaz, Majinna and Dhil Majaaz. He requested them to grant him asylum so that he

(1) Ibn Sa'd as quoted in *Kanzul Ummaal* (Vol. 1 Pg. 277).

(2) The phrase may be translated as "Beware of an early morning assault!" and was used to alert people of an attack by the enemy because battles were waged early in the morning. In fact, in those days when battles continued until the evening, the armies would return to their camps and start again early the following morning. When such an alert was sounded, the people usually gathered around the person making the call.

(3) Ahmad, Bukhari and Muslim have also reported the Hadith as mentioned in *Al Bidaaya wan Nihaaya* (Vol. 3 Pg. 38).

could propagate the message of his Mighty Rabb, promising them Jannah in return. However, he could find none to assist him. Eventually, he used to even find out about the place where each individual tribe stayed.

When he finally reached the Banu Aamir bin Sa'sa'ah tribe, they ill-treated him like no other tribe did. When he left them, they actually threw stones at him. When Rasulullaah ﷺ met the Banu Muhaarib tribe, he spoke to one of them who was an elder aged 120 years. Rasulullaah ﷺ invited him to Islaam and requested that they offer him asylum so that he may propagate the message of Allaah. However, the old man said, "O person! Your people know your condition better. By Allaah! Whoever takes you back to their locality will have returned with the worst thing a person performing Hajj could return with this season. Stay away from us."

All this while, Abu Lahab had been listening to the conversation. He approached the old man of the Banu Muhaarib and said, "If all the people this season had been like you, he (Rasulullaah ﷺ) would have forsaken the religion he practises. He is an irreligious liar." The old man said, "By Allaah! You know him better for he is your brother's son and your own flesh." Addressing Abu Lahab further, the old man said, "O Abu Utba! Is he perhaps not insane? We have with us a man from the tribe who will know how to cure him." Abu Lahab gave no reply. However, whenever Abu Lahab saw Rasulullaah ﷺ standing with a tribe (calling them to Islaam) he would shout out, "He is irreligious! He is a liar!" (1)

Rasulullaah ﷺ Invites the Banu Abs Tribe to Islaam

Hadhrat Waabisa narrates from his grandfather ﷺ that their tribe was stationed close to the first Jamara in Mina near the Masjid Khayf when Rasulullaah ﷺ came to them riding. Mounted behind him on the same animal was Hadhrat Zaid bin Haaritha ﷺ. He says, "Rasulullaah ﷺ invited us to accept Islaam but by Allaah, we failed to accept his invitation and thus committed a grave crime."

He continues, "We had already heard about the message of Rasulullaah ﷺ that Hajj season and when he came to us and gave us the message, we did not accept it. With us was Maysara bin Masrooq Absi who said, 'I swear by Allaah that it will be an excellent idea to believe this man and to take him with us to our locality and keep him with us. I swear by Allaah that the words of this man shall soon be dominant and reach the entire world.' The people said to him, 'Forget this talk. Why do you present to us something that we do not have the strength to handle?'"

After hearing what Maysara had to say, Rasulullaah ﷺ grew hopeful that he would accept Imaan, so he spoke to him further. Maysara said to Rasulullaah ﷺ, "What you are speaking is most excellent and extremely enlightening.

(1) Abu Nu'aym in *Dalaa'ilun Nabuwwah* (Pg. 101).

However, my people are opposing me and a man has to do as his people do. If a man's own people do not support him, how can he expect his enemies to treat him?" Rasulullaah ﷺ then left.

As the people left, Maysara told them to proceed to Fidak because many Jews lived there and they could ask the Jews about Rasulullaah ﷺ. When they approached the Jews (and asked about Rasulullaah ﷺ), the Jews took out a book, placed it before them and read to them about Rasulullaah ﷺ. It read, "The unlettered Arab Nabi shall ride a camel and shall suffice on very little (to eat). He shall neither be too tall nor too short and his hair shall neither be very curly nor extremely straight. His eyes shall have red lines and his complexion shall be fair with tones of red." (After reading this much,) The Jews said, "If the person who invited you fits this description, you should believe in him and adopt his religion. We shall not follow him because we are jealous of him and we shall fight brutal battles against him on many occasions. There shall not be an Arab who does not either follow him or fight him, so you should be among those who follow him."

Upon hearing this, Maysara turned to his people and said, "O people! The matter is now clear." The people said, "We shall return the following Hajj season to meet him." So they returned to their homes. However, their leaders refused to let them return for the following Hajj and therefore none of them were able to follow Rasulullaah ﷺ. Rasulullaah ﷺ later migrated to Madinah and it was when he performed the farewell Hajj that he met Maysara and recognised him. Maysara ﷺ asked, "O Rasulullaah ﷺ! By Allaah! I was eager to follow you from the day you halted your camel by us, but matters took their course as they did. As you see, Allaah had decided that I become a Muslim much later. Most of those who were with me have passed away. Where have they gone to?" Rasulullaah ﷺ replied, "All those who have passed away while following a religion other than Islaam are in the Fire of Jahannam." Maysara ﷺ said, "All praise is due to Allaah who has saved me." He then accepted Islaam and was an excellent Muslim. He also enjoyed a respectable standing with Hadhrat Abu Bakr ﷺ. (1)

Rasulullaah ﷺ Invites the Kindah

Tribe to Islaam

Hadhrat Ibn Roomaan, Hadhrat Abdullaah bin Abi Bakr ﷺ and others have reported that Rasulullaah ﷺ approached the Kindah tribe at their **camping place near the market of Ukaaz**. Never before had he met a tribe that was so soft-natured. When Rasulullaah ﷺ realised how soft-natured and loving they were, he addressed them saying, "I call you towards the One Allaah Who has no partners and that if you protect me like you protect yourselves, you shall have your choice once I (the message of Islaam) become dominant."

Most of the people said, "These words are superb but we worship the gods that

(1) Abu Nu'aym (Pg. 102). The narration is also mentioned in (1) *Al Bidaaya wan Nihaaya* (Vol. 3 Pg. 145)

our forefathers used to worship." One of the youngest person there said, "O my people! Hurry to receive this man before you are beaten to it. By Allaah! The Ahlul Kitaab have been saying that the time is close when a Nabi shall emerge from the Haram." To this, a one-eyed man from the tribe stood up and said, "Be silent and hear me out! His own people have driven him out yet you want to shelter him and thus bear fighting all the Arabs! You cannot do this! I repeat: You cannot do this!" Rasulullaah ﷺ then left them feeling very grieved.

When the tribe returned home and informed their people about the incident, a Jew said to them, "You people have missed a golden opportunity. Had you received this man, you would have become the leaders of the Arabs. We have the description of this man in our scriptures. As he described Rasulullaah ﷺ (from the scriptures), those people who had seen Rasulullaah ﷺ confirmed every description he gave. The Jew said further, "We have in our scriptures that he shall appear in Makkah and then migrate to Yathrib (Madinah)." The people then decided that they would meet Rasulullaah ﷺ the following Hajj season, but none of them got to meet him because one of their leaders prevented them from going for Hajj that season. When the Jew passed away, he was heard accepting Rasulullaah ﷺ (as Allaah's Nabi) and believing in him. ⁽¹⁾

Rasulullaah ﷺ Invites the Banu Ka'b Tribe to Islam

Abdur Rahmaan Al Aamiri narrates from the elders of his tribe that they were in the marketplace of Ukaaz when Rasulullaah ﷺ approached them. When he asked them which tribe they belonged to, they replied that they belonged to the Banu Aamir bin Sa'sa'ah tribe. "Which family of the Banu Aamir?" asked Rasulullaah ﷺ. "The descendants of Ka'b bin Rabee'ah," came the reply. Rasulullaah ﷺ asked them, "How strong are you?" They replied, "None would dare touch anything in our territory or even warm himself at our fireplace." Rasulullaah ﷺ then said to them, "I am the Rasul of Allaah. If I come to you, will you grant me protection so that I may propagate the message of my Rabb? I shall not force any of you into anything."

The people asked, "To which family of the Quraysh do you belong?" "To the family of Abdul Muttalib," Rasulullaah ﷺ replied. They then asked, "How have the family of Abd Manaaf treated you?" Rasulullaah ﷺ responded by saying, "They were the first to reject me and discard me." The people said, "But we shall not discard you nor shall we believe in you. However, we shall protect you so that you may propagate the message of your Rabb." Rasulullaah ﷺ then joined them (intending to return with them to their territory).

In the meantime, the tribe continued trading in the marketplace when Bujra bin Qais Qushayri came to them and said, "Who is this with you? I do not recognise him." "He is Muhammad bin Abdillaah from the Quraysh," they replied. "What have you people got to do with him?" Bujra asked. They said, "He claims that he

(1) Abu Nu'aym in *Dalaa'ilun Nubuwwah* (Pg. 103).

is the Rasul of Allaah and asked us to grant him asylum so that he could propagate the message of his Rabb." Bujra asked further, "What was your reply?" They said, "We welcomed him and told him that we shall protect him as we protect ourselves." Bujra told them, "As far as I am concerned, no one in this marketplace shall return with anything worse than that with which you shall return. You are doing something that will cause all the Arabs to shun you and wage war with you. His people know him better. Had there been any good in him, they would have considered it a privilege to support him. He is a foolish man whose people have discarded him and rejected him yet you people wish to give him shelter and assist him! Your decision is evil indeed!"

Bujra then went to Rasulullaah ﷺ and said, "Get up and return to your people! By Allaah! Had you been among my people, I would have severed your head!" When Rasulullaah ﷺ mounted his camel, the wretched Bujra stabbed the camel with a stick in its abdomen, causing it bolt and throw Rasulullaah ﷺ off. Hadhrat Subaagha bint Aamir bin Qurt ﷺ who was one of the ladies who accepted Islaam in Makkah happened to be visiting her cousins there. When she saw this, she said, "O children of Aamir! None of you are like Aamir to me (if you do not help Rasulullaah ﷺ). Can none of you do something when this has happened to the prophet of Allaah right in your midst?!"

In response to her plea, three of her cousins stood up and charged for Bujra, while two other men stood up to defend Bujra. The three cousins floored their opponents, sat on their chests and beat them up. Rasulullaah ﷺ said, "O Allaah! Bless these (the three cousins) and curse those!" Consequently, the three who assisted Rasulullaah ﷺ accepted Islaam and died as martyrs while the others died under the curse of Allaah.

The names of the two who helped Bujra were Hazn bin Abdillaah and Mu'aawiya bin Ubaadah while the three who helped Rasulullaah ﷺ were Urwa bin Abdillaah ﷺ and Ghitreef and Ghatfaan the two sons of Sahl. (1)

Hadhrat Zuhri ﷺ narrates that Rasulullaah ﷺ met the Banu Aamir bin Sa'sa'ah tribe and placed Islaam and himself before them (invited them to accept Islaam and to assist him). Among the members of this tribe was a person named Bajera bin Firaas who said, "If I could hold on to this person, I could destroy all the Arabs with him." He then said to Rasulullaah ﷺ, "You say that if we support you in your effort and then Allaah grants you victory over your enemies, shall we then have kingship?" Rasulullaah ﷺ replied, "The decision rests with Allaah. He shall grant kingship to whoever He pleases." Bajera exclaimed, "Hear! Hear! We should risk our necks in front of the Arabs and then when Allaah grants you victory, others receive kingship! We have no need for your effort." Upon this, all the members of the tribe rejected the message of Rasulullaah ﷺ.

When all the people left after performing Hajj, the Banu Aamir tribe also left. When they reached home, they would recount their experiences to a very old

(1) Abu Nu'aym in *Dalaa'ilun Nubuwwah* (Pg. 100). Haafidh Sa'eed bin Yahya bin Sa'eed Umawi has also narrated it in his *Maghaazi* as quoted in *Al Bidaaya wan Nihaaya*.

man of their tribe who could not perform the Hajj with them. They told him that a Qurayshi man from the family of Abdul Muttalib who claimed to be a Nabi had approached them asking for their protection, their support and to be taken back to their area. When he heard the incident, the old man held his head and said, "Oh Banu Aamir! Can there be any amends for the damage done! Can you ever grab hold of this bird's tail again! I swear by the being in whose control lies the life of a person! To this day no descendant of Ismaa'eel ﷺ has ever made a false claim to prophethood. His claim to prophethood is absolutely true. Where have you lost your senses?!" (1)

Zuhri has also narrated that Rasulullaah ﷺ met the Kindah tribe at the place where they were staying while one of their leaders by the name of Mulay was with them. Rasulullaah ﷺ invited them to Allaah and placed himself before them (invited them to accept Islaam and to assist him). However, they refused to accept his message. (2)

Rasulullaah ﷺ Invites the Bani Haneefah to Islaam

Muhammad bin Abdir Rahmaan bin Husayn narrates that Rasulullaah ﷺ approached a family of the Banu Kalb tribe called the Banu Abdullaah at the place where they were staying. Rasulullaah ﷺ invited them to Allaah and placed himself before them (invited them to accept Islaam and to assist him). He also said to them, "Allaah has certainly given your father a wonderful name (because Abdullaah means "the servant of Allaah") However, they refused to accept his message.

Rasulullaah ﷺ Invites the Bani Haneefah to Islaam

Hadrath Abdullaah bin Ka'b bin Maalik ﷺ narrates that Rasulullaah ﷺ approached the Banu Haneefah tribe at the place where they were staying. Rasulullaah ﷺ invited them to Allaah and placed himself before them (invited them to accept Islaam and to assist him). However, there was not an Arab tribe that rejected his message in a manner worse than they did. (3)

Rasulullaah ﷺ Invites the Banu Bakr to Islaam

Hadrath Abbaas ﷺ narrates that Rasulullaah ﷺ once said to him, "I do not see any help forthcoming from yourself and your brother. Will you not take me to the marketplace tomorrow so that we may stop at the places where the various tribes are staying?" This was during the time when all the Arabs were gathered there (in Makkah for the Hajj).

(1) Ibn Is'haaq as mentioned in *Al Bidaaya wan Nihaaya* (Vol. 3 Pg. 139). Abu Nu'aym has also quoted the narration (Pg. 100) from Zuhri with the words, "When the people left (for their homes), the Banu Aamir returned to an old man from their tribe..."

(2) Ibn Is'haaq

(3) *Al Bidaaya wan Nihaaya* (Vol. 3 Pg. 139).

(Consequently, they left for the marketplace, where Hadhrat Abbaas ﷺ showed Rasulullaah ﷺ the camps of the various tribes.) Continuing the narration, Hadhrat Abbaas ﷺ says that he pointed out to Rasulullaah ﷺ, "This is the Kindah tribe and those who are with them. They are the best of tribes from Yemen performing Hajj." Pointing towards the camps of other tribes, Hadhrat Abbaas ﷺ further said, "This is the camp of the Banu Bakr bin Waa'il tribe and that is the Banu Aamir bin Sa'sa'ah camp. You may choose whichever you like (to give Da'wah to)."

Rasulullaah ﷺ started by meeting the Kindah tribe. He approached them and said, "Where do you people come from?" They replied, "From the people of Yemen." "From which tribe of Yemen?" asked Rasulullaah ﷺ. "From the Kindah tribe," they responded. Rasulullaah ﷺ further asked them, "From which family of the Kindah tribe do you belong?" They said, "From the Banu Amr bin Mu'aawiyah family." Rasulullaah ﷺ then asked them, "Do you want something good?" "What is it?" they asked. Rasulullaah ﷺ said to them, "That you should testify that there is none worthy of worship but Allaah, that you establish salaah and that you believe in everything that has come from Allaah."

According to a report from the elders of the Kindah tribe, the people of Kindah then said to Rasulullaah ﷺ, "If you are successful, shall we receive kingship thereafter?" Rasulullaah ﷺ replied, "All kingship belongs to Allaah and He shall grant it to whomsoever He pleases." The people then said, "We have no need for the message that you have brought to us."

According to a report of Kalbi, they said to Rasulullaah ﷺ, "Have you come to us to prevent us from (worshipping) our gods and so that we should oppose the Arabs? Go back to your people for we have no need for you."

After leaving them, Rasulullaah ﷺ approached the Banu Bakr bin Waa'il tribe. He asked them, "Where do you people come from?" They replied, "We are from Banu Bakr bin Waa'il tribe." Rasulullaah ﷺ further asked them, "From which family of the Banu Bakr bin Waa'il tribe do you belong?" "From the Banu Qais bin Tha'laba family," they responded. Rasulullaah ﷺ asked them, "How large are your numbers?" "We are as many as the grains of sand," they boasted. "What authority do you have?" asked Rasulullaah ﷺ. "None," they replied, "The Persians are our neighbours and we can neither defend ourselves against them nor defend anyone else against them." Rasulullaah ﷺ said to them, "If you people steadfastly take it on your shoulders to recite 'Subhaanallaah' 33 times, 'Al Hamdu Lillaah' 33 times and 'Allaahu Akbar' 34 times, you shall see a time (if Allaah preserves you till then) when you would live in the homes of the Persians, marry their women and take their sons as your slaves." "Who are you?" they asked. Rasulullaah ﷺ replied, "I am the messenger of Allaah." Rasulullaah ﷺ then left them.

According to a report of Kalbi, Rasulullaah ﷺ's uncle Abu Lahab always followed him and said to the people, "Do not accept what he has to say." When Rasulullaah ﷺ had left the people and Abu Lahab was passing by them, they

asked him, "Do you know this man?" Abu Lahab replied, "Yes. He is a man of high status among us. What do you wish to know about him?" When the people informed Abu Lahab about the Da'wah Rasulullaah ﷺ had given to them and that he claimed to be Allaah's Rasul, Abu Lahab sneered, "Do not even raise your head to speak to him for he is insane and speaks without thinking." The people said, "That is what we thought when he told us about the Persians." (1)

Rasulullaah ﷺ Invites Various Tribes to Islaam at Mina

Hadhrat Rabee'ah bin Ibaad رضي الله عنه narrates that he was a youngster with his father at Mina when Rasulullaah ﷺ stopped at the camps of various Arab tribes saying to them, "O people of this tribe! I am indeed Allaah's Rasul to you, instructing you to worship Allaah Alone without ascribing any partners to Him and to forsake these idols that you worship. I further direct you to believe in me, to accept me and to offer me asylum so that I may clearly express that which Allaah has sent me with."

Hadhrat Rabee'ah bin Ibaad رضي الله عنه says further that Rasulullaah ﷺ was being trailed by squint albeit handsome man whose hair was divided into two locks and who was wearing clothes from Aden. When Rasulullaah ﷺ had completed his talk and the message he had to convey, this man would say to the people, "O people of this tribe! This man is calling you to remove Laat and Uzza from your necks together with the Jinns of the Banu Maalik bin Uqaysh who are your allies. He wants you to rather follow the new-found and misguided religion he has brought. Do not follow him and do not even listen to him."

Hadhrat Rabee'ah رضي الله عنه says that he asked his father, "O father! Who is this man who follows him and belies what he says?" His father replied, "That is his uncle Abdul Uzza bin Abdil Muttalib (also known as) Abu Lahab." (2)

Rasulullaah ﷺ Invites a Large Group to Islaam at Mina

Hadhrat Mudrik رضي الله عنه narrates that when he performed Hajj with his father and they found themselves amongst a large group of people, he asked his father, "What is this gathering about?" His father replied, "They have gathered for that irreligious man." When Hadhrat Mudrik رضي الله عنه saw who his father was referring to, he noticed Rasulullaah ﷺ standing there telling the people, "O people! Say 'Laa Ilaaha Illaaha' and you will be successful." (3)

Hadhrat Haarith bin Haarith Ghaamidi رضي الله عنه narrates that he asked his father at Mina, "What is this gathering about?" His father replied, "They have gathered for that irreligious man." When Hadhrat Haarith رضي الله عنه stretched his neck to see

(1) *Al Bidaayah wan Nihaayah* (Vol. 3 Pg. 140).

(2) Ibn Is'haaq as quoted in *Al Bidaayah wan Nihaayah* (Vol. 3 Pg. 138). Abdullah bin Ahmad and Tabraani have also narrated a similar report from Hadhrat Rabee'ah رضي الله عنه. Haythami has commented on the *Sanad* (see Vol. 6 Pg. 36).

(3) Tabraani. Haythami (Vol. 6 Pg. 21) says that all the narrators are reliable.

who his father was referring to, he noticed Rasulullaah ﷺ standing there calling the people to accept the Oneness of Allaah, but they rejected his message. (1)

Hadhrat Hassaan bin Thaabit ﷺ reports that he performed Hajj during the time when Rasulullaah ﷺ was still calling people to accept Islaam and his companions were being tortured. He says that he happened to stop by Hadhrat Umar ﷺ (who was then not yet a Muslim) as he was busy torturing a slave girl of the Banu Amr bin Mu'ammil. Thereafter, he (Hadhrat Umar ﷺ) stopped by Hadhrat Zinneeraa ﷺ and started torturing her as well. (2)

Rasulullaah ﷺ Invites the Banu Shaybaan to Islaam

Hadhrat Ali bin Abi Taalib ﷺ says, "When Allaah commanded His Nabi ﷺ to present himself to the Arab tribes, Rasulullaah ﷺ left for Mina with me and Hadhrat Abu Bakr ﷺ. When we reached a gathering of Arabs, Hadhrat Abu Bakr ﷺ would approach them first and greet them. Hadhrat Abu Bakr ﷺ was always one to take the initiative and was extremely proficient in his knowledge of each Arab tribe's lineage. He asked the people, 'Where are you people from?' They replied, 'From the Rabee'ah tribe.' He then asked, 'From which family of the Rabee'ah tribe?'"

Hadhrat Ali ﷺ then continues the lengthy narration until he reached the words, "We then reached a gathering filled with an air of respect where there sat several elders of high status and eminence. Hadhrat Abu Bakr ﷺ was always one to take the initiative so he approached them and greeted them. When he asked them where they came from, they replied that they were from the Banu Shaybaan bin Tha'laba tribe. Hadhrat Abu Bakr ﷺ then turned to Rasulullaah ﷺ and said, 'May my parents be sacrificed for you! There are none more respectable in their tribe than these men.' Among them were Mafrooq bin Amr, Haani bin Qabeesah, Muthanna bin Haaritha and Nu'maan bin Shareek. The closest to Hadhrat Abu Bakr ﷺ from them was Mafrooq bin Amr who was also the most eloquent speaker from among the tribe. He wore two locks of hair that fell on his chest and he sat closest to Hadhrat Abu Bakr ﷺ."

Continuing with the narration, Hadhrat Ali ﷺ says that Hadhrat Abu Bakr ﷺ asked Mafrooq, "How large are **your numbers?**" Mafrooq replied, "We are certainly more than a thousand and a thousand cannot be defeated for want of numbers." Hadhrat Abu Bakr ﷺ further asked, "**What authority** do you wield?" "We have to work very hard, but such is the lot of every nation," he responded. Hadhrat Abu Bakr ﷺ posed a further question saying, "What are the **battles like** between yourselves and your enemies?" Mafrooq said, "We are most angered when we fight and we fight fiercest when we are angered. (We love war so much that) We prefer pedigreed (fighting) horses to children and weapons

(1) Bukhari in his *Taareekh*, Abu Zur'ah, Baghawi, Ibn Abi Aasim and Tabraani as quoted in *Isaabah* (Vol. 1 Pg. 275).

(2) Waaqidi as quoted in *Isaabah* (Vol. 4 Pg. 312).

to milk-yielding camels. All help is from Allaah Who sometimes grants victory to us and sometimes allows others to be victorious over us. Are you not from the Quraysh?"

Hadhrat Abu Bakr رضي الله عنه said, "What if you were told that the Quraysh have the Rasul of Allaah and that this is him?" Mafrooq said, "The news has already reached us that he claims to be Allaah's Rasul." Mafrooq then turned to Rasulullaah ﷺ and said, "To what are you calling, O brother of the Quraysh?" Rasulullaah ﷺ then stepped forward and sat down. Hadhrat Abu Bakr رضي الله عنه stood up and shaded Rasulullaah ﷺ with his clothing. Rasulullaah ﷺ said, "I call you to testify that there is none worthy of worship but the One Allaah and to testify that I am the Rasul of Allaah. I am also asking you to grant me asylum, to protect me and to assist me so that I may convey that message which Allaah has commanded me to pass on because the Quraysh have joined forces against the Deen of Allaah, they have rejected his Rasool, have satisfied themselves with falsehood instead of the truth. But Allaah is Independent, Worthy of all praise."

To this, Mafrooq asked further, "What else are you calling us towards, O brother of the Quraysh?" To this, Rasulullaah ﷺ recited the following verse of the Qur'aan:

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيَّكُمْ إِلَّا تَشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ ۖ نَحْنُ نُرْزِقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ ۖ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ ذَٰلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾ وَلَا تَقْرَبُوا مَانَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۖ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ۗ لَا تَكْلِفْ نَفْسًا إِلَّا وُسْعَهَا ۖ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ اللَّهِ أَوْفُوا ۗ ذَٰلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾ وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۗ ذَٰلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾﴾ (سورة الانعام: ١٥١ تا ١٥٣)

Say, "Draw closer, I shall recite to you the things that your Rabb has forbidden for you. *(These are)* That you do not ascribe any partner to Him and that you be kind towards your parents. *(Allaah has also commanded)* That you do not kill *(abort)* your children for fear of poverty *(fearing that you will become poor by providing for them)*. We provide for you and for them as well *(even though you may be poor)*. And *(Allaah commands)* that you do not draw near to immoral acts that may be open and secret. And *(Allaah commands further)* that you do not murder a soul which Allaah has forbidden except with a right *(that permits you to kill him. Those who may be lawfully executed are married adulterers, murderers and male Murtaddeen)*. These are the things which Allaah has *(emphatically)* commanded you so that you

may understand (*obey*). And approach (*use or invest*) the wealth of the orphan (*who is in your care*) only in a favourable (*fair or profitable*) manner until he reaches maturity. And (*in addition to all these commands*) give full measure and weight in fairness (*when you trade with people*). We do not place on a soul a responsibility unless it is within its capability. Adopt justice when you speak (*pass judgement*) even though it be your relative (*for whom or against whom you judge*) and fulfil the pledge of Allaah (*to worship Him Alone*). These are the things which Allaah has (*solemnly*) commanded you so that you may take heed. And (*tell them, O Muhammad ﷺ*), "This (*obeying all these commands*) is indeed my straight path, so follow it. Do not follow other paths, for they will deviate you from Allaah's path (*from Islaam*). These are the things which Allaah has (*solemnly*) commanded you so that you may adopt Taqwa." {Surah An'aam, verses 151-153}

Impressed by this, Mafrooq further asked, "What else do you call us towards? I swear by Allaah that this is not the speech of those on earth because if it were, we would have definitely recognised it." Thereafter Rasulullaah ﷺ recited the following verse of the Qur'aan:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾ (سورة النحل: ٩٠)

Verily Allaah instructs (*people to carry out*) justice, Ihsaan (*do things well, as well as doing everything with the consciousness that Allaah is watching*), and giving (*charity*) to relatives. And Allaah forbids immoral behaviour, evil and oppression. He advises you so that you may take heed (*and thereby save ourselves from ruin and Jahannam*). {Surah Nahl, verse 90}

Mafrooq exclaimed, "O Qurayshi! I swear by Allaah that you call towards the best of character and the most beautiful actions. **Without doubt, any nation that rejects you and supports others against you are certain liars.**"

Mafrooq then decided to include Haani bin Qabeesah in the conversation. He therefore introduced Haani by saying, "This is Haani bin Qabeesah. He is our elder and in charge of our religious affairs." Thereafter, Haani addressed Rasulullaah ﷺ saying, "O my Qurayshi brother! I have heard what you have to say and accept every word of it. However, I feel that if we forsake our religion to follow yours, it would be a mistake and would reflect upon the weakness of our understanding and lack of contemplation over the matter. The reason for this is that this is only our first meeting with each other, which may not even be the last and no one knows what the future holds. Mistakes often occur because of haste. In addition to this, we have people at home who would dislike that we enter into any agreement without consulting them. Therefore, you should return and we shall return. There after you contemplate over your matter and we shall contemplate over ours."

Haani then wished to include Muthanna bin Haaritha into the conversation. He therefore introduced him saying, "This is Muthanna bin Haaritha. He is our elder and in charge of our military affairs." Addressing Rasulullaah ﷺ, Muthanna said, "O Qurayshi brother! I have listened to what you have said. I like what you said for it appealed to me very much. However, my reply to you will be the same reply that Haani bin Qabeesah has given. We find ourselves between the borders of two countries. The one is Yamaamah and the other is Samaawah."

Rasulullaah ﷺ asked him, "On the borders of for which two countries you are situated?" He replied, "On one side and we have the land, the high hills and mountains of the Arabs while on the other side we have the land of the Persians and the rivers of the Kisra. The Kisra has permitted us to live there on condition that we do not start anything new and do not support any person who starts a new movement. The possibility is great that the Persian kings would not like that which you are calling us towards. Whereas the custom in the land of the Arabs is to forgive those who will have erred and to accept their excuse, the custom of the land of the Persians is that people who make mistakes are not forgiven nor are their excuses accepted. Therefore, if you wish that we take your back to our land and assist you against the Arabs, we can accept this responsibility (however, we cannot bear the responsibility of opposing the Persians)."

Rasulullaah ﷺ said to them, "Your reply has not been an evil one because you have spoken frankly. However, the only people who can establish the Deen of Allaah are those who protect it from every angle." Rasulullaah ﷺ then stood up taking the hand of Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ. Hadhrat Ali رَضِيَ اللهُ عَنْهُ narrates further when he says that the three of them then proceeded to the Aws and Khazraj tribes and left them only after they had pledged their allegiance to Rasulullaah ﷺ. Speaking about the Aws and Khazraj tribes, Hadhrat Ali رَضِيَ اللهُ عَنْهُ says, "They were extremely truthful and extremely perseverant people. May Allaah be pleased with all of them." (1)

Another narration states that Rasulullaah ﷺ said to them, "The only people who can establish the Deen of Allaah are those who protect it from every angle." Thereafter, Rasulullaah ﷺ added, "Tell me. If after a short while Allaah grants you their (the Persians') land and their wealth and takes their women to your beds (making them your wives and slaves), will you then not be prepared to glorify Him and proclaim His purity?" To this, Nu'maan bin Shareek said, "You then have our support, O brother of the Quraysh." Rasulullaah ﷺ then recited the verse:

﴿إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ۖ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا﴾

(سورة الاحزاب: ٤٥، ٤٦)

O Nabi ﷺ! We have certainly sent you as a witness, a carrier of good news (to the Mu'mineen that they will enjoy Jannah), a warner (to the Kuffaar that they will suffer the punishment of Jahannam if they do not

(1) Abu Nu'aym in Dalaa'il (pg. 96).

accept Imaan) and as a caller to Allaah by His command and as an illuminating lantern.

Hadhrat Ali ﷺ says, "Rasulullaah ﷺ then stood up, taking the hand of Hadhrat Abu Bakr ﷺ. He turned to us and said, 'O Ali! How excellent are the manners of the Arabs even during the time of ignorance! How noble are they! It is because of this, they protect each other in the life of this world.'" The three of them then proceeded to the Aws and Khazraj tribes and left them only after they had pledged their allegiance to Rasulullaah ﷺ. Hadhrat Ali ﷺ says, "They (the Aws and Khazraj tribes) were extremely truthful and extremely perseverant people. Rasulullaah ﷺ was happy that Hadhrat Abu Bakr ﷺ possessed so much knowledge about the lineage of the Arabs. Not much time had elapsed afterwards when Rasulullaah ﷺ came to his companions and said, 'Praise Allaah abundantly because today the Banu Rabee'ah (amongst whom were the Banu Shaybaan tribe) have defeated the Persians. They have killed the Persian leaders and annihilated their armies. Allaah has assisted them because of me.'" (1) Another narration explains this further by stating that when the soldiers of the Banu Rabee'ah met the Persian army at a place called Quraqir, which was close to the Euphrates River, they used the name of Muhammad ﷺ as their code-word, because of which Allaah granted them victory. After this battle, the Banu Rabee'ah entered the fold of Islaam." (2)

Rasulullaah ﷺ Invites the Aws and Khazraj Tribes to Islaam

One day, while mentioning the virtues of the Ansaar and that the fact that they were pioneers in Islaam, Hadhrat Ali bin Abi Taalib ﷺ said, "The person who does not like the Ansaar and does not recognise the rights due to them, cannot be a Mu'min. By Allaah, they used their swords, their power of speech and their generosity of their hearts to nurture Islaam just as a mare nurtures her foal in a green pasture. During the seasons of Hajj, Rasulullaah ﷺ used to go out to call the various tribes to Islaam. However, none was prepared to accept his message. He used to meet the various tribes at the marketplaces of Majinna and Ukaaz and at Mina until he would meet the same tribes returning year after a year. In fact, there were those tribes who used to say to him, "When will the time come for you to give up hope on us because you have been meeting with us for such a long time? Eventually the time came when the Most Powerful the Most Honoured Allaah decided matters in favour of the tribes of the Ansaar. Rasulullaah ﷺ then presented Islaam to them and they readily accepted. They took Rasulullaah ﷺ to their town, assisted him and sympathised with him. May Allaah reward them with the best of rewards. Thereafter, we (the Muhaajireen) came to them and took up residence in their homes. They preferred us above themselves to the extent that they would even draw lots to decide

(1) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.142). Abu Nu'aym, Haakim, Bayhaqi have also narrated this Hadith.

(2) Haafidh Ibn Hajar has commented on this Hadith in *Fat'hul Baari* (Vol.7 Pg.156).

which of them would be host to us. Eventually, from the depths of their hearts they allowed us to have greater rights than them in their very own wealth. They even sacrificed their lives for the protection of Allaah's Nabi ﷺ. May the mercies and blessings of Allaah be showered on them." (1)

Hadhrat Umm Sa'd bint Sa'd bin Rabe'e رَضِيَ اللهُ عَنْهَا says that Rasulullaah ﷺ continued calling people to Islaam when he was staying in Makkah. However, he was abused and hurt. Eventually, the decision of Allaah demanded that honour come to this tribe of the Ansaar. Consequently, Rasulullaah ﷺ met a group of them at a place called Aqaba as they were busy shaving off their hair (after performing Hajj). When one of the narrators asked Hadhrat Umm Sa'd رَضِيَ اللهُ عَنْهَا who the group was, she replied, "They were six or seven persons. From the Banu Najjaar tribe were As'ad bin Zuraarah and two sons of Afraa." She did not name the rest of them.

Rasulullaah ﷺ sat down with them, conveyed the message of Allaah to them and recited a part of the Qur'aan to them. They accepted Allaah and his Rasool ﷺ and agreed to meet him the following year. This incident is known as the first pledge of Aqaba. **Thereafter, the second pledge of Aqaba took place.** One of the narrators then asked Hadhrat Umm Sa'd رَضِيَ اللهُ عَنْهَا, "How long did Rasulullaah ﷺ stay in Makkah?" She replied, "Have you not heard the words of Abu Sirma Qais bin Abi Anas?" The narrator responded by saying, "I do not know what he said." She then quoted the following couplet:

تَوَى فِي قُرَيْشٍ بَضْعَ عَشْرَةَ حِجَّةً يُذَكِّرُ لَوْ لَأَتَى صَدِيقًا مُوَاتِبًا

"He stayed with the Quraysh for a few years more than ten

Advising people with the hope of meeting a suitable friend"

She then proceeded to quote an entire poem, which shall Inshaa Allaah be quoted in a Hadith of Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ in the chapter concerning the help that the Sahabah رَضِيَ اللهُ عَنْهُمْ rendered to the cause of Islaam. (2)

Hadhrat Aqeel bin Abi Taalib رَضِيَ اللهُ عَنْهُ and Hadhrat Zuhri narrate that one day during the period when the Mushrikeen started harassing Rasulullaah ﷺ to a great degree, he said to his uncle Hadhrat Abbaas bin Abdil Muttalib رَضِيَ اللهُ عَنْهُ, "O my beloved uncle! Allaah shall assist His Deen using such people to whom the oppressive opposition of the Quraysh would seem trivial and who would enjoy great honour in the eyes of Allaah. Take me to the marketplace of Ukaaz and show me where the various Arab tribes are staying because I want to call them towards Allaah and request them to protect me and grant me asylum so that I may propagate the message of Allaah to humanity." Hadhrat Abbaas رَضِيَ اللهُ عَنْهُ said, "O my beloved nephew! Proceed to Ukaaz. I shall accompany you and show you where the tribes are staying."

Rasulullaah ﷺ started by inviting the Thaqeef tribe to Islaam and then continued meeting the other tribes who were there (for Hajj) that year. The following year (which was the year in which Allaah commanded Rasulullaah ﷺ

(1) Abu Nu'aym in Dalaa'il (Pg.105).

(2) Abu Nu'aym in Dalaa'il Pg. 105.

to preach openly) Rasulullaah ﷺ met six persons from amongst the Aws and Khazraj tribes. They were As'ad bin Zuraarah ﷺ, Abul Haytham bin At Tayyihaan ﷺ, Abdullaah bin Rawaaha ﷺ, Sa'd bin Rabee' ﷺ, Nu'maan bin Haaritha ﷺ and Ubaadah bin Saamit ﷺ. Rasulullaah ﷺ met them one night at the Jamara Aqaba during the days of Mina.

Rasulullaah ﷺ sat with them, invited them to believe in Allaah, to worship Him and to assist him in the propagation of the Deen that Allaah had sent the Ambiyaa and Rusul with. When they asked Rasulullaah ﷺ to present to them what Allaah had revealed to him, he recited the following verses of Surah Ibraheem to them:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ۗ رَبِّ إِنَّهُمْ أَضَلُّونَ كَثِيرًا ۗ مِّنَ النَّاسِ ۗ فَمَنْ تَبِعْنِي فَإِنَّهُ مِنِّي ۗ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ۗ رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَهْلَهُ عَابِدِينَ مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْتُفِعْهُمِنَ الشَّجَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ۗ رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ ۗ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۗ الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ ۗ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ۗ رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۗ رَبَّنَا وَتَقَبَّلْ دُعَاءِ ۗ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ۗ وَلَا تَحْسَبَنَّ اللَّهُ عَافِيًا عَمَّا يَعْمَلُ الظَّالِمُونَ ۗ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ۗ مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ ۗ وَأَفِيدَتْهُمْ لِهَؤُلَاءِ الْأَنْدَادِ الَّذِينَ النَّاسُ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا آخِرْنَا إِلَىٰ آجَلٍ قَرِيبٍ ۗ لَّئِن جِئْتَنَا بِدَعْوَتِكَ وَتَتَّبِعَ الرَّسُولَ ۗ أَوْلَمَّا تَكُونُوا أَقْسَمْتُمْ مِّنْ قَبْلِ مَا لَكُم مِّنْ زَوَالٍ ۗ وَسَكَنتُمْ فِي مَسْكِينَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ الْأَمْثَالَ ۗ وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرَهُمْ ۗ وَإِنْ كَانَ مَكْرَهُمْ لِتَزُولُ مِنْهُ الْجِبَالُ ۗ فَلَا تَحْسَبَنَّ اللَّهُ مُخْلِيفًا وَعْدِهِ رُسُلَهُ ۗ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ۗ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ۗ وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَنِينَ فِي الْأَصْفَادِ ۗ سَرَابِلُهُمْ مِّنْ فَطْرَانٍ وَتَغْشَىٰ وُجُوهُهُمُ النَّارُ ۗ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۗ هَذَا بَلَّغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ ۗ﴾ (سورة ابراهيم: ٣٥ تا ٥٢)

(Remember the time) When Ibraheem ﷺ said (when he left his wife

Haajira and son Ismaa'eel in Makkah), "O my Rabb! Make this city peaceful and safeguard my children and myself from worshipping idols. O my Rabb! Indeed these idols have misled many people. So whoever will follow me (*by believing in Towheed*), then he is certainly from me (*from among the adherents of my religion*). And whoever will disobey me, then (*I pray that you give him the ability to obey me because*) surely You are Most Forgiving, Most Merciful. O our Rabb! I have settled some of my children (*Ismaa'eel رَضِيَ اللهُ عَنْهُ*) in a valley that cannot be cultivated, close to Your sacred house (*the Kabah*). O our Rabb! (*I have left them here*) So that they establish salaah, so cause the hearts of some people to be inclined towards them (*so that people may love them and settle with them*). And provide for them fruits (*all types of provisions*) for their sustenance so that they may be grateful. O our Rabb! Indeed You know what we conceal and what we disclose (*so forgive us for all the mistakes we make*). Nothing in the heavens and the earth is hidden from Allaah. All praise be to Allaah, Who has gifted me with (*my sons*) Ismaa'eel رَضِيَ اللهُ عَنْهُ and Is'haaq رَضِيَ اللهُ عَنْهُ despite (*my*) old age. Undoubtedly, my Rabb hears all prayers. O my Rabb! Make me one who establishes salaah, and my progeny as well. O my Rabb! Accept my prayer. O our Rabb! Forgive me, my parents and the Mu'mineen on the day when reckoning shall commence (*the Day of Qiyaamah*)." Never think that Allaah is unaware of what the oppressors do. (*Allaah does not punish them immediately because*) He is only granting them respite until a day (*the Day of Qiyaamah*) when gazes (*of people*) will be fixed upwards (*because of their intense fright*). (*On that day*) They will be running (*towards the Plain of Resurrection*) with their heads fixed upwards (*in astonishment and fright*), their gazes never returning to them. And their hearts will be empty (*confused and without feeling because of the intense fear*). Warn people of a day when punishment will afflict them, and the oppressors will say, "O our Rabb! Grant us respite (*to return to the world*) for a short while. We shall accept Your call and follow the Rusul." (*Their plea will be rejected and it will be said to them*) "Did you not swear on oath before this (*in the world*) that you shall never be displaced (*from the world*)? You lived in the homes of those who oppressed themselves and it was clear to you how We dealt with them (*you saw that they were destroyed, yet you did as they did*). And We even cited examples for you (*so that you may mend your ways, but you failed to listen*)." They plotted their plots, but their plots rest with Allaah (*He knows what they plot and makes their plots fail*), even though (*their plots seem so powerful that*) mountains could be displaced by their plots. Never think that Allaah will break His promise to His Rusul (*He promises them His help and His help shall come to them*). Indeed Allaah is Mighty, Able to take vengeance (*on behalf of*

whoever He wills from whoever He wills). (Do not forget) The day (of Qiyaamah) when the earth will be changed into another earth, and the skies (will also be changed). They will then present themselves before Allaah, the One, the Most Powerful. On that day you will see the criminals (Kuffaar) shackled together in chains. Their garments will be of tar (which smells terribly and burns easily) and the Fire will cover their faces. (They will present themselves before Allaah) So that Allaah may repay every soul for what (good or evil) it had earned. Indeed Allaah is swift in reckoning. This (Qur'aan) is a message for people so that they are warned by it and so that they may know (by the proofs and examples it contains) that He (Allaah) is but One Ilaah, and so that the intelligent ones take heed (listen, learn and prepare for the Aakhirah). {Surah Ibraheem verses 35-52}

Their hearts were moved by these words of the Qur'aan and they accepted Islaam. As they were engaged in conversation with Rasulullaah ﷺ, Hadhrat Abbaas ؓ passed by. Recognising the voice of Rasulullaah ﷺ, he said, "O my nephew! Who are these people with you?" Rasulullaah ﷺ said, "These are the residents of Yathrib from the Aws and Khazraj tribes. I gave them the same Da'wah that I had given to so many other tribes before them and they accepted my message and believed what I said. They have also mentioned that they shall take me back with them to their city."

Hadhrot Abbaas ؓ descended from his animal, tied it up and said, "O people of the Aws and Khazraj! This is my nephew and the person I love most. If you accept his message, believe him and intend to take him with you to your city, I want you to make a promise so that my heart may be contented. **Promise me that you shall never desert him and never betray him because your neighbours are the Jews and the Jews are his enemies. I fear that the Jews may connive against him.**"

When Hadhrot Abbaas ؓ expressed his mistrust in Hadhrot As'ad bin Zuraarah ؓ and his companions, Hadhrot As'ad ؓ felt insulted and said, "O Rasulullaah ﷺ! Permit me to reply to him in a manner that will neither upset you nor appear distasteful to you. However, the reply will confirm that we have accepted your message and it will express our Imaan in you." Rasulullaah ﷺ said, "You may reply to him for I have complete confidence in you."

Facing Rasulullaah ﷺ, Hadhrot As'ad bin Zuraarah ؓ said, "O Rasulullaah ﷺ! There is a path to every call. While some paths are easy, others are difficult. Today you have called us towards something that is both new and difficult for people to accept. You have called us to forsake our religions and to follow you in your Deen. This is not an easy task. However, we have accepted your call. You have called us to sever all ties we have with both close and distant relatives (by following you rather than them). This is not an easy task. However, we have accepted your call. You have invited us to Islaam whereas we are a strong group living in a place that is powerful and mighty (where our lives and properties are

safe). None could ever imagine that our leader shall be someone not from amongst us, whose people have ostracised him and whose uncles have deserted him. This is not an easy task but we have accepted it. These things appear difficult for all save those whose welfare Allaah has decided and who foresee good in its results. We have accepted your call with our tongues, our hearts and our hands because we believe what you have conveyed to us and we accept it with conviction that has settled deep within our hearts. We pledge our commitment to you in all of this and we pledge it to our Rabb and your Rabb as well. Allaah's hand is above ours (approving this pledge). We shall spill our blood to protect yours and give our lives for yours. We shall protect you as we protect ourselves, our children and our wives. Should we fulfil this pledge, it shall be for Allaah. Should we betray this pledge, it shall be betraying Allaah to the cost of making us the most wretched people. O Rasulullaah ﷺ! All that we have told you is the absolute truth and we seek Allaah's assistance (to help us fulfil the pledge)."

Hadhrat As'ad bin Zuraarah ﷺ then turned to Hadhrat Abbaas ﷺ saying, "As for you who have used your words to be a barrier between Rasulullaah ﷺ and us. Allaah knows best what you meant by your words but you have mentioned that this is your nephew and the person whom you love the most. However, we have cut ourselves off from people near and distant as well as from blood relatives. We testify that he is certainly the Rasul of Allaah whom Allaah has Himself sent. He is certainly no liar and what he has brought does not at all resemble the words of man. As for your statement that you cannot be content with us until we make a promise to you, we shall certainly not refuse such a request made out of concern for Rasulullaah ﷺ. You may therefore take from us whatever promises you wish."

Turning once again to Rasulullaah ﷺ, Hadhrat As'ad bin Zuraarah ﷺ said, "O Rasulullaah ﷺ! Take any promises you wish from us and make any conditions from the side of your Rabb that you wish to make."

The details of their pledge of allegiance shall Inshaa Allaah be mentioned in the complete Hadith in the chapter concerning the assistance that the Ansaar rendered to Islaam at the very beginning. ⁽¹⁾

The Da'wah that Rasulullaah ﷺ gave in the Marketplaces

Hadhrat Rabee'ah bin Ibaad ﷺ belonged to the Banu Deel tribe who had all accepted Islaam after passing through the Period of Ignorance. He narrates that during the Period of Ignorance, he saw Rasulullaah ﷺ in the marketplace of Dhul Majaaz saying to those gathered around him, "O people! Say 'Laa Ilaaha Illaaha' and you will be successful." Rasulullaah ﷺ was being trailed by squint albeit handsome man whose hair was divided into two locks. He followed Rasulullaah ﷺ wherever he went and said to the people, "He (Rasulullaah

(1) Abu Nu'aym in Dalaa'il (Pg. 105)

ﷺ) is an irreligious man and a liar."

Hadhrat Rabee'ah bin Ibaad ﷺ says that when he asked about the man, he was informed that the man was Abu Lahab the uncle of Rasulullaah ﷺ. (1) According to another narration, Rasulullaah ﷺ used to run away from Abu Lahab who persistently hounded him. Other narrations also mention that as people used to attack Rasulullaah ﷺ, there would be no one to say anything. However, he would never remain silent (nothing would prevent him from propagation). (2)

Hadhrat Taariq bin Abdillaah ﷺ narrates that he was in the Dhul Majaaz marketplace when a man passed by wearing a shawl with red threads. He was saying to the people, "O people! Say 'Laa Ilaaha Illalaah' and you will be successful." He was being trailed by another man who had injured his (the first man's) heels and legs, causing them to bleed. The second man was saying, "O people! Do not follow him because he is a liar!" When Hadhrat Taariq bin Abdillaah asked the people who the men were, he was told, "He (the first man) is a man from the Banu Haashim who claims to be Allaah's Rasul and the other is his uncle Abdul Uzza (Abu Lahab)." (3)

A person from the Banu Maalik bin Kinnana tribe narrates that he saw Rasulullaah ﷺ in the Dhul Majaaz marketplace saying to the people, "O people! Say 'Laa Ilaaha Illalaah' and you will be successful." Abu Jahal threw sand into the face of Rasulullaah ﷺ saying, "Do not let this man deceive you into leaving your religion. He wants you to forsake your gods. He wants you to forsake Laa and Uzza." However, Rasulullaah ﷺ paid no attention to him.

When the narrator was asked to describe Rasulullaah ﷺ, he said, "He was wearing two shawls with red threads. He was of medium height with a well-built body and extremely handsome face. His hair was very black and thick and his complexion was exceptionally fair." (4) The Da'wah that Rasulullaah ﷺ gave in the marketplace of Ukaaz has already been mentioned in the chapter entitled "The Da'wah Rasulullaah ﷺ gave to Various Arab Tribes During the Hajj Season."

Rasulullaah ﷺ Invites His Close Relatives to Islaam

Rasulullaah ﷺ Addresses Faatima and Safiyya ﷺ

Hadhrat Aa'isha ﷺ narrates that Rasulullaah ﷺ gathered his family

(1) Ahmad and Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.41). Haythami (Vol.6 Pg.22) and Ibn Hajar (*Fat'hul Baari* Vol. 7 Pg. 156) have commented on this narration.

(2) Ibn Is'haaq as quoted in *Al Bidaayah wan Nihaayah* (Vol. 3 Pg. 138). Abdullah bin Ahmad and Tabraani have also narrated a similar report from Hadhrat Rabee'ah ﷺ. Haythami has commented on the *Sanad* (see Vol. 6 Pg. 36).

(3) Tabraani. Haythami has commented on it in Vol.6 Pg.23.

(4) Ahmad with a reliable chain of narrators as mentioned by Haythami (Vol.6 Pg.21). *Al Bidaaya wan Nihaaya* (Vol.3 Pg.139) quotes a narration of Bayhaqi without the description of Rasulullaah ﷺ. *Al Bidaaya wan Nihaaya* mentions that although a narrator may be mistaken by naming Abu Jahal, it is possible that it was sometimes Abu Jahal and sometimes Abu Lahab who took turns to harass Rasulullaah ﷺ.

members when Allaah revealed the verse:

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ (سورة شعراء: ٢١٤)

(O Rasulullaah ﷺ! First) Warn your closest relatives (about the punishment due to those who reject Imaan). {Surah Shu'araa, verse 214}

Rasulullaah ﷺ then said, "O Faatima the daughter of Muhammad ﷺ! O Safiyya the daughter of Abdul Muttalib! O children of Abdul Muttalib! Ask me whatever you wish from my wealth, but I can give you nothing from Allaah (I cannot assist you against Allaah's punishment)." (1)

Rasulullaah ﷺ Invites his Household and other Relatives for a meal to Call them towards Islaam

Hadhrat Ali ؓ narrates that Rasuliullaah ﷺ gathered his family members when Allaah revealed the verse:

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ (سورة شعراء: ٢١٤)

(O Rasulullaah ﷺ! First) Warn your closest relatives (about the punishment due to those who reject Imaan). {Surah Shu'araa, verse 214}

Thirty of them gathered and had something to eat and drink. Thereafter, Rasulullaah ﷺ asked them, "Who will assume the responsibility of paying my debts and fulfilling my pledges? Whoever does this shall be my companion in Jannah and my successor in my family." Someone said, "But you are an ocean (of generosity and virtue). Who could possibly assume your responsibilities?" Rasulullaah ﷺ then repeated the request thrice. When Rasulullaah ﷺ presented the request to the members of his household, Hadhrat Ali ؓ said, "I am prepared." (2)

Hadhrat Ali ؓ narrates that Rasulullaah ﷺ invited the family of Abdul Muttalib who were such people that each one of them could easily eat a young animal and drink the equivalent of a "faraq" (3). Rasulullaah ﷺ prepared food weighing only a "mudd" (4), from which everyone ate to their fill. The leftover food was as much as there had been at the beginning and it appeared as if it had not been touched. Thereafter, Rasulullaah ﷺ sent for a small cup from which everyone drank to their fill. The leftover drink was also as much as there had been at the beginning, appearing as if it had not been touched.

Thereafter, Rasulullaah ﷺ addressed them saying, "O children of Abdul Muttalib! I have been sent as a Rasul to you people in particular and to all of mankind in general. You have just witnessed one of my miracles, so which of you shall pledge his allegiance to me to become my brother and companion?" However, no one volunteered. Hadhrat Ali ؓ says, "I then stood up although

(1) Ahmad and Muslim.

(2) Ahmad.

(3) A large quantity of liquid, the approximate value of which differs according to the trade of various places. However, it is roughly equal to 20 litres.

(4) An old unit of measurement the approximate value of which differs according to the trade of various places. However, it is a very small quantity of mass.

I was the youngest of them all. Rasulullaah ﷺ told me to be seated and repeated himself thrice. I stood up each time and each time he told me to be seated. Eventually, when this happened the third time, Rasulullaah ﷺ struck his hand on mine (accepted my pledge of allegiance)." (1)

Hadhrat Ali ﷺ has also narrated that Rasulullaah ﷺ instructed him to prepare a meal using the leg of an animal and a "saa" (2) of wheat flour (for bread) when the following verse of the Qur'aan was revealed:

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ (سورة شعراء: ٢١٤)

(O Rasulullaah ﷺ! First) Warn your closest relatives (about the punishment due to those who reject Imaan). {Surah Shu'araa, verse 214}

Thereafter, Rasulullaah ﷺ told Hadhrat Ali ﷺ to invite the Banu Haashim. During that time, the Banu Haashim numbered approximately 40 to 42 persons. Hadhrat Ali ﷺ continues the narration by saying, "(After their guests had arrived) Rasulullaah ﷺ sent for the food. When he placed the food before them, they all ate to their fill even though there were people amongst them who could eat a young animal together with gravy all by themselves. Thereafter, Rasulullaah ﷺ sent for a small cup of milk. When he passed the cup around for them to drink, they all managed to drink to their fill. One of them commented, "Until today, I had never seen such magic." It is widely believed that it was Abu Lahab who said this.

The following day, Rasulullaah ﷺ said to Hadhrat Ali ﷺ, "O Ali! Prepare the leg of a goat together with a "saa" of wheat flour and a large cup of milk." Hadhrat Ali ﷺ says, "I did as I was told. The guests ate as they had eaten the first day and drank as they had drunk on the first day. Just as it occurred on the first day, as much food was left over as we had begun with." To this, someone commented, "Never before have we seen such magic as we have witnessed today."

(On the third day) Rasulullaah ﷺ said, "O Ali! Prepare the leg of a goat together with a "saa" of wheat flour and a large cup of milk." After doing as he was told, Rasulullaah ﷺ asked Hadhrat Ali ﷺ to invite the Banu Haashim. Consequently, he gathered them together and they ate and drank. Rasulullaah ﷺ then spoke to them saying, "Which of you are prepared to settle my debts for me?" Hadhrat Ali ﷺ says, "I remained silent as did everyone else. Thereafter, Rasulullaah ﷺ repeated himself. I responded by saying, 'I am prepared to do so O Rasulullaah ﷺ!' He said to me, 'You O Ali! You O Ali (You are certainly fit for the task)!'" (3)

Ibn Abi Haatim has also reported a similar Hadith in which Rasulullaah ﷺ said to the people, which of you is prepared to settle my debts and to succeed me as head of my family after my demise? Hadhrat Ali ﷺ says, "Everybody remained silent including Hadhrat Abbaas ﷺ who feared that all his wealth

(1) Ahmad as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.350).

(2) A unit of measure equal to approximately 3.2 kg.

(3) Bazaar. Haythami has commented on the Hadith in Vol.8 Pg.302.

would be used up in settling the debts. I remained silent out of respect for Hadhrat Abbaas ﷺ who was much elder than me. When Rasulullaah ﷺ repeated his request, Hadhrat Abbaas ﷺ again remained silent. When I saw this, I said, 'O Rasulullaah ﷺ! I am prepared to accept this responsibility.' On that day, I was worse off than any of them. I was suffering pain in my eyes, my stomach was bloated and my legs were extremely thin."⁽¹⁾

A similar Hadith (also concerning the Da'wah Rasulullaah ﷺ gave to his family members) has already appeared in the chapter entitled "The Da'wah Rasulullaah ﷺ gave to Large Gatherings". That Hadith has a different chain of narrators and is reported from Hadhrat Abdullaah bin Abbaas ﷺ.

Rasulullaah ﷺ Conveys the Da'wah of Islaam while Travelling

Rasulullaah ﷺ Gives Da'wah During the Hijrah

Hadhrat Sa'd (Aslami) ﷺ was the guide who directed Rasulullaah ﷺ through the Rakoobah valley. His son (Abdullaah) says, "My father informed us that Rasulullaah ﷺ came to them, seeking the shortest path to Madinah. He was accompanied by Hadhrat Abu Bakr ﷺ, whose daughter was then being suckled by a woman from our tribe"⁽²⁾. Hadhrat Sa'd ﷺ informed them, "They is a road along the valley of Rakoobah but there are two thieves from the Aslam tribe there who are called "Muhaanaan". If you wish, you could use the road past them." Rasulullaah ﷺ said, "Lead us to the road past them."

Consequently, they took the road and when they drew close to the thieves, one of them said to the other, "Look at this person from Yemen!" Rasulullaah ﷺ then gave them Da'wah and invited them to accept Islaam. They both became Muslims. When Rasulullaah ﷺ asked them their names, they said that they were called "Muhaanaan" ("The two contemptible ones"). Rasulullaah ﷺ said to them, "No. You two are 'Mukramaan' ('The two honoured ones')." Rasulullaah ﷺ then told them to join him in Madinah. The Hadith still continues after this.⁽³⁾

Rasulullaah ﷺ Invites a Villager to Islaam while on a Journey

Hadhrat Abdullaah bin Umar ﷺ narrates that they were once traveling with Rasulullaah ﷺ when a villager passed by them. As he drew close, Rasulullaah ﷺ asked him, "Where are you off to?" "I am going home," he replied. Rasulullaah ﷺ asked him, "Do you want to take something good with you?" "What is this good thing?" he asked.

(1) *Tafseer* of Ibn Katheer (Vol.3 Pg.351). Bayhaqi and Ibn Jareer have also reported this Hadith with additions as mentioned in the *Tafseer* of Ibn Katheer (Vol.3 Pg.350) and *Al Bidaaya wan Nihaaya* (Vol.3 Pg.39).

(2) It was customary during those times that people would send their infants to the countryside to be suckled.

(3) Ahmad (Vol.4 Pg.74). Haythami (Vol.6 Pg.58) has also commented on the Hadith.

Rasulullaah ﷺ replied, "That you testify that there is none worthy of worship but the One Allaah and that Muhammad ﷺ is Allaah's servant and Rasul." The villager asked, "Are there any witnesses to verify what you say?" Rasulullaah ﷺ replied, "Yes. This tree is a witness." Rasulullaah ﷺ then called the tree which stood at the edge of the valley, The tree ploughed through the earth as it came towards Rasulullaah ﷺ. When it stood before Rasulullaah ﷺ, he thrice asked it testify to the truth of what he said. All three times, the tree testified to the truth of his words and then returned to the place where it grew. As he returned home, the villager said to Rasulullaah ﷺ, "If my people follow me, I shall bring them all to you. Otherwise, I shall come alone and live with you." (1)

Rasulullaah ﷺ Invites Burayda bin Khusayb and his Companions to Islaam during the Hijrah Journey

Hadhrat Aasim Aslami رَضِيَ اللهُ عَنْهُ narrates that while Rasulullaah ﷺ was migrating from Makkah to Madinah, Hadhrat Buraydah bin Khusayb رَضِيَ اللهُ عَنْهُ met him at a place called Ghameem. When Rasulullaah ﷺ invited him to accept Islaam, he and the approximately eighty families with him all accepted. Rasulullaah ﷺ then led them all in the Isha salaah. (2)

Rasulullaah ﷺ Travels by Foot to Convey the Da'wah of Islaam

Rasulullaah ﷺ Walks to Taa'if

Hadhrat Abdullaah bin Ja'far رَضِيَ اللهُ عَنْهُ narrates that after his uncle Abu Taalib had passed away, Rasulullaah ﷺ travelled on foot to Taa'if to invite the people to Islaam. However, they did not accept his Da'wah and he had to return. On the way back, he took shade beneath a tree, performed two Rakaahs salaah and made the following du'aa:

”اللَّهُمَّ إِنِّي أَشْكُوا إِلَيْكَ ضَعْفَ قُوَّتِي وَهَوَانِي عَلَى النَّاسِ يَا أَرْحَمَ الرَّاحِمِينَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ إِلَى مَنْ تَكَلَّمْتُ إِلَى عَدُوِّيَتَجَهَّمُنِي أَمْ إِلَى قَرِيبٍ مَلَكَتَهُ أَمْرِي إِنْ لَمْ تَكُنْ غَضَبَانَ عَلَيَّ فَلَا أَبَالِي غَيْرَ أَنَّ عَافِيَتَكَ أَوْسَعُ لِي أَعُوذُ بِوَجْهِكَ الَّذِي أَشْرَقْتَ لَهُ الظُّلُمَاتِ وَصَلَحَ عَلَيْهِ أَمْرُ الدُّنْيَا وَالْآخِرَةِ أَنْ يَنْزِلَ بِي غَضَبُكَ أَوْ يَجِلَّ بِي سَخَطُكَ لَكَ الْعُتْبَى حَتَّى تَرْضَى وَلَا قُوَّةَ إِلَّا بِاللَّهِ“

TRANSLATION: "O Allaah! Only to you do I communicate my weakness and lack of importance among people. O the most Merciful of those

(1) Haakim as quoted in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.125). Haythami (Vol.8 Pg.292) has commented on the Hadith.

(2) Ibn Sa'd (Vol.4 Pg.242).

who show mercy, You are certainly the most Merciful of those who show mercy. To whom shall you hand me over? To an enemy who will treat me harshly or to a near one to whom You shall give control over me? If You are not angry with me, I care for nothing except that Your protection should be vast enough for me, In Your Countenance by which multitudes of darkness are turned to light and by which the affairs of this world and the Akhirah are remedied, I seek protection from being afflicted by Your wrath and displeasure. The causes of Your displeasure should be removed until You are pleased. There is no might but with Allaah." (1)

A more detailed narration from Zuhri رضي الله عنه shall be quoted in the chapter concerning the difficulties that were borne for the sake of Da'wah.

Inviting Towards Islaam on the Battlefield

Rasulullaah ﷺ Never Fought anyone Until he had Invited him to Allaah

Hadhrat Abdullaah bin Abbaas رضي الله عنه narrates that Rasulullaah ﷺ would never fight any nation until he had already conveyed the Da'wah of Islaam to them. (2)

Rasulullaah ﷺ Instructs the Muslim Battalions to First Gain People's Confidence and then to Invite them to Islaam

Hadhrat Abdur Rahmaan bin Aa'idh رضي الله عنه narrates that whenever Rasulullaah ﷺ dispatched a battalion, he would brief them thus, "Gain the confidence of people and do not attack them until you have called them to Islaam. If you bring to me the residents of every baked and unbaked home (of every city and village) on earth as Muslims, it would please me more than you killing their men and bringing their women and children to me as captives." (3)

Rasulullaah ﷺ Instructs the Commanders of Muslims Troops to Convey the Message of Islaam

Hadhrat Buraydah رضي الله عنه narrates that whenever Rasulullaah ﷺ appointed someone as commander of Muslims troops, he would instruct him to fear Allaah with regard to his personal actions and advise him to be good towards those under his command. Furthermore, Rasulullaah ﷺ would brief them with the following words: "When you face your Mushrik enemies, invite them to accept one of three options. Should they accept any of these, you may not engage them in battle. First invite them to accept Islaam. If they accept, you should accept this from them and refrain from fighting them. You should then call them to

(1) Tabraani. Haythami (Vol.6 Pg.35) has commented on the Hadith.

(2) Abdur Razzaaq, Haakim, Ahmad and Tabraani as quoted in *Nasbur Ra'yah* (Vol.2 Pg.278). Haythami (Vol.5 Pg.304) has commented on the Hadith. It may also be found in *Kanzul Ummaal* (Vol.2 Pg.298) and Bayhaqi (Vol.9 Pg.107).

(3) Ibn Mandah and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.2 Pg.294). Also reported by Ibn Shaaheen and Baghawi as mentioned in *Isaabah* (Vol.3 Pg.152) and by Tirmidhi (Vol.1 Pg.195).

move from their places to the home of the Muhaajireen. Inform them that if they do this, they shall enjoy the privileges of the Muhaajireen and will have to fulfil the same responsibilities that the Muhaajireen do. However, if they refuse to move and prefer their homes, inform them that they will fall in the category of the Muslim villagers. Allaah's commands that apply to all Muslims shall apply to them but they will have no share in the spoils of war unless they fight together with the other Muslims. **If they refuse this option, ask them to pay the Jizya.** Should they accept this, accept it from them and refrain from fighting them. **However, if they refuse even this, seek Allaah's assistance and fight them.** If you lay siege to a fort and the enemy asks you to allow them to leave on Allaah's terms, do not allow it because you have no idea what Allaah's terms are. You should rather allow them to leave on your terms. You may then decide what the terms should be." (1)

Rasulullaah ﷺ Commands Hadhrat Ali ﷺ Not to fight until he had Invited the Enemy to Islaam

Hadhrt Anas bin Maalik ﷺ narrates that Rasulullaah ﷺ once dispatched Hadhrt Ali bin Abi Taalib ﷺ as commander of a battalion to fight a battle. Thereafter, Rasulullaah ﷺ sent a messenger with instructions to draw close to Hadhrt Ali ﷺ with the message and not to call it out from a distance. The message was that he should not engage in battle until he had invited the enemy to Islaam. (2)

Hadhrt Ibn Raahwayh ﷺ narrates from Hadhrt Ali ﷺ that Rasulullaah ﷺ once sent him somewhere (as commander of a battalion). Rasulullaah ﷺ then instructed another person thus, "Join up (with Hadhrt Ali ﷺ) and without calling him from behind, tell him that Nabi ﷺ commands you to wait for him and that you should not fight anyone until you have invited them to accept Islaam. (3)

Hadhrt Ali ﷺ has also mentioned that when Rasulullaah ﷺ sent him, he said, "Never fight a nation until you have invited them to accept Islaam." (4)

The narration of Hadhrt Sahl bin Sa'd ﷺ as reported by Bukhari and others has already passed in which Rasulullaah ﷺ said to Hadhrt Ali ﷺ during the Battle of Khaybar, "March at a moderate pace until you reach their field. Then invite them to accept Islaam, explaining to them the rights due to Allaah that are compulsory for them to fulfil. By Allaah! If Allaah uses you to guide even a single person, it is better for you than red camels."

(1) Abu Dawood (Pg.358), Muslim (Vol.2 Pg.82), Ibn Majah (Pg.210), Bayhaqi (Vol.9 Pg.184). as mentioned in *Kanzul Ummaal* (Vol.2 Pg.297), it is also reported by Ahmad, Shaafi'ee, Daarmi, Tahaawi, Ibn Hibbaan, Ibnul Jaarood, Ibn Abi Shayba and others.

(2) Tabraani in his *Awsat*. Haythami (Vol.5 Pg.305) has commented on the Hadith.

(3) *Kanzul Ummaal* (Vol.2 Pg.297)

(4) Abdur Razzaaq as quoted in *Nasbur Rayah* (Vol.2 Pg.378)

Rasulullaah ﷺ Commands Hadhrat Farwa Ghutayfi رضي الله عنه to Convey the Da'wah of Islaam

Hadhrt Farwa bin Musayk (Ghutayfi) رضي الله عنه narrates that he came to Rasulullaah ﷺ and asked, "Should I not take those of my people who have progressed (accepted Islaam) to fight those of them who have retrogressed (not accepted Islaam)?" Rasulullaah ﷺ replied, "Why not?" Hadhrt Farwa رضي الله عنه says, "I then had an afterthought and said, 'No (I shall be unable to fight them) for they are the people of Saba and are extremely powerful and strong. However, Rasulullaah ﷺ still made me the commander and instructed me to wage war against them. When I had left, Allaah sent revelation to Rasulullaah ﷺ concerning the people of Saba. He then said, "Where is the Ghutayfi person?" When Rasulullaah ﷺ sent someone to my home, I had already left. The man sent me back and I appeared before Rasulullaah ﷺ. When I came to Rasulullaah ﷺ, I found him sitting with the Sahabah رضي الله عنهم around him. Rasulullaah ﷺ said to me, 'Invite the people to Islaam. Receive those who accept but do not be hasty to do anything to those who do not accept until you hear from me.'"

Someone then asked, "O Rasulullaah ﷺ! What is Saba? Is it a place or a woman?" Rasulullaah ﷺ replied, "Saba was neither a place nor a woman. He was an Arab who had ten sons. Six of them settled in Yemen and the other four settled in Shaam. Those who settled in Shaam were Laghm, Judhaam, Ghassaan and Aamila. Those who settled in Yemen were Azd, Kindah, Himyar, Ash'ariyyoon, Anmaar and Madh'hij." The Sahabi رضي الله عنه then asked, "O Rasulullaah ﷺ! Who are the Anmaar?" Rasulullaah ﷺ replied, "The Anmaar are those who have amongst them the Khath'am and Bajeelah tribes."⁽¹⁾

Hadhrt Farwa رضي الله عنه narrates that he came to Rasulullaah ﷺ and asked, "Should I not take those of my people who have progressed (accepted Islaam) to fight those of them who have retrogressed (not accepted Islaam)?" Rasulullaah ﷺ replied, "Yes. Use those who have progressed to fight those who have retrogressed." When Hadhrt Farwa رضي الله عنه was leaving, Rasulullaah ﷺ called him back and said, "Do not fight them until you have invited them to accept Islaam."

Hadhrt Farwa رضي الله عنه then asked, "O Rasulullaah ﷺ! Tell me about Saba. Was it a valley, a mountain or what?" Rasulullaah ﷺ replied, "No. He was an Arab who had ten sons." The Hadith continues after this. ⁽²⁾

Rasulullaah ﷺ Instructs Hadhrt Khaalid bin Sa'eed رضي الله عنه to Convey the Da'wah when he was sent to Yemen

Hadhrt Khaalid bin Sa'eed رضي الله عنه reports that when Rasulullaah ﷺ dispatched

(1) Ibn Sa'd, Ahmad, Abu Dawood and Tirmidhi (Vol.2 Pg.154). Tabraani and Haakim have classified the Hadith as "Hasan" as reported in *Kanzul Ummaal* (Vol.1 Pg.260).

(2) The *Tafseer* of Ibn Katheer (Vol.3 Pg.531)

him to Yemen, Rasulullaah ﷺ said to him, "If you hear the Adhaan being called out among any nation you meet, leave them alone. However, if you pass a nation and hear no Adhaan from them, you should invite them to Islaam."⁽¹⁾

Rasulullaah ﷺ Frees Captives who had not been Invited to Islaam

Hadhrat Ubay bin Ka'b ﷺ narrates that when some captives from Laat and Uzza were brought before Rasulullaah ﷺ, he asked (the Muslims who captured them), "Did you invite them to accept Islaam?" When they submitted that they had not, Rasulullaah ﷺ asked the captives, "Did they invite you to accept Islaam?" When they confirmed that no Da'wah was given to them, Rasulullaah ﷺ instructed, "Free them so that they may reach their place of safety." Thereafter, Rasulullaah ﷺ recited the following two extracts of the Qur'aan:

﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٦﴾ وَدَاعِيًا إِلَى اللَّهِ بِأَذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٤٥﴾﴾ (سورة الاحزاب: ٤٥، ٤٦)

O Nabi ﷺ! We have certainly sent you as a witness (*who will bear testimony against the Kuffaar of all nations on the Day of Qiyaamah*), a carrier of good news, a warner and as a caller to Allaah by His command and an illuminating lantern. {Surah Ahzaab, verses 45,46}

﴿وَأَوْحَىٰ إِلَىٰ هَٰذَا الْقُرْآنُ لِأُنذِرْكُمْ بِهِ وَمَن بَلَغَ ۖ أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَىٰ ۖ قُلْ لَا أَشْهَدُ ۚ قُلْ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ وَإِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿١٩﴾﴾

(سورة الانعام: ١٩)

"This Qur'aan has been revealed to me so that I may warn you with it as well as (*to warn*) those whom it reaches (*after you*). Do you (*Mushrikeen*) really bear witness that there are other gods with Allaah?" Say (*to them O Rasulullaah ﷺ*), "I bear no such witness." Say, "He (*Allaah*) is but One Ilaah and I am certainly innocent of that (*the idols*) which you associate with Him (*I openly express my aversion to all types of Shirk*)." {Surah An'aam, verse 19}⁽²⁾

Another narration states that when Rasulullaah ﷺ dispatched a battalion to the vicinity where the idols Laat and Uzza stood, they attacked an Arab tribe living there and captured the soldiers and their families. The captives (when brought before Rasulullaah ﷺ) said, "O Rasulullaah ﷺ! They attacked us without inviting us to Islaam." When Rasulullaah ﷺ questioned the battalion about this, they confirmed that it was true. Rasulullaah ﷺ then said to them, "Allow them to return to their place of safety and then invite them to Islaam."⁽³⁾

(1) Tabraani. Haythami (Vol.5 Pg.307) has commented on the Hadith.

(2) Bayhaqi (Vol.9 Pg.107).

(3) *Kanzul Ummaal* (Vol. 2Pg.297).

Rasulullaah ﷺ Dispatches Individuals to give Da'wah

Rasulullaah ﷺ Sends Hadhrat Mus'ab bin Umayr to Madinah

Hadhrt Urwa bin Zubayr ﷺ narrates that when the Ansaar heard what Rasulullaah ﷺ had to say, became convinced and completely satisfied with his message, they believed in him and professed their Imaan. They therefore became one of the vehicles of good (for mankind at large) and returned to their people after promising to meet Rasulullaah ﷺ the following Hajj season. They then sent a message to Rasulullaah ﷺ requesting him to send someone to them who would call people towards the Book of Allaah because this would cause people to accept more readily.

Rasulullaah ﷺ therefore sent Hadhrt Mus'ab bin Umayr ﷺ, who belonged to the Banu Abdud Daar tribe. He stayed among the Banu Ghanam tribe with Hadhrt As'ad bin Zuraarah ﷺ. There he taught them the sayings of Rasulullaah ﷺ and recited the Qur'aan to them. Later on, Hadhrt Mus'ab bin Umayr ﷺ continued his Da'wah while staying with Hadhrt Sa'd bin Mu'aadh ﷺ. Allaah guided people at his hands until there was scarcely a home of the Ansaar that did not have Muslims in it. Even the leaders of the Ansaar accepted Islaam, including Hadhrt Amr bin Jamooh ﷺ. The idols of the Ansaar were broken and Hadhrt Mus'ab bin Umayr ﷺ returned to Rasulullaah ﷺ with the title of "Al Muqri" ("The Mentor"). (1)

Hadhrt Urwa ﷺ has also narrated another lengthy report in which he mentions how Rasulullaah ﷺ presented the Da'wah of Islaam to the Ansaar. This will Insha Allaah be quoted in the chapter discussing the condition of the Ansaar ﷺ at the beginning. In this report, Hadhrt Urwa ﷺ mentions that when the Ansaar returned to Madinah (after meeting Rasulullaah ﷺ during the Hajj season) and started calling people to Islaam secretly. They informed the people about Rasulullaah ﷺ, about the teachings Allaah had sent with him and called them towards the Qur'aan. Eventually there was scarcely a home among the Ansaar that did not have Muslims. They then sent a message to Rasulullaah ﷺ requesting him to send someone to them who would call people towards the Book of Allaah because this would cause people to accept more readily.

Rasulullaah ﷺ therefore sent Hadhrt Mus'ab bin Umayr ﷺ, who belonged to the Banu Abdud Daar tribe. He stayed among the Banu Ghanam tribe with Hadhrt As'ad bin Zuraarah ﷺ. There he started calling people to Islaam, spreading Islaam and increasing its adherents. This he did in secrecy. Hadhrt Urwa ﷺ proceeds further to mention the Da'wah Hadhrt Mus'ab bin Umayr ﷺ gave to Hadhrt Sa'd bin Mu'aadh ﷺ and how he became a Muslim, followed by the conversion of the entire Banu Abdil Ash'hal to Islaam. This will Insha Allaah be mentioned in the chapter discussing the Da'wah of

(1) Abu Nu'aym (Vol. I Pg. 107).

Hadhrat Mus'ab bin Umayr رَضِيَ اللهُ عَنْهُ.

Thereafter, the Banu Najjaar tribe pressurised Hadhrat Mus'ab bin Umayr رَضِيَ اللهُ عَنْهُ's host Hadhrat As'ad bin Zuraarah رَضِيَ اللهُ عَنْهُ and Hadhrat Mus'ab bin Umayr رَضِيَ اللهُ عَنْهُ was forced to stay with Hadhrat Sa'd bin Mu'aadh رَضِيَ اللهُ عَنْهُ. There he continued his Da'wah and Allaah guided people at his hands until there was scarcely a home of the Ansaar that did not have Muslims in it. Even the leaders of the Ansaar accepted Islaam, including Hadhrat Amr bin Jamooh رَضِيَ اللهُ عَنْهُ. The idols of the Ansaar were even broken. The Muslims became dominant in Madinah and their affairs ran smoothly. Hadhrat Mus'ab bin Umayr رَضِيَ اللهُ عَنْهُ later returned to Rasulullaah ﷺ with the title of "Al Muqri" ("The Mentor"). (1)

Another narration states that the Ansaar sent Hadhrat Mu'aadh bin Afraa رَضِيَ اللهُ عَنْهُ and Hadhrat Raafi bin Maalik رَضِيَ اللهُ عَنْهُ to Rasulullaah ﷺ to send someone to them who would call people towards the Book of Allaah because this would cause people to accept more readily. Rasulullaah ﷺ therefore sent Hadhrat Mus'ab bin Umayr رَضِيَ اللهُ عَنْهُ. The rest of the narration is similar to the one above. (2)

Rasulullaah ﷺ Dispatches Hadhrat Abu Umaamah رَضِيَ اللهُ عَنْهُ to his People the Baahilah tribe

Hadhrat Abu Umaamah رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah ﷺ sent him to invite his people to Allaah and to present the injunctions of Islaam to them. When he arrived, his people had already watered their camels, milked them and drunk the milk. When they saw him, they exclaimed, "Welcome O Suday bin Ajlaan⁽³⁾! We heard that you have defected to that man." He replied, "I have rather believed in Allaah and His Rasool ﷺ and Rasulullaah ﷺ has sent me to present Islaam and its injunctions to you." As they spoke, a platter of food was brought and placed before them. As they gathered around the platter to eat, they said, "Come and join us, O Suday!" He responded by saying, "Shame on you! I have just come to you from someone who forbids this sort of food save for those animals that you slaughter." They asked, "What has he to say?" Hadhrat Abu Umaamah رَضِيَ اللهُ عَنْهُ told them that the following verse had been revealed in this regard:

﴿ حُرِّمَتْ عَلَيْكُمْ أَلْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْفُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ط ﴾ (سورة المائدة: ٣)

Forbidden for you (for you to eat) is Mayta⁽⁴⁾, blood (that flows from an

(1) Tabraani and Abu Nu'aym in Dalaa'il (Pg.108). Haythami (Vol.6 Pg.42) has commented on the Hadith.

(2) Abu Nu'aym in Hilya (Vol.1 Pg.107) narrating from Zuhri رَضِيَ اللهُ عَنْهُ.

(3) This was his real name. Abu Umaamah was his pet name.

(4) Although commonly translated as "carrion", the Arabic word "Mayta" refers to the meat of animals that die without being slaughtered in the name of Allaah as well as the meat of a limb that is removed from a living animal. The only lawful things that can be eaten without slaughtering are fish and locusts.

animal's body), the meat of pigs, *(the meat of)* those animals that were sacrificed with *(the slaughterer taking)* the name of another besides Allaah, those *(animals)* that were strangled to death *(that suffocated to death or drowned)*, those that were beaten to death *(died through injuries)*, those that fell to their deaths, those killed by collision *(either by impact or after being gored by another animal)* and those eaten by wild beasts; except that which you slaughter *(Therefore, if an animal suffers any of the above injuries but dies only after being properly slaughtered, the animals meat will be Halaal)*. *(Also forbidden for you are)* What *(that animal which)* has been slaughtered at the altars *(in the name of gods besides Allaah)* and distribution by arrows⁽¹⁾. {Surah Maa'idah, verse 3}

Hadhrat Abu Umaamah رضي الله عنه says that as he invited them towards Islaam, they kept rejecting. He then said to them, "Shame on you! At least give me some water for I am extremely thirsty." They responded by saying, "No! We shall not give you any water but would rather leave you to die thirsty." He then tied his turban around his head and lay down on the scorching sand. He narrates, "When I fell asleep, I saw a person come to me with a crystal glass so beautiful as no one had ever seen. In the glass was a drink that no one has ever tasted a drink as delicious. He gave the glass to me and I drank from it. I woke up as soon as I had finished drinking and I swear by Allaah that after that I had never been thirsty nor even known what thirst is." ⁽²⁾

A shorter version of this narration reported by Abu Ya'la states at the end that someone from Hadhrat Abu Umaamah رضي الله عنه's tribe said to the others, "One of your leaders has come to you and you could not even honour him!" The people then brought some milk for him to drink, but he said, "I have no need for it now." He then (narrated the dream to them and) showed them his (full) stomach. Every one of them then accepted Islaam. A narration of Bayhaqi in Dalaa'il states that Hadhrat Abu Umaamah رضي الله عنه was sent to his tribe who were the Baahila tribe. ⁽³⁾

Rasulullaah ﷺ Sends a Person to the Banu Sa'd tribe

Hadhrat Ahnaf bin Qais رضي الله عنه narrates that he was once performing Tawaaf around the Kabah when a man from the Banu Layth tribe grabbed hold of his hand saying, "Shall I not give you glad tidings?" When Hadhrat Ahnaf bin Qais رضي الله عنه asked to be informed, the person said, "Do you not remember the time when Rasulullaah ﷺ sent me to invite your tribe to Islaam? When I presented Islaam to them and invited them to accept, you said to me, 'You are inviting us

(1) *The Mushrikeen Arabs used to predict future events using special arrows and also used such arrows in a form of gambling.*

(2) Tabraani as well as Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.7 Pg.94). Haythami (Vol.9 Pg.387) has commented on the Hadith.

(3) *Isaaba* (Vol.2 Pg.182). The Hadith is reported by Tabraani and Haakim (Vol.3 Pg.641).

towards something excellent. You are instructing us with a good thing and Rasulullaah ﷺ is certainly calling towards something of great merit.' When Rasulullaah ﷺ heard about this, he said, 'O Allaah! Forgive Ahnaf.'" It was on account of this that Hadhrat Ahnaf ﷺ would always say, "I have more hope in this (du'aa of Rasulullaah ﷺ) than any good act that I have carried out."⁽¹⁾ Imaam Ahmad and Tabraani have reported this Hadith thus: "Rasulullaah ﷺ sent me to convey the message of Islaam to your tribe the Banu Sa'd. It was you who said, "Rasulullaah ﷺ speaks only good" or (you said) "What I am hearing is only good". When I returned and informed Rasulullaah ﷺ about what you said, he prayed thus, 'O Allaah! Forgive Ahnaf.'" It was on account of this that Hadhrat Ahnaf ﷺ would always say, "I have more hope in this (du'aa of Rasulullaah ﷺ) than any good act that I have carried out."⁽²⁾

Rasulullaah ﷺ sends a Person to a Man who was Influential during the Period of Ignorance

Hadhrt Anas ﷺ narrates that Rasulullaah ﷺ once sent one of the Sahabah ﷺ to give Da'wah to a person who was influential during the Period of Ignorance. The person asked, "What is your Rabb towards whom you call made of? Is he made of iron? Is he made of copper? Is he made of silver? Is he made of gold?" When the Sahabi ﷺ reported back to Rasulullaah ﷺ, Rasulullaah ﷺ sent him back (to repeat the invitation). However, the person repeated his remark. When the Sahabi ﷺ reported back to Rasulullaah ﷺ the second time, Rasulullaah ﷺ sent him back for the third time. However, the person repeated his remark yet again. When the Sahabi ﷺ again reported to Rasulullaah ﷺ, Rasulullaah ﷺ said, "Allaah has struck your friend with a bolt of lightning that incinerated him." It was then that the following verse was revealed:

﴿وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ ۗ وَهُوَ شَدِيدُ الْمِحَالِ﴾

﴿سورة الرعد: ١٣﴾

Allaah sends the bolts of lightning to strike whoever He wills while they are disputing about Allaah. Allaah is fiercely Powerful. {Surah Ra'd, verse 13}⁽³⁾

A report of Bazaar states that the person was one of the tyrannical Arab leaders and that the Sahabi ﷺ said, "O Rasulullaah ﷺ! He is more tyrannical than Fir'oun. This version of the report states that the Sahabi ﷺ was still busy inviting the person to Islaam for the third time when Allaah sent a cloud above him that started to rumble with thunder. A bolt of lightning then emerged from the cloud and decapitated the man."⁽⁴⁾

(1) Ibn Abi Aasim and Haakim (Vol.3 Pg.614).

(2) Haythami (Vol.10 Pg.2) has commented on the Hadith.

(3) Abu Ya'la. Haythami (Vol.7 Pg.42) has mentioned that Abu Ya'la and Bazaar have both quoted this narration.

(4) Tabraani has also reported a similar narration in his *Awsat*.

The narration of Hadhrat Khaalid bin Sa'eed ﷺ has already passed in the chapter entitled "Inviting Towards Islaam on the Battlefield". In that narration, he mentions that when Rasulullaah ﷺ dispatched him to Yemen, Rasulullaah ﷺ said to him, "If you hear the Adhaan being called out among any nation you meet, leave them alone. However, if you pass a nation and hear no Adhaan from them, you should invite them to Islaam."

Insha Allaah, the narration shall soon be mentioned in which Rasulullaah ﷺ dispatched Hadhrat Amr bin Murra ﷺ to give Da'wah to his people.

Rasulullaah ﷺ Dispatches Groups to Give Da'wah

Hadhrt Abdullaah bin Umar ﷺ narrates that Rasulullaah ﷺ once summoned Hadhrt Abdur Rahmaan bin Auf ﷺ and said to him, "Prepare yourself because I want to send you out with a group." After some detail, the Hadith continues to mention that Hadhrt Abdur Rahmaan bin Auf ﷺ left and met up with the some other Sahabah ﷺ. They all then left together until they reached a place called Dowmatul Jandal (this was a fortress between Madinah and Shaam to which several villages were attached).

When he arrived there, Hadhrt Abdur Rahmaan bin Auf ﷺ spent three days inviting the people to accept Islaam. On the third day, their leader Asbagh bin Amr Kalbi ﷺ who was a Christian accepted Islaam. Hadhrt Abdur Rahmaan bin Auf ﷺ sent a letter with a person from the Juhayna tribe called Raafi bin Makeeth ﷺ, reporting the events to him. Rasulullaah ﷺ wrote back to him with the instruction to marry the daughter of Asbagh. He therefore married her. This daughter of Asbagh was called Tumaadir from whom Hadhrt Abdur Rahmaan bin Auf ﷺ had a son called Abu Salma. (1)

Rasulullaah ﷺ Sends Hadhrt Amr bin Al Aas ﷺ to Banu Baliy to Encourage the people to Accept Islaam

Hadhrt Abdur Rahmaan Tameemi ﷺ narrates that Rasulullaah ﷺ sent Hadhrt Amr bin Al Aas out ﷺ to encourage the Arabs to accept Islaam. Rasulullaah ﷺ sent him to the Banu Baliy tribe because the mother of Aas bin Waa'il (his father) was from this tribe and he would be able to identify with them. When he reached a watering place called Salaasil (by which the Battle of Salaasil got its name) which was situated in the territory of the Judham, he sensed danger and sent a message for Rasulullaah ﷺ to dispatch reinforcements to assist him. Rasulullaah ﷺ then sent a battalion of the early Muhaajireen under the leadership of Hadhrt Abu Ubaydah bin Jarraah ﷺ. Among this battalion were the likes of Hadhrt Abu Bakr ﷺ and Hadhrt Umar ﷺ. The Hadith continues further and will Insha Allaah be mentioned in the chapter concerning the appointment of leaders. (2)

(1) Daar Qutni as quoted in *Isaabah* (Vol.1 Pg.108).

(2) Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.273).

Rasulullaah ﷺ Dispatches Hadhrat Khaalid bin Waleed رَضِيَ اللهُ عَنْهُ to Yemen

Hadhrat Baraa bin Aazib رَضِيَ اللهُ عَنْهُ narrates that he was among the group that Rasulullaah ﷺ dispatched to Yemen under the leadership of Hadhrat Khaalid bin Waleed رَضِيَ اللهُ عَنْهُ to invite the people of Yemen to Islaam. **They stayed there for six months but no one was prepared to accept Islaam.** Thereafter, Rasulullaah ﷺ sent Hadhrat Ali رَضِيَ اللهُ عَنْهُ with instructions to relieve Hadhrat Khaalid bin Waleed رَضِيَ اللهُ عَنْهُ and to send him back with his men **except those who preferred to remain behind with Hadhrat Ali رَضِيَ اللهُ عَنْهُ.**

Hadhrat Baraa bin Aazib رَضِيَ اللهُ عَنْهُ narrates that he was one of those who remained behind with Hadhrat Ali رَضِيَ اللهُ عَنْهُ. When Hadhrat Ali رَضِيَ اللهُ عَنْهُ and the Muslims drew close to the people of Yemen, they also marched forward to meet the Muslims. Hadhrat Ali رَضِيَ اللهُ عَنْهُ then stepped forward and led the Muslims in salaah. Thereafter, he formed the Muslims into a single row, stepped forward in front of the Muslims and read out the letter that Rasulullaah ﷺ had written. **In response to this, the entire Hamdaan tribe accepted Islaam.** Hadhrat Ali رَضِيَ اللهُ عَنْهُ then wrote to Rasulullaah ﷺ to inform him that the Hamdaan tribe had accepted Islaam. When Rasulullaah ﷺ read the letter, he fell into Sajdah and then lifted his head and prayed, "Peace be to the Hamdaan! Peace be to the Hamdaan!" (1)

Rasulullaah ﷺ Dispatches Hadhrat Khaalid bin Waleed رَضِيَ اللهُ عَنْهُ to Najraan

Ibn Is'haaq narrates that Rasulullaah ﷺ once dispatched Hadhrat Khaalid bin Waleed رَضِيَ اللهُ عَنْهُ to Najraan with instructions to invite the Banu Haarith bin Ka'b to Islaam for three days before engaging them in battle. Rasulullaah ﷺ told him that if the people accept Islaam, he should accept it from them, otherwise he should commence battle proceedings. Hadhrat Khaalid bin Waleed رَضِيَ اللهُ عَنْهُ left Madinah and when he arrived in Najraan, he sent riders in every direction to meet the people and invite them to Islaam saying, "O people! Accept Islaam and remain in peace." Consequently, all the people accepted Islaam and entered the Deen they had been invited towards. Hadhrat Khaalid bin Waleed رَضِيَ اللهُ عَنْهُ stayed with the people to teach them Islaam, the Qur'aan and the Sunnah of Rasulullaah ﷺ according to the directives that Rasulullaah ﷺ had given to him in the event that the people accepted Islaam without fighting. Hadhrat Khaalid bin Waleed رَضِيَ اللهُ عَنْهُ wrote the following letter Rasulullaah ﷺ:

The Letter Hadhrat Khaalid bin Waleed رَضِيَ اللهُ عَنْهُ Sent to Rasulullaah ﷺ

In the name of Allaah the Most Kind, the Most Merciful
To Muhammad the Nabi and Rasool of Allaah ﷺ

(1) Bayhaqi. Bukhari has also narrated it in brief as mentioned in *Al Bidaaya wan Nihaaya* (Vol.105 Pg.5).

From Khaalid bin Waleed

May peace be to you, O Rasulullaah ﷺ and the mercy and blessings of Allaah. Before you, I praise Allaah besides Whom there is none worthy of worship.

O Rasool of Allaah - may Allaah shower His special mercies on you - you sent me to the Banu Haarith bin Ka'b tribe with instructions to invite them to Islaam for three days without engaging them in battle. Your instructions were that I accept from them their conversion to Islaam, after which I should teach them the injunctions of Islaam, the Qur'aan and the Sunnah of Allaah's Nabi. Had they not accepted Islaam, I was to engage in battle with them.

When I arrived, I invited them to Islaam for three days according to the instructions of Allaah's Rasool ﷺ and sent riders among them saying, 'O Banu Haarith! Accept Islaam and live in peace.' They all accepted Islaam without a fight and I am presently among them instructing them with that which Allaah has instructed and forbidding them from that which had forbidden them. I shall be teaching them the injunctions of Islaam and the Sunnah of Allaah's Nabi ﷺ until the Rasool of Allaah ﷺ writes back to me (with fresh instructions).

May peace be to you, O Rasulullaah ﷺ and the mercy and blessings of Allaah.

Rasulullaah ﷺ sent the following reply to Hadhrat Khaalid bin Waleed ﷺ:

The Letter that Rasulullaah ﷺ sent in reply to Hadhrat Khaalid bin Waleed ﷺ

In the name of Allaah the Most Kind, the Most Merciful

From Muhammad the Nabi and Rasool of Allaah ﷺ

To Khaalid bin Waleed

May peace be to you. Before you, I praise Allaah besides Whom there is none worthy of worship. Your letter sent with your messenger has reached me with the news that the Banu Haarith bin Ka'b tribe had surrendered without a fight and that they accepted the Islaam that you invited them towards. Your letter also informed me (about the excellent news) that they all testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul and that Allaah has guided them by His guidance. You should give them glad tidings (of Jannah) and warn them (against Jahannam).

Return (to Madinah) together with a delegation from them.

May peace be to you as well as the mercy and blessings of Allaah.

Hadhrat Khaalid bin Waleed ﷺ Returns to Rasulullaah ﷺ with a Delegation of the Banu Haarith

(After receiving the letter from Rasulullaah ﷺ) Hadhrat Khaalid bin Waleed ﷺ returned to Rasulullaah ﷺ accompanied by a delegation from the Banu Haarith bin Ka'b tribe. When Rasulullaah ﷺ saw them arriving (in Madinah), he said, "Who are these people who resemble the people of India?" Someone said, "They are the Banu Haarith bin Ka'b tribe."

When they arrived in the presence of Rasulullaah ﷺ, they greeted him and said, "We testify that you are Allaah's Rasul and that there is none worthy of worship but Allaah." Rasulullaah ﷺ said, "I also testify that there is none worthy of worship but Allaah and that I am Allaah's Rasul." Addressing them further, Rasulullaah ﷺ asked, "Are you the people who came forward (accepted Islaam) when you were admonished?" They all remained silent without offering a reply. Rasulullaah ﷺ repeated the question a second and third time and still no one replied. When Rasulullaah ﷺ repeated the question the fourth time, Hadhrat Yazeed bin Abdil Madaan ﷺ said, "Yes, O Rasulullaah ﷺ! It was us who came forward when we were admonished." He repeated the reply four times.

Thereafter Rasulullaah ﷺ said, "If Khaalid had not written to me with the news that you had accepted Islaam without a fight, I would have cast your heads beneath your feet." Hadhrat Yazeed bin Abdil Madaan ﷺ said, "By Allaah! (When we accepted Islaam) We neither praised you nor Khaalid." "Who then did you praise?" asked Rasulullaah ﷺ. The reply was, "We praised Allaah Who used you to guide us, O Rasulullaah ﷺ!" Rasulullaah ﷺ said, "You are quite right." Thereafter, Rasulullaah ﷺ asked them, "How were you able to defeat your enemies during the Period of Ignorance?" They said, "We were unable to defeat our enemies." "Why not?" Rasulullaah ﷺ exclaimed, "You were certainly victorious over those whom you fought." They said, "O Rasulullaah ﷺ! We would defeat our enemies because we remained united without breaking into factions and never oppressed anyone." Rasulullaah ﷺ said, "You have spoken the truth." Rasulullaah ﷺ then appointed Hadhrat Qais bin Husayn ﷺ as their leader. (1)

Rasulullaah ﷺ Calls people towards Fulfilling the Faraa'idh of Islaam

Rasulullaah ﷺ invites Hadhrat Jareer ﷺ towards Imaan, Reciting the Shahaadah and fulfilling the Faraa'idh

Hadhrat Jareer bin Abdillaah ﷺ narrates that Rasulullaah ﷺ once sent for him and (when he arrived) said to him, "O Jareer! What brings you here?" "I have come to accept Islaam at your hands, O Rasulullaah ﷺ!" came the reply.

(1) *Al Bidaaya wan Nihaaya* (Vol.5 Pg.98) as well as *Isaaba* (Vol.3 Pg.660).

Rasulullaah ﷺ then threw his shawl over Hadhrat Jareer ﷺ and turned to the Sahabah ﷺ and said, "Give due honour to the noble members of a community when they come to you." Rasulullaah ﷺ then said, "O Jareer! I call you to testify that there is none worthy of worship but Allaah, that I am Allaah's Rasul, that you believe in Allaah, in the Last Day, in the predestination of all good and evil, that you perform Fardh salaah and that you pay the Fardh zakaah." Hadhrat Jareer ﷺ says that he complied with all of this and Rasulullaah ﷺ never failed to smile with him each time he saw him. (1)

Rasulullaah ﷺ Teaches Hadhrat Mu'aadh ﷺ how to Call people towards the Faraa'idh of Islaam as he Leaves for Yemen

Hadhrt Abdullaah bin Abbaas ﷺ narrates that when Rasulullaah ﷺ sent Hadhrt Mu'aadh bin Jabal ﷺ to Yemen, he said to him, "You will certainly meet people from the Ahlul Kitaab. When you come to them, invite them to testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul. If they obey you in this, inform them that Allaah has made Fardh for them the five salaah during each day and night. If they obey you in this, inform them that Allaah has made Fardh for them zakaah that is taken from the wealthy amongst them and given to the poor amongst them. If they obey you in this, abstain from taking the best of their wealth (as zakaah) and beware of the curses of the oppressed because there is no barrier between it and Allaah." (2)

Rasulullaah ﷺ Calls Hadhrt Howshab Dhi Dhulaym ﷺ towards Fulfilling the Faraa'idh of Islaam

Hadhrt Howshab Dhi Dhulaym ﷺ narrates that when Allaah granted dominance to Rasulullaah ﷺ, he sent a letter with Abd Sharr and a band of forty horsemen to Rasulullaah ﷺ. When they arrived in Madinah, Abd Sharr asked, "Which of you is Muhammad?" When someone pointed Rasulullaah ﷺ out to him, he asked "What have you brought to us? I am willing to follow you if it is good." Rasulullaah ﷺ said to him, "You should establish salaah, pay zakaah, safeguard the blood of people, enjoin good and forbid from evil." Abd Sharr, "This is fine indeed. Stretch out your hands so that I may pledge my allegiance to you." Rasulullaah ﷺ then asked him what his name was. When he replied that it was Abd Sharr (servant of evil), Rasulullaah ﷺ said, "No, you are rather Abd Khayr (servant of good)." Rasulullaah ﷺ then accepted his pledge of allegiance to Islaam and replied to the letter of Hadhrt Howshab Dhi Dhulaym ﷺ, who then also accepted Imaan. (3)

(1) Bayhaqi as mentioned in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.78). A similar report is narrated from Hadhrt Jareer ﷺ in Tabraani and Abu Nu'aym as mentioned in *Kanzul Ummaal* (Vol.7 Pg.19).

(2) Bukhari and others as mentioned in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.100).

(3) Abu Nu'aym as quoted in *Kanzul Ummaal* (Vol.5 Pg.325). The narration is also reported by Ibn Mandah and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.1 Pg.84) as well as by Ibnus Sakan as mentioned in *Isaaba* (Vol.1 Pg.382).

Rasulullaah ﷺ Calls the Abd Qais Delegation towards Fulfilling the Faraa'idh of Islaam

Hadhrat Abdullaah bin Abbaas ؓ narrates that when a delegation from the Abd Qais tribe met Rasulullaah ﷺ, he said to them, "Welcome to people who shall suffer neither remorse nor humiliation (in both worlds because they had accepted Islaam willingly)." They said, "O Rasulullaah ﷺ! The Mushrikeen tribe of Mudhar (who are famous war-mongers) live between yourself (Madinah) and us. We are therefore able to meet you only during one of the sacred months (during which they do not fight). We request you to inform us of something excellent that will lead us to Jannah when we carry it out and towards which we may call our people who have remained behind."

Rasulullaah ﷺ said to them, "I command you to do four things and forbid you from four things. (The things that I command you to do are) To believe in Allaah by testifying that there is none worthy of worship but Allaah, to establish salaah, to pay zakaah, to fast during the month of Ramadhaan and (an additional thing is) to pay one third of the spoils of war (to the public treasury). I forbid you from the following four things: From the drinks brewed in utensils made from marrow, utensils made from hollowed trunks, utensils that are oiled and green in colour and utensils covered in tar (therefore the drinks brewed in all these utensils cannot be consumed because they become intoxicating)." (1) Another narration (2) mentions that Rasulullaah ﷺ added, "Always bear this in mind and convey the message to those of your people who remained behind."

The Hadith of Hadhrat Alqama ؓ Concerning the Reality of Imaan, Giving Da'wah towards Imaan and the Faraa'idh

Hadhrat Alqama ؓ narrates that he was one of seven people from his tribe who came to meet Rasulullaah ﷺ. Rasulullaah ﷺ replied to their greeting and when they spoke to him, he liked what they said. Rasulullaah ﷺ asked them, "What are you?" "We are Mu'mineen," they replied. Rasulullaah ﷺ said, "Every statement has a reality (to substantiate it). What is the reality of your Imaan?" They replied, "Fifteen attributes (prove the existence of our Imaan). Five are those that you have commanded us to do, five are those that your messengers have commanded us to do and five are those that we have adopted from the Period of Ignorance and are still practising until now unless you forbid us from them O Rasulullaah ﷺ."

Rasulullaah ﷺ asked, "What are the five that I have commanded you to do?" They replied, "You have commanded us to believe in Allaah, in His angels, His books, His Ambiyaa and in the predestination of all good and evil." Rasulullaah ﷺ asked, "What are the five that my messengers have commanded you to do?"

(1) Bukhari, as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.46).

(2) Tayaalisi.

They replied, "Your messengers have commanded us to testify that there is none worthy of worship but the One Allaah Who has no partners and that you are Allaah's servant and Rasul. Furthermore, they instructed us to establish the obligatory salaah, to pay the obligatory zakaah, to fast during the month of Ramadhaan and to perform Hajj to the Kabah should we have the ability to do so."

Rasulullaah (ﷺ) asked, "And what are the attributes that you have adopted during the Period of Ignorance?" They replied, "Expressing gratitude when enjoying good fortune, exercising patience when experiencing difficulty, speaking the truth during occasions of confrontation, being happy with the decrees of fate and not expressing pleasure when an enemy is afflicted by calamity." (Addressing the Sahabah (رضي الله عنهم),) Rasulullaah (ﷺ) exclaimed, "Intellectuals and well-cultured people! Their manners are close to those of the Ambiyaa because they are so excellent."

Rasulullaah (ﷺ) then smiled with them and said, "I shall advise you with another five attributes so that Allaah may complete your excellent attributes. Never store that which you cannot eat, never build that which you cannot live in, never compete to achieve that which you shall have to leave behind tomorrow, fear that Allaah to Whom you shall have to go and before Whom you shall be gathered and concern yourselves with that towards which you are heading and where you shall live forever." (1)

Hadhrat Suwayd bin Haarith (رضي الله عنه) narrates that he was one of seven person who met Rasulullaah (ﷺ) as a delegation. When they arrived in his presence and spoke to him, he was impressed by their mannerisms and appearance. Rasulullaah (ﷺ) asked them, "What are you?" They replied, "Mu'mineen." Rasulullaah (ﷺ) said, "Every statement has a reality (to substantiate it). What is the reality of your Imaan?" They replied, "Fifteen attributes (prove the existence of our Imaan). Five are those that your messengers have commanded us to believe in, five are those that your messengers have commanded us to carry out and five are those that we have adopted from the Period of Ignorance and are still practising until now unless you dislike them (in which case we are prepared to forsake them)..." The rest of the Hadith is similar to the one mentioned above except that in place of "predestination of all good and evil", he mentioned, "resurrection after death" and instead of "not expressing pleasure when an enemy is afflicted by calamity", he said, "steadfastness when enemies rejoice at our misfortunes."

A Hadith has already passed earlier in which an unnamed person from the Baladawiyah tribe narrates the following conversation between his grandfather and Rasulullaah (ﷺ): I asked, "To what are you calling people?" "I am calling

(1) Haakim as quoted in *Kanzul Ummaah* (Vol.1 Pg.69). Abu Sa'eed Nayshapoori has also reported the narration in Sharful Mustafa from Hadhrat Alqama bin Haarith (رضي الله عنه). Askari and Rashaati have also reported the narration but from Hadhrat Suwayd bin Haarith (رضي الله عنه). This is the more famous narration as mentioned in *Isaaba* (Vol.2 Pg.98). Abu Nu'aym has also reported the narration in *Hilya* (Vol.9 Pg.279).

the servants of Allaah to Allaah," Rasulullaah ﷺ responded. "What have you to say?" I asked further. He said, "That you should testify that there is none worthy of worship but Allaah, that Muhammad is the Rasul of Allaah, that you believe in everything revealed to me, that you renounce Laat and Uzza and that you establish Salaah and pay Zakaah." "What is Zakaah?" I asked. "Wealth that our rich give to our poor," came the reply. I responded by saying, "These are excellent things you are calling towards."

Rasulullaah ﷺ Sends Letters to Various Kings and others, calling them Towards Allaah and Towards Accepting Islaam

Rasulullaah ﷺ Dispatches the Sahabah (رضي الله عنهم) to Faraway places and Encourages them to give Da'wah and not to Fall into Disputes

Hadhrat Miswar bin Makhrama (رضي الله عنه) narrates that Rasulullaah ﷺ once came to the Sahabah (رضي الله عنهم) and said, "Allaah has sent me as a mercy to all of mankind. Execute this responsibility on my behalf and Allaah shall shower you with mercy. Hadhrat Isa (عليه السلام) also placed a similar request to his disciples (to propagate the message far and wide) so do not fall into disputes as they fell into disputes before him. Those of them who were sent to far places disliked it (while only those sent nearby were prepared to do as asked) so Hadhrat Isa (عليه السلام) prayed to Allaah about this. The next day, Allaah made each one of them speak the language of the people to whom he had been sent (to propagate the religion). Hadhrat Isa (عليه السلام) then addressed them saying, "Allaah has made this task incumbent on you, so ensure that you carry it out."

The Sahabah (رضي الله عنهم) said, "O Rasulullaah ﷺ! We shall certainly execute the responsibility on your behalf so send us wherever you like. Rasulullaah ﷺ then sent Hadhrat Abdullaah bin Hudhafa (رضي الله عنه) to Kiswa (the Emperor of Persia) while Hadhrat Saleet bin Amr was sent to Howdha bin Ali the chief of Yamamah, Hadhrat Alaa bin Hadhrami (رضي الله عنه) was sent to Mundhir bin Saawa the chief of Hajar and Hadhrat Amr bin Al Aas (رضي الله عنه) was sent to Jayfar and Abbaad the two sons of Julunda who both ruled over Ammaan. In addition to these messengers, Hadhrat Dihya Kalbi (رضي الله عنه) was sent to the Caesar (Emperor of Rome), Hadhrat Shuja bin Wahab Asadi (رضي الله عنه) was sent to Mundhir bin Haarith bin Abi Shimar Ghassaani and Hadhrat Amr bin Umayyah Dhamri (رضي الله عنه) was sent to Najaashi (the King of Abyssinia).

All of these messengers returned before the death of Rasulullaah ﷺ except Hadhrat Alaa bin Hadhrami (رضي الله عنه) who was still in Bahrain when Rasulullaah ﷺ passed away. (1)

Historians have mentioned that Rasulullaah ﷺ also sent Hadhrat Muhaajir bin Abi Umayyah (رضي الله عنه) to Haarith bin Abd Kulaal while Hadhrat Jareer (رضي الله عنه) was sent to Dhul Kulaa, Hadhrat Saa'ib (رضي الله عنه) was sent to Musalama and Hadhrat Haatib bin Abi Balta'ah was sent to Maqowqis (the king of Egypt). (2)

Hadhrat Anas (رضي الله عنه) narrates that before his death, Rasulullaah ﷺ sent letters

(1) Tabraani. Haythami (Vol.5 Pg.306) has commented on the Hadith.

(2) *Fat'hul Baari* (Vol.8 Pg.89).

to emperors of Persia, Rome and Abyssinia as well as to every dictatorial leader, inviting them towards Allaah The Glorious and Magnificent. The king of Abyssinia referred to here was not the one (who accepted Islaam and) for whom Rasulullaah ﷺ led the funeral prayer. (1)

Hadhrat Jaabir ﷺ narrates that before his death Rasulullaah ﷺ sent letters to the Emperors of Persia and Rome and to every other dictatorial leader. (2)

The Letter Rasulullaah ﷺ sent to Najaashi the King of Abyssinia

With reference to Hadhrat Ja'far bin Abi Taalib ﷺ and other Sahabah ﷺ (who had migrated to Abyssinia), Rasulullaah ﷺ sent the following letter with Hadhrat Amr bin Umayyah Dhamri ﷺ to Najaashi:

In the name of Allaah the Most Kind, the Most Merciful

From Muhammad the Rasool of Allaah ﷺ

To Najaashi As'ham the king of Abyssinia

Peace be to you. Before you I praise Allaah the Supreme Sovereign, Most Pure, Giver of peace and Protector. I testify that Isa ﷺ was the spirit that Allaah created and His word that He cast to the chaste, pure and innocent Maryam. She bore Isa ﷺ whom Allaah created from the spirit and breath from Him just as Allaah created Aadam ﷺ by His hand and breath from Him.

I call you towards the One Allaah Who has no partner and to dutifully obey Him. I invite you to follow me, to believe in me and in that which I have brought because I am the Rasul of Allaah. I have sent my cousin Ja'far to you together with a group of Muslims. When they arrive, do treat them as your guests without arrogance.

I invite you and your forces to (the worship of) the Glorious and Magnificent Allaah. I have conveyed my message, given you good counsel so do accept my counsel.

Peace be on the one who follows the guidance.

The Letter of Reply that Najaashi sent to Rasulullaah ﷺ

Najaashi sent the following letter in reply to Rasulullaah ﷺ:

In the name of Allaah the Most Kind, the Most Merciful

To Muhammad the Rasool of Allaah ﷺ

From Najaashi As'ham bin Abjar

(1) Muslim, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.262).

(2) Ahmad, Tabraani. Haythami (Vol.5 Pg.305) has commented on the Hadith.

May the peace from Allaah, His mercy and blessings be showered on you, O Nabi of Allaah. There is none worthy of worship but He Who has guided me to Islaam.

O Rasulullaah ﷺ, your letter concerning Isa ﷺ has reached me. I swear by the Rabb of the heavens and the earth that Isa ﷺ himself never said more than what you have mentioned. We understand the letter you have sent to us and we have entertained your cousin and his companions.

I testify that you are the true and accepted Rasul of Allaah. I have pledged my allegiance to you at the hands of your cousin by whose hand I have accepted Islaam for the pleasure of Allaah the Rabb of the universe. I am sending to you (my son) Areeha bin As'ham bin Abjar.

I have control over none but my own self. O Rasulullaah ﷺ! If you wish that I come to you personally, I am prepared to do so for I testify that whatever you say is the absolute truth. ⁽¹⁾

The Letter Rasulullaah ﷺ sent to Heraclius the Emperor of Rome

Hadhrat Dihya Kalbi ﷺ narrates that Rasulullaah ﷺ sent him with a letter to the Emperor of Rome. When he arrived there and handed over the letter, the emperor's nephew who was a blue-eyed boy with a reddish complexion and straight hair was present with him. When he opened the letter, he read, "From Muhammad the Rasool of Allaah to Heraclius the Roman leader." When he read this much, the Emperor's nephew snorted loudly and exclaimed, "This cannot be read today!" "Why not?" asked the Emperor. His nephew replied, "Because he started the letter with his name and wrote 'the Roman leader' instead of 'the Emperor of Rome.'" The Emperor instructed, "You shall definitely read it!"

When the letter had been read and the people dispersed from the Emperor's court, he summoned Hadhrat Dihya ﷺ and also sent for the high priest who was his special advisor. The people had informed the high priest about what had happened and the Emperor also informed him and had the letter read out to him. The high priest said, "He (Rasulullaah ﷺ) is the one whom we have been waiting for and about whom Isa ﷺ had foretold." The Emperor asked him, "What do you advise me to do?" The high priest said, "As for myself, I certainly believe him and shall follow him." The Emperor said, "As for myself, I shall lose my kingship if I do so." Thereafter, everyone left the Emperor's court.

The Emperor then sent for Abu Sufyaan who happened to be there at the time (for trade). The Emperor asked Abu Sufyaan, "Tell me about this person who has appeared in your land. How is he?" Abu Sufyaan replied, "He is a young man." The Emperor asked further, "What is his pedigree amongst you?" Abu Sufyaan replied, "He enjoys a pedigree that none can surpass." The Emperor said, "This is a sure

(1) Bayhaqi from Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.83).

sign of prophethood. How is his honesty?" Abu Sufyaan replied, "He has never spoken a lie." The Emperor observed, "This is a sure sign of prophethood." He then asked, "Tell me about those of your people who have joined with him. Have any of them returned to you?" "None," came the reply. The Emperor again remarked, "This is a sure sign of prophethood. Is he ever defeated when he leads his companions to battle?" Abu Sufyaan replied, "His people have done battle with him. Sometimes they have defeated him and at other times he had defeated them." The Emperor said, "This is a sure sign of prophethood." He then sent for Hadhrat Dihya ﷺ and said to him, "Tell your leader that although I know well that he is a prophet, I cannot forsake my kingship."

Hadhrat Dihya ﷺ narrates further that the people used to gather before the high priest every Sunday when he would deliver lectures to them and advise them. However, when Sunday came, he did not go out to meet the people and remained in his home until the following Sunday. Hadhrat Dihya ﷺ says that he used to meet with the high priest who would speak to him and ask him many questions. When the next Sunday came, the people again awaited his arrival. However, he did not meet them with the pretext of being ill. This he did for several Sundays until the people eventually delivered the ultimatum and sent a message to him stating, "You will come to us otherwise we shall come to you and kill you. We have noted the change in your attitude since the Arab has arrived."

The high priest then said to Hadhrat Dihya ﷺ, "Take this letter to your leader. Greet him on my behalf and inform him that I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul. I believe in Rasu'lullaah ﷺ, accept what he says and follow him but my people dislike this. Also inform him about what you have seen." He then went to meet the people and they killed him. (1)

Some scholars of Hadith have narrated that Heraclius said to Hadhrat Dihya ﷺ, "O dear! I swear by Allaah that I know that your leader is the sent prophet and that he is the one we have been waiting for and who is described in our scriptures. However, I fear that the Romans will take my life. Were it not for this fear, I would have certainly followed him. Go to the high priest Daghaatir and tell him about your leader for he is higher than me in status and more influential in Rome. When Hadhrat Dihya ﷺ approached the high priest and informed him of matters, he said, "I swear by Allaah that your leader is a sent prophet. We recognise him by his description and his name."

The high priest then entered (his rooms), removed his clothing and wore white clothing. He then went out to meet the Roman people and testified to the true Shahaadah. They immediately attacked him and killed him. (2)

(1) Bazaar, Haythami (Vol.8 Pgs.236,237) has commented on the Hadith. Tabraani has also narrates a similar report from Hadhrat Dihya ﷺ. Haythami (Vol.5 Pg.306) has commented on this narration. Abu Nu'aym has also narrated a similar Hadith in *Dalaa'il* (Pg.121), which is more brief. A more detailed narration like this has been reported by Abdaan bin Muhammad Marwazi from Abdullaah bin Shaddaad.

(2) Abdaan from Ibn Is'haaq. Yahya bin Sa'eed Umawi has narrated a similar report in his *Maghaazi* as did Tabari who narrates from Ibn Is'haaq as mentioned in *Isaaba* (Vol.2 Pg.216).

Sa'eed bin Abi Raashid narrates that it was in Hims that he once saw the man from the Tanookh tribe whom Heraclius had sent to Rasulullaah ﷺ as an envoy. The man was his neighbour and had been extremely old, close to death. Sa'eed bin Abi Raashid asked the man, "Will you not tell me about the letter that Heraclius sent to Rasulullaah ﷺ and the letter that Rasulullaah ﷺ sent to Heraclius." He readily agreed and related that Rasulullaah ﷺ was in Tabook when he sent Hadhrat Dihya ﷺ to Heraclius. When the letter of Rasulullaah ﷺ reached Heraclius, he summoned all the priests and learned scholars of Rome to his court and had all the doors locked. He then addressed them saying, "This person has reached the place you see (Tabook) and has sent to me a letter with three options. He invites me to (1) follow him in his religion, (2) to pay him our wealth (Jizya) in which case we keep our land or (3) to prepare for battle. By Allaah! You know from what you have read in the scriptures that he shall definitely take the land from beneath my feet. Come! Let us follow him in his religion or give him part of our wealth to keep our land."

(When those present heard this) They snorted simultaneously like the snort of a single person and threw down their hats shouting, "Are you proposing that we forsake Christianity and become the slaves of a villager from Hijaz?!" When Heraclius sensed that they would incite a rebellion among the citizens if they left (in that condition), he added, Heraclius "I have said this only to test your steadfastness in your religion."

Thereafter, Heraclius sent for a person from the Tujayb tribe who had been the leader of the Arab Christians and said to him, "Get me someone with a good memory who speaks Arabic so that I may send him to that man (Rasulullaah ﷺ) with a reply to his letter." (The narrator of this report from the Tanookh tribe) says that it was he who was sent to Heraclius, who handed over to him a letter inscribed on the sternum of an animal. Heraclius then said to the man, "Take this letter to that person and from everything you hear him say, take careful note of three things. **See whether he mentions anything about the letter that he wrote to me. See whether he mentions the night when reading my letter and look carefully at his back to see for anything that puts you in doubt.**"

The envoy carried the letter to Rasulullaah ﷺ in Tabook and found Rasulullaah ﷺ sitting with the Sahabah ﷺ near a watering place. When he asked for their leader, one of the Sahabah ﷺ pointed Rasulullaah ﷺ out to him. The envoy walked up to Rasulullaah ﷺ, sat before him and handed over the letter to him. Placing the letter in his lap, Rasulullaah ﷺ asked the man, "Which tribe do you belong to?" When he identified himself as a member of the Tanookh tribe, Rasulullaah ﷺ asked him, "Do you wish to enter into the religion of your father Ibraheem ﷺ, which is far removed from all deviation and is securely on the straight path?" The envoy replied, "I am an envoy for a nation and follow their religion, I shall not leave their religion until I first return to them."

Rasulullaah ﷺ then recited the following verse of the Qur'aan:

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

(سورة القصص: ٥٦)

Verily you (O Rasulullaah ﷺ) cannot guide those whom you love (to *Islaam*), but Allaah guides whoever He wills. He is best aware of those who are (deserving to be) rightly guided (to *Imaan*). {Surah Qasas, verse 56}

Rasulullaah ﷺ then said, "O my brother from the Tanookh! I have sent a letter to Najaashi⁽¹⁾ but he tore it up. Allaah shall therefore tear him and his kingdom apart likewise. I also wrote a letter to your leader (Heraclius) who held on to the letter (without tearing it up). Therefore, as long as good is destined in his life, people shall continue living in awe of him." The envoy narrates that he said to himself, "This is one of the three things that Heraclius instructed me to take note of." He therefore removed an arrow from his quiver and etched the words on his sheath. Rasulullaah ﷺ then handed over the letter to someone on his left hand side, to which the envoy asked, "Who is your scribe who reads your letters?" "Mu'aawiya," came the reply. The letter contained the following:

"Do you invite me to a Jannah the width of which spans the heavens and the earth, which has been prepared for those who have Taqwa? (If the Jannah occupies all this space) Then where is the fire?"

Rasulullaah ﷺ exclaimed, "Subhaanallaah! Then where is the night when the day appears?" Taking an arrow from his quiver, the envoy etched these words on his sheath. After reading the letter, Rasulullaah ﷺ said to the envoy, "You are an envoy and have a right over us. If we had anything with us, we would surely have rewarded you with it, but we are travellers whose provisions have been depleted." Then someone amongst a group called out, "I shall reward him." He then opened his satchel and brought a set of clothing from Safoora (a place in Jordan), which he placed in the envoy's lap. When the envoy asked who the donor of the clothing was, he was told that it was Hadhrat Uthmaan رضي الله عنه.

Continuing the report, the envoy says, "Thereafter, Rasulullaah ﷺ asked the Sahabah رضي الله عنهم, 'Who shall entertain the envoy?' A youth from the Ansaar volunteered for the job and stood up. I stood up with him. When I was leaving the gathering, Rasulullaah ﷺ called me back saying, 'O brother from the Tanookh! I hastened back until I stood in the very place where I had been sitting before him. Rasulullaah ﷺ then removed the shawl from his back and said, 'Here! Come over and do what you have been ordered.' I went around to his back and saw the seal of prophethood between his shoulder blades, which resembled the egg of a dove." (2)

(1) Not the Najaashi (king of Abyssinia) who accepted Islaam.

(2) Abdullaah bin Ahmad and Abu Ya'la. Haythami (Vol.8 Pg.235,236) has commented on the Hadith. Ahmad has also reported the Hadith as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.15). Ya'qoob bin Sufyaan has also reported it as mentioned in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.27).

Hadhrat Abu Sufyaan رَوَاهُ أَبُو بَكْرٍ and Heraclius

Hadhrat Abdullaah bin Abbaas رَوَاهُ أَبُو بَكْرٍ narrates that Hadhrat Abu Sufyaan رَوَاهُ أَبُو بَكْرٍ told him that he went to Shaam with a trade caravan of the Quraysh during the period when Rasulullaah ﷺ had extended a peace treaty to Abu Sufyaan and the Kuffaar of the Quraysh. When they were at a place called Ilyia (Baytul Maqdas) when Heraclius summoned them. When they appeared in his court in the presence of the Roman ministers, Heraclius called for an interpreter.

Heraclius then asked, "Which of you is closest in lineage to the person who claims to be a prophet?" Abu Sufyaan replied, "I am closest to him in lineage." Heraclius then ordered that Abu Sufyaan be brought close to him while the others should be made to sit behind him. He then addressed the others through the interpreter saying, "I shall ask this man about that person (Rasulullaah ﷺ). Point out his lies if he lies to me." Abu Sufyaan thought to himself, "By Allaah! I would have certainly lied had I not feared being called a liar."

The first question Heraclius posed was: "How is his lineage amongst you?" "He is of extremely high lineage amongst us," was the reply. Heraclius asked further, "Has anyone from amongst you made such a claim before?" When Abu Sufyaan replied in the negative, the next question was, "Were there any kings amongst his forefathers?" "No," replied Abu Sufyaan. "Is it the nobles among people who follow him or the weak ones?" Abu Sufyaan replied, "The weak ones."

"Are his followers increasing or decreasing?" Heraclius asked. "They are increasing," replied Abu Sufyaan. Heraclius then asked, "Have any of them turned back to their religion out of displeasure for his religion after entering it?" When Abu Sufyaan replied in the negative, the next question was, "Have any of you accused him of lying before he made his claim?" "No," came the reply. "And has he ever broken a treaty?" came the question. "No," replied Abu Sufyaan, "But we are presently bound by a treaty with him and do not know what he will do." Abu Sufyaan says, "Besides this, there was nothing else I could add."

Heraclius continued, "Have you ever fought against him?" "Yes," replied Abu Sufyaan. "Then how did you fare?" the emperor asked. Abu Sufyaan said, "Wars are like the bucket of a well between us. Sometimes he defeats us and sometimes we defeat him." Heraclius asked, "What does he command you to do?" "He commands us to worship the One Allaah without ascribing partners to Him and to forsake what our forefathers said. He also commands us to perform salaah, to be truthful, to remain chaste and to join family ties."

Heraclius then instructed the interpreter saying, "Tell him that when I asked about his (Rasulullaah ﷺ's) lineage, he maintained that he is of extremely high lineage. Such are the prophets who are of high birth. Then I asked you if anyone had made such a claim (of prophethood) before him and you replied in the negative. Had anyone made such a claim before him, I would have said that he is a man aping what was said before him. You again replied in the negative when I asked whether any of his forefathers were kings. Had there been kings amongst his forefathers, I would have said that he is a man seeking the kingdom of his

father. Then I asked you whether any of you had ever accused him of lying before and you said that none had done so. I do realise that it is impossible for a person to abstain from lying about people and then lie about Allaah. I then asked you whether it is the nobles among people who follow him or the weak and you replied that they were the weak ones. These have always been the followers of the prophets. I also asked you whether his followers are increasing or decreasing and you said that they were increasing. Such is the case with Imaan until it is completed. Thereafter I asked you whether anyone had returned to his former religion out of displeasure after entering into his religion and you informed me that none had done so. Such is the condition of Imaan when it penetrates the depths of the heart. When I asked you whether he ever broke a treaty, you said that he had not. Such are the prophets. They never break their pledges. I then asked you what he commanded and you said that he commanded you to worship the One Allaah without ascribing partners to Him, that he forbade you from worshipping idols and that he commanded you to perform salaah, to speak the truth and to remain chaste. If whatever you say is true then he shall seize control of the ground I stand on. Although I was expecting his appearance, I had no idea that he would appear among you people. If I knew that I could reach him, I would have burdened myself to do so and had I been in his presence, I would have washed his feet."

He then called for the letter that Rasulullaah ﷺ sent with Hadhrat Dihyah to the chief of Busra, which the chief of Busra has subsequently forwarded to Heraclius. The letter read:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah the Most Kind, the Most Merciful

From Muhammad the servant and Rasool of Allaah ﷺ

To Heraclius the Emperor of Rome

Peace be on the one who follows the guidance.

I call you with the invitation of Islaam. Accept Islaam, you will live in peace and Allaah shall double your reward. However, should you turn your back, the sin of all your subjects shall be burdened on you.

﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ إِلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾



Say, "O People of the Book! Come to (*unite on*) a word (*a matter of belief*) that is common between us (*Muslims*) and You; that we worship none other but Allaah (*we proclaim that we are Muslims and monotheists*), that we do not ascribe any as equal (*as partner*) to Him and that we do not take each other as gods besides Allaah (*we do not*

worship any prophet, saint, etc)." If they turn away (refusing to accept the proposal) then say, "Be witness that we are certainly Muslims (we have surrendered ourselves to Allaah's commands)." (1)

Abu Sufyaan narrates further, "After Heraclius had spoken and read the letter, there was a lot of noise about and people started speaking at the top of their voices. It was then that they sent us out. When we were sent out, I said to one of my companions, 'The affair of Ibn Abi Kabsha (Rasulullaah ﷺ) has grown so powerful that even the king of the yellow skins (the Romans) have begun to fear him.' Thereafter, I remained convinced that Rasulullaah ﷺ would dominate until Allaah blessed me with Islaam."

A person by the name of Ibn Naatoor was the governor of Ilyia, a good friend of Heraclius and the high priest of the Christians in Shaam. He narrates that once when Heraclius was visiting Ilyia (Baytul Maqdas) when he appeared extremely unwell and restless one morning. In fact, some of his pastors even told him that he did not seem himself. Heraclius was an astrologer and could read the stars so when they asked him (about the reason for his ill disposition) he said to them, "When I gazed into the stars, I saw that the king of the circumcised people had made his appearance. Which nation practices circumcision?" They told him, "It is only the Jews who practise circumcision, but you have nothing to fear from them. Simply circulate a command throughout your kingdom calling for all Jews to be killed."

They were still busy discussing this when an envoy arrived from the governor of Ghassaan, informing them about Rasulullaah ﷺ. When Heraclius had questioned the envoy, he instructed the pastors to investigate whether the envoy was circumcised. When they determined that he had been circumcised, he was asked whether the Arabs practiced circumcision. When he informed them that circumcision was customary amongst the Arabs, Heraclius said, "It is the king of this nation who has made his appearance." Heraclius then wrote a letter to a friend in Rome who was also an expert in astrology as he was. He then left for Hims. He had not yet reached Hims when a reply came from his friend which corresponded with the opinion of Heraclius that Rasulullaah ﷺ had made his appearance and that he was a Nabi.

Heraclius then invited the leading people of Rome to his castle in Hims and had all the doors locked. He then made an appearance and addressed them saying, "O leaders of the Roman people! Do you want to achieve success, good fortune and keep your kingdom? Simply follow this Nabi." When they heard this, everyone present started to flee like wild camels and headed for the doors, which they found locked. When Heraclius noticed their derision and lost hope in their accepting Imaan, he instructed his men to bring everyone back. He then said to them, "I told you this only to test your steadfastness in adhering to your religion. I have now witnessed it." They all prostrated before him and were satisfied with

(1) Surah Aal Imraan, verse 64.

him. This was the final stand of Heraclius (he never accepted Imaan) (1)

The Letter Rasulullaah ﷺ sent to Kisra the Emperor of Persia

Hadhrat Abdullaah bin Abbaas ؓ narrates that Rasulullaah ﷺ sent a messenger with a letter addressed to Kisra, instructing the messenger to hand the letter over to the governor of Bahrain. The governor in turn had it sent to Kisra. However, Kisra tore the letter up and it was probably Ibn Musayyib who narrates that Rasulullaah ﷺ cursed Kisra by saying that Allaah should also tear him apart completely. (2)

Hadhrat Abdur Rahmaan bin Abd Qaari ؓ narrates that Rasulullaah ﷺ stood on the pulpit one-day to deliver a sermon. After praising Allaah, and reciting the Shahaadah, he said, "I intend sending some of you to the non-Arab kings so do not dispute before me as the Bani Israa'eel did in front of Isa the son of Maryam ؑ." To this, the Muhaajireen said, "O Rasulullaah ﷺ! We shall never ever dispute with you concerning anything. Issue the command and send us (wherever you wish)."

Rasulullaah ﷺ then sent Hadhrat Shujaa bin Wahab to Kisra. (When he arrived) Kisra had his palace decorated and gathered the leading personalities of his kingdom there before admitting Hadhrat Shujaa ؓ. When Hadhrat Shujaa ؓ entered, Kisra ordered that the letter of Rasulullaah ﷺ should be taken from Hadhrat Shujaa ؓ and handed over to him. However, Hadhrat Shujaa ؓ refused to surrender the letter and insisted that he wanted to personally hand the letter to Kisra as Rasulullaah ﷺ had commanded him. Kisra permitted him to draw close and when he did, he handed the letter over. Kisra then summoned one of his scribes from Heera who read the letter out. The letter read: "From Muhammad bin Abdillaah the Rasool of Allaah to Kisra the Emperor of Persia."

The fact that Rasulullaah ﷺ begun the letter with his name infuriated Kisra so much that he tore the letter to bits before being informed of what it contained. He then ordered Hadhrat Shujaa ؓ out of his court. Mounting his conveyance, Hadhrat Shujaa ؓ said, "By Allaah! Now that I have delivered the letter of Rasulullaah ﷺ, I have no concern about which of the two paths I am on (whether Kisra is pleased or not)."

When Kisra's anger had abated, he sent someone to call Hadhrat Shujaa ؓ back, but Hadhrat Shujaa ؓ had already left by then. The person searched for him until he reached Heera but Hadhrat Shujaa ؓ was already far ahead. When Hadhrat Shujaa ؓ reported back Rasulullaah ﷺ and informed him

(1) Bukhari. Imaam Bukhari ؓ has narrates this incident in several places in his *Saheeh* in different words. The other authors of the six most authentic Hadith compilations with the exception of Ibn Majah have also reported this narration from Zuhri ؓ who in turn narrates from Abaydullaah bin Abdullaah bin Utba bin Mas'ood from Hadhrat Abdullaah bin Abbaas ؓ - *Al Bidaaya wan Nihaaya* (Vol.4 Pg.266). Ibn Is'haaq has also narrated from Zuhri ؓ as mentioned in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.262). Also narrating from Zuhri ؓ are *Abu Nu'aym in Dalaa'il* (Pg.119) and Bayhaqi (Vol.9 Pg.178).

(2) Bukhari.

that Kisra had torn up the letter, Rasulullaah ﷺ commented, "Kisra has torn up his kingdom." (1)

Abu Salam bin Abdir Rahmaan ﷺ narrates that after the letter of Rasulullaah ﷺ had reached Kisra and he read it and tore it up, he wrote to Baadhaan the governor of Yemen instructing, "Sent two burly men to this man in Hijaaz with instructions to bring him to me." In compliance with the letter, Baadhaan sent his chief minister Abaanuh in the company of a Persian man called Jadd Jameerah. Abaanuh was a man proficient in Persian letters and numbers. Baadhaan sent a letter with them to Rasulullaah ﷺ, instructing Rasulullaah ﷺ to leave for the court of Kisra with the two of them. Baadhaan also instructed his chief minister to scrutinise Rasulullaah ﷺ, to engage him in discussion and to report the details back to him.

The two left and finally reached Taa'if where they made enquiries about Rasulullaah ﷺ from some businessmen of the Quraysh. They were informed that Rasulullaah ﷺ was in Madinah. (Realising that the two men were out to take Rasulullaah ﷺ to Kisra,) The businessmen became overjoyed and exclaimed, "Now that Kisra has stood up against him (Rasulullaah ﷺ), we have nothing more to do."

When the two reached Madinah, Abaanuh spoke to Rasulullaah ﷺ and said to him, "Kisra has written to Baadhaan with instructions to send someone to take you before him. He has sent me so that you come with me." Rasulullaah ﷺ said to him, "You may leave now and return to see me tomorrow." **When the two arrived the next day, Rasulullaah ﷺ informed them of the precise night of a particular month in which Allaah has killed Kisra and handed the kingdom over to his son Sherway.** The two men said, "Do you know what you are saying? May we write back to Baadhaan with this news?" "Certainly," replied Rasulullaah ﷺ, "and tell him that if he accepts Islaam, I shall hand back to him control of all the lands he presently rules." Rasulullaah ﷺ then gave Jadd Jameerah a belt decorated with gold and silver that had been given to him as a gift.

When the two returned to Yemen and informed Baadhaan about the events, he said, "This is not the speech of some king. We should definitely investigate the truth of what he said." They did not have to wait long before they received a letter from Sherway which after the formalities stated, "With the support of the Persian people, I have killed Kisra in a fit of fury because he saw nothing wrong in killing Persian nobles for no reason. Secure allegiance to me from all the people in Yemen and ensure that you cause no harm to the person (Rasulullaah ﷺ) whom Kisra ordered you to capture."

After reading the letter of Sherway, Baadhaan said, "This man (Rasulullaah ﷺ) must certainly be a Rasul." He then accepted Islaam and so did all the Persians living in Yemen. (2)

(1) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.269).

(2) Abu Sa'eed Nayshapuri in his book *Sharaful Mustafa* where he narrates from Ibn Is'haaq who narrates from Zuhri. Abu Nu'aym has also narrated it in *Dalaa'il* where the name Kharkhusra is mentioned in place of "Jadd Jameerah" while his companion is also named as *Abaanuh - Isaaba* (Vol.1 Pg.259).

Ibn Is'haaq narrates that Rasulullaah ﷺ sent Hadhrat Abdullaah bin Hudhaafa ﷺ with a letter addressed to Kisra in which Rasulullaah ﷺ invited him to accept Islaam. When he read the letter, he tore it up and wrote to Baadhaan his governor in Yemen. The rest of the Hadith is similar to the one above. However, this narration states that when the two men reached Madinah, Baadhaan spoke to Rasulullaah ﷺ and told him, "Indeed the king of all kings Kisra wrote to the governor Baadhaan instructing him to send someone to him who would bring you to him. If you comply (by going to Kisra), I shall send a letter with you that will benefit you. However, if you refuse, Kisra shall destroy you and your people and turn your land into ruins." Rasulullaah ﷺ said to him, "You may leave and return tomorrow." The rest of the Hadith is similar to the one above. (1)

Hadhrat Zaid bin Abi Habeeb narrates that Rasulullaah ﷺ sent Hadhrat Abdullah bin Hudhaafa ﷺ with a letter for Kisra bin Hurmuz who was the Emperor of Persia. The letter read:

In the name of Allaah the Most Kind the Most Merciful
From Muhammad the Rasool of Allaah ﷺ
To Kisra the Emperor of Persia

Peace be on the one who follows the guidance, who believes in Allaah and His Rasool and who testifies that there is none worthy of worship but the One Allaah Who has no partners and that Muhammad ﷺ is Allaah's servant and Rasul.

I call you with the invitation of Allaah for I am the Rasul of Allaah to all of mankind who warns the living so that the decree (of punishment) becomes binding on the disbelievers. If you accept Islaam, you shall live in peace and if you refuse, then the sin of the fire-worshippers shall be on you.

Kisra tore up the letter when he read it and wrote to Baadhaan. The rest of the Hadith is as mentioned earlier from the narration of Ibn Is'haaq. However, this report adds that when the two men entered the presence of Rasulullaah ﷺ, their faces were shaven off and their moustaches were grown very long. Rasulullaah ﷺ therefore detested even looking at them and said, "Woe to you! Who instructed you to do this?" Referring to Kisra, they said, "Our Rabb commanded us to do this." Rasulullaah ﷺ said to them, "My Rabb has commanded me to let my beard grow and to trim my moustache." (2)

Hadhrat Abu Bakrah ﷺ narrates that when Rasulullaah ﷺ was sent to propagate the message, Kisra sent a message to his governor over Yemen and the surrounding areas of Arabia, who was called Baadaam. He stated in his letter, "It has reached me that a person has surfaced in your district who claims to be a Nabi. Tell him to stop what he is doing otherwise I shall send an army that will

(1) Ibn Abi Dunya in *Dalaa'ilun Nabuwwah*. He also narrates it very briefly from Sa'eed Maqbari as mentioned in *Isaaba* (Vol.1 Pg.169).

(2) Ibn Jareer as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.269).

kill him and his people."

When Baadaam's envoy conveyed the message to Rasulullaah ﷺ, Rasulullaah ﷺ said to him, "Had this (propagation) been something that I am doing of my own accord, I shall be able to stop it. However, the Glorious and Magnificent Allaah has sent me (to do it)."/The envoy stayed awhile and Rasulullaah ﷺ once said to him, "My Rabb has killed Kisra and there is no Kisra after this day. My Rabb has also killed Caesar and there is no Caesar after this day." The envoy wrote down the statement the moment Rasulullaah ﷺ said it, during the day in which he said it and during the month in which he said it. When he returned to Baadaan, he found out that Kisra had already died and that the Caesar has been killed. (1)

Hadhrat Dihya Kalbi رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah ﷺ sent him with a letter addressed to the Caesar. The Hadith is similar to that mentioned under the heading "The Letter Rasulullaah ﷺ sent to Heraclius the Emperor of Rome". However, at the end of this narration of Bazaar, it is stated that when Hadhrat Dihya رَضِيَ اللهُ عَنْهُ returned to Rasulullaah ﷺ, he found envoys of the San'aa governors with Rasulullaah ﷺ. They had sent their envoys to Rasulullaah ﷺ because Kisra had written a threat to the governor of Sa'aa instructing him to deal with the person from his region (Rasulullaah ﷺ) who had written to Kisra saying that he should either embrace his religion or pay Jizya. Kisra threatened the governor with death and other stern measures if he failed in his task. It was in response to this that the governor of San'aa sent the twenty five persons whom Hadhrat Dihya رَضِيَ اللهُ عَنْهُ found with Rasulullaah ﷺ:

When their leader read out the letter to Rasulullaah ﷺ, (he gave them no reply) and left them for fifteen nights. **When the fifteen nights** had passed, they came before him and when he saw them, he said, "Go to your governor and inform him that my Rabb has killed his lord (Kisra) this night." When they returned and informed the governor likewise, he said to them, "Take note of that night." He then asked them, "Tell me how you found him?" They replied, "**We have not seen a king as blessed as he. He walks about freely without any fear, dresses most simply, has no bodyguards and no one raises their voice before him.**" Hadhrat Dihya رَضِيَ اللهُ عَنْهُ mentioned that the news later came that Kisra was killed on the very night that Rasulullaah ﷺ has mentioned. (2)

The Letter Rasulullaah ﷺ sent to Maqoqis the King of Alexandria

Hadhrat Abdullah bin Abd Qaari رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah ﷺ sent Hadhrat Haatib bin Abi Balta'ah رَضِيَ اللهُ عَنْهُ with a letter addressed to Maqoqis the king of Alexandria. When Hadhrat Haatib رَضِيَ اللهُ عَنْهُ arrived with the letter, Maqoqis kissed the letter and entertained Hadhrat Haatib رَضِيَ اللهُ عَنْهُ most excellently. When he sent Hadhrat Haatib رَضِيَ اللهُ عَنْهُ back to Rasulullaah ﷺ, he sent gifts for

(1) Tabraani. Haythami (Vol.8 Pg.287) has commented on the Hadith. It is also narrated by Ahmad and Bazaar.

(2) Bazaar, Haythami (Vol.5 Pg.309) has commented on the Hadith.

Rasulullaah ﷺ with him that included a suit of clothing, a saddled mule and two slave women. The one slave woman (Maariya) was the mother of (Rasulullaah ﷺ's son) Ibraheem and Rasulullaah ﷺ gave the other to Hadhrat Muhammad bin Qais Abdi ﷺ. (1)

Hadhrat Haatib bin Abi Balta'ah ﷺ narrates that Rasulullaah ﷺ sent him to Maqoqis the king of Alexandria. When he delivered the letter, Maqoqis hosted Hadhrat Haatib ﷺ in his palace, where he stayed awhile. Maqoqis then gathered his high priests and called for Hadhrat Haatib ﷺ. Maqoqis said to him, "I wish to pose a few questions and want you to understand them well." "By all means," replied Hadhrat Haatib ﷺ.

Maqoqis asked, "Tell me about your leader. Is he really a prophet?" "He certainly is the Rasul of Allaah," replied Hadhrat Haatib ﷺ. Maqoqis then asked further, "If he really is Allaah's prophet, why did he then not curse his people when they drove him out of his town (Makkah)?" Hadhrat Haatib ﷺ responded by asking, "Do you not testify that Isa the son of Maryam ﷺ was Allaah's Rasul?" "Indeed," came the reply. "Then when his people seized him to crucify him," began Hadhrat Haatib ﷺ, "why did he not pray to Allaah to destroy them when Allaah raised him to the heavens?" Maqoqis said to Hadhrat Haatib ﷺ, "You are a wise man who has come from the company of a wise man. Here are some gifts that I am sending with you to Muhammad ﷺ. I am also sending some guards with you to protect you until you reach your place of safety." Maqoqis sent two slave women to Rasulullaah ﷺ, one of whom was the mother of Rasulullaah ﷺ's son Ibraheem. Rasulullaah ﷺ gave another to Hadhrat Hassaan bin Thaabit ﷺ. Besides this, Maqoqis also sent selected gifts that were acclaimed in their land. (2)

The Letter that Rasulullaah ﷺ sent to the People of Najraan

The grandfather of Abd Yasoo who was a Christian before accepting Islam narrates that Rasulullaah ﷺ sent a letter to the people of Najraan before Surah "TaaSeen Sulaymaan" (Surah Naml) was revealed (the letter therefore does not begin with "Bismillaahir Rahmaanir Raheem" because it was only after the revelation of this Surah that Rasulullaah ﷺ started including "Bismillaah ir Rahmaanir Raheem" in his letters as this Surah mentions Hadhrat Sulaymaan ﷺ did). The letter read:

I begin in the name of the Ilaah of Ibraheem ﷺ, Is'haaq ﷺ and Ya'qoob ﷺ.

From Muhammad the Nabi and Rasool of Allaah

To the high priest and people of Najraan

Peace be to you. Before you I praise the Ilaah of Ibraheem ﷺ,

(1) Bayhaqi.

(2) Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.272). Ibn Shaaheen also narrated this Hadith as mentioned in *Isaaba* (Vol.1 Pg.300).

Is'haaq رضي الله عنه and Ya'qoob رضي الله عنه.

I call you from the worship of Allaah's slaves to the worship of Allaah and from the friendship of Allaah's slaves to the friendship of Allaah. Should you refuse (to accept Islaam), you shall have to pay the Jizya and should you refuse even, this, I shall have to declare war against you.

Was Salaam

When the high priest read the letter, he was alarmed and grew extremely frightened. He immediately sent for a person from Najraan called Shurahbeel bin Wadaa'ah who hailed from Hamdaan tribe. Whenever any problem arose, he was summoned even before the heroes, leaders and high-ranking people. The high priest handed over Rasulullaah صلى الله عليه وسلم's letter to Shurahbeel, who read it. The high priest then asked, "O Abu Maryam! What is your opinion?" Shurahbeel said, "You know well that Allaah promised Ibraheem عليه السلام prophethood in the progeny of his son Ismaa'eel عليه السلام. It would come as no surprise if this is the very person (who has received the promised prophethood). I can offer no opinion in the matter of prophethood. Had the matter been a worldly one, I would have advised you and exerted myself to assist you." The high priest then bade Shurahbeel to step aside and be seated, which he did.

The high priest then sent for a man called Abdullaah bin Shurahbeel who was also from Najraan and belonged to the Dhu Asbah branch of the Himyar tribe. When the high priest read the letter to him and asked his opinion, his reply was similar to that of Shurahbeel. The high priest then bade Abdullaah to step aside and be seated, which he did.

He then sent for a man called Jabbaar bin Faydh who was also from Najraan and belonged to the Banu Haarith bin Ka'b branch of the Banu Himaas tribe. When the high priest read the letter to him and asked his opinion, his reply was similar to that of Shurahbeel and Abdullaah. He also took a seat when asked to do so.

Once they had all agreed on the matter, the high priest called for the bells to be tolled, fires to be lit and flags to be raised in the churches. This was their practice whenever trouble brewed during the day. When there was trouble during the night, they would only toll the bells and light the fires in the churches. Consequently, when the bells were tolled and the flags raised, all the people living on the top and bottom parts of the valley gathered. The valley was so long that it would take a speeding rider a complete day to pass and in it were seventy three villages comprising of one hundred and twenty thousand warriors.

When the high priest read the letter of Rasulullaah صلى الله عليه وسلم to them, everyone agreed that Shurahbeel bin Wadaa'ah from the Hamdaan tribe, Abdullaah bin Shurahbeel from the Dhu Asbah tribe and Jabbaar bin Faydh from the Banu Haarith tribe should be sent to gather news about Rasulullaah صلى الله عليه وسلم. The delegation left and finally arrived in Madinah. There they removed their traveling clothes and wore decorative long garments made in Yemen, which they had to

drag along. They also wore gold rings. When they approached Rasulullaah ﷺ and greeted him, he did not reply to their greeting. The entire day they sought an opportunity to speak to Rasulullaah ﷺ but he refused to speak to them as long as they wore those clothes and gold rings.

They then looked for Hadhrat Uthmaan bin Affaan ﷺ and Hadhrat Abdur Rahmaan bin Auf ﷺ who knew them and eventually found them sitting with a group of Muhaajireen and Ansaar. They said, "O Uthmaan! O Abdur Rahmaan! Your Nabi wrote a letter to us and we have arrived in response to the letter. However, when we came to him and greeted him, he did not reply to our greeting and although we searched all day for an opportunity to speak to him, we have been unable to do so. What is your opinion? Do you think that we should return?"

Hadhrat Ali bin Abi Taalib ﷺ was also in the gathering, so the two of them asked him, "What do you think of these people, O Abul Hasan?" Addressing Hadhrat Uthmaan ﷺ and Hadhrat Abdur Rahmaan bin Auf ﷺ, Hadhrat Ali ﷺ said, "I think that they should remove these clothes and these rings and wear their traveling clothes. Thereafter they should return to Rasulullaah ﷺ. When they did this and again greeted Rasulullaah ﷺ, he replied to their greeting and said, "I swear by the Being Who has sent me with the truth that Iblees was certainly with you when you came to me the first time." Rasulullaah ﷺ then asked about them and they asked him questions. During the course of their questioning, they asked, "What have you to say about Isa ﷺ? We are Christians and will be returning to our people. If you are a Nabi, we would be pleased to hear what you have to say about him."

Rasulullaah ﷺ said to them, "I have nothing much to say about him today. Stay a while longer until I am able to inform you what my Rabb has to say about Isa ﷺ." By the following morning, the following verses of the Qur'aan had been revealed:

﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾
 الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ ﴿٦٠﴾ فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ
 الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ فَ
 نُمْ نَبْتَهُلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكٰذِبِينَ ﴿٦١﴾﴾ (سورة ال عمران: ٥٩ تا ٦١)

Verily the likeness of Isa ﷺ (who was created without a father) with Allaah is as the likeness of Aadam ﷺ (who was created with neither a father nor a mother). He (Allaah) created him (Aadam ﷺ) from clay then said to him, "Be!" and he became (a living man). This is the truth from your Rabb so do not be of those who doubt. Whoever disputes with you (O Muhammad ﷺ) concerning this (concerning the incident of Isa ﷺ) after the knowledge (revelation) has come to you, then say to them, "Come! We shall call your sons and our sons, your wives and

our wives, yourselves and ourselves. Then we shall (*collectively*) pray sincerely (*to Allaah*) and place Allaah's curse on the liars." {Surah Aal Imraan, verses 59-61}

(After Rasulullaah ﷺ recited these verses to them,) They refused to accept it (and rather accepted the challenge of Mubaahala⁽¹⁾ offered in the last verse above). Consequently, Rasulullaah ﷺ arrived the following morning (for the challenge) together with Hadhrat Hasan ﷺ and Hadhrat Husayn ﷺ wrapped in his shawl. Behind him came Hadhrat Faatima ﷺ and his many wives. (Seeing this) Shurahbeel said to his two companions, "You know well that the people from the entire top and bottom parts of our valley always return content with my decisions. I swear by Allaah that what I see here is an extremely serious and weighty affair. If he is a sent Rasul, we shall be the first Arabs to be an eyesore for him and the first to oppose him. This insult will not leave his heart nor the hearts of his companions until they destroy us. We are also the closest Arabs to them (and are most prone to any pending attacks). If he is a sent Rasul of Allaah, then to engage him in Mubaahala would even destroy the hairs and fingernails of each of us on earth."

The two asked him, "What then is your proposal, O Abu Maryam?" Shurahbeel said, "I propose that we negotiate (a treaty) with him for I do not see him to be one who would ever make futile clauses." The two said to him, "We leave you to do as you see appropriate." Shurahbeel went to see Rasulullaah ﷺ and said, "I propose something better than Mubaahala." "What is that?" asked Rasulullaah ﷺ. Shurahbeel replied, "You have today and tonight to pass judgement (formulate the clauses of a treaty). We are prepared to accept whatever clauses you make." Rasulullaah ﷺ asked him, "Perhaps there are people left behind who may criticise you (for this)." Shurahbeel said, "You may ask my two companions." When Rasulullaah ﷺ asked them, they said, "The people from the entire top and bottom parts of our valley always return content with the decisions of Shurahbeel." Rasulullaah ﷺ then returned home without carrying out the Mubaahala." The next day, they met Rasulullaah ﷺ and wrote the following letter:

In the name of Allaah the Most Kind the Most Merciful

This is the treaty that the Nabi and Rasool of Allaah Muhammad has written for the people of Najraan. He has determined that all their fruit crops, their gold, their silver, their produce and their slaves would remain their property on condition that they pay two thousand sets of clothing; a thousand every Rajab and the other thousand every Safar.

Other clauses are also mentioned in the narration. ⁽²⁾

A narration of *Al Bidaaya wan Nihaaya* (Vol.5 Pg.55) adds that the witnesses to

(1) Mubaahala: When two conflicting parties collectively make du'aa to Allaah that He should destroy the party that is wrong.

(2) Bayhaqi as quoted in the *Tafseer* of Ibn Katheer (Vol.1 Pg.369).

this treaty were Abu Sufyaan bin Harb, Ghaylaan bin Amr, Maalik bin Auf of the Banu Nasr tribe, Aqra bin Haabis Handhali and Mughiera ﷺ. Rasulullaah ﷺ had the treaty written out and the three returned with it to Najraan. With their high priest at the time was his step brother who was also his cousin. His name was Basheer bin Mu'aawiya and he was commonly known as Abu Alqama. When the three handed over the letter of Rasulullaah ﷺ to the high priest. The high priest and Abu Alqama were mounted on their camels at the time and the high priest was busy reading the letter when Abu Alqama's camel tripped and fell. Abu Alqama also fell and without mincing his words, he cursed Rasulullaah ﷺ as he fell.

When this happened, the high priest said to him, "By Allaah! You have cursed a sent prophet!" (Affected by the words of the high priest,) Abu Alqama said, "If he is a true prophet, then I swear by Allaah that I shall not unfasten my satchels until I meet Rasulullaah ﷺ." Saying this, he turned his camel to the direction of Madinah. The high priest also turned his camel in the same direction and said, "Understand well what I have to say. I have said what I did in fear so that the Arabs may hear from me that we have acknowledged the right of Rasulullaah ﷺ, that we accepted his call and have submitted to him as the other Arabs did not even though we are the most noble of the Arabs and have the most homes (the largest population)." Abu Alqama said to him, "No! By Allaah! I shall never accept anything coming from your head!" Abu Alqama then hit his camel and left the high priest behind. As he rode, he spurred the camel on by reciting the following couplets:

(O Rasulullaah ﷺ) To you does the camel run with her rope shaking

In her belly lies her unborn child in a breeched position

Her (master's) religion is now other than Christianity

Abu Alqama met Rasulullaah ﷺ, accepted Islaam and lived his life with Rasulullaah ﷺ until he was finally martyred.

In the meantime, the three man delegation returned to Najraan and approached a monk called Ibn Abi Shimr who lived at the top of his monastery. He told him that a prophet had been sent to the Tihaamah district and told him about the Najraan delegation that met Rasulullaah ﷺ. They also informed him that Rasulullaah ﷺ had challenged them to Mubaahala, that they had declined the challenge and that Basheer bin Mu'aawiya (Abu Alqama) left to meet Rasulullaah ﷺ and had accepted Islaam.

The monk said, "Take me down from here before I throw myself down from this monastery." When they took him down, he took some gifts along with him and left to meet Rasulullaah ﷺ. Among these gifts were the shawl that the Khulafa wore, a cup and a staff. He stayed for some while with Rasulullaah ﷺ, listening to the revelation but he was not destined to accept Islaam. He left Rasulullaah ﷺ, promising to return shortly, but his return was not to be and Rasulullaah ﷺ passed away.

The high priest Abul Haarith came to Rasulullaah ﷺ in the company of several

leaders and high-ranking persons. They stayed some time with Rasulullaah ﷺ, listening to what revelation came to Rasulullaah ﷺ. Rasulullaah ﷺ wrote the following letter to the high priest and to all the priests of Najraan after him:

In the name of Allaah the Most Kind the Most Merciful
 From Muhammad the Rasool of Allaah
 To the high priest Abul Haarith, the priests, fortune-tellers and monks
 of Najraan
 Everything they possess in large and small quantities shall enjoy the
 protection of Allaah and His Rasool. No priest, monk or fortune-teller
 shall lose his position nor the rights due to him nor any authority he
 may be enjoying. This protection of Allaah and His Rasool shall remain
 intact forever as long as they continue doing what is correct and
 remain well-wishers without supporting oppression or oppressors.

This letter was written by Hadhrat Mughiera bin Shu'ba ﷺ.

The Letter Rasulullaah ﷺ Sent to the Bakr bin Waa'il Tribe

Hadhrat Marthad bin Dhabiyaan ﷺ narrates that a letter from Rasulullaah ﷺ reached them and that they could find no one in their tribe to read it until a man from the Dabee'ah tribe read it to them. It read:

From Rasulullaah ﷺ
 To the Bakr bin Waa'il tribe
 Accept Islaam and live in peace. (1)

The Letter Rasulullaah ﷺ Sent to the Banu Judhaama Tribe

Hadhrat Ma'bad Judhaami ﷺ narrates that when Hadhrat Rifaa'ah bin Zaid Judhaami ﷺ met with Rasulullaah ﷺ, he wrote the following letter for them:

From Muhammad the Rasool of Allaah
 (This letter has been) Handed to Rifaa'ah bin Zaid whom I have sent to
 his people and those included amongst them to invite towards Allaah
 and His Rasool. Whoever accepts Imaan shall be included in the legion
 of Allaah and His Rasool. As for those who turn their backs, they shall
 have only two months respite.

(1) Ahmad. Haythami (Vol.5 Pg.305) has commented on the chain of narrators. Bazaar, Abu Ya'la and Tabraani have also narrated a similar Hadith from Hadhrat Anas ﷺ, the narrators of which are reliable according to Haythami (Vol.5 Pg.305).

When Hadhrat Rifaa'ah ﷺ came to his people, they all accepted Imaan. ⁽¹⁾

Incidents About the Character and Actions of Rasulullaah ﷺ that Inspired People to Accept Islaam

The Conversion to Islaam of Hadhrat Zaid bin Su'na ﷺ who had been a Jewish Rabbi

Hadhrt Abdullaah bin Salaam ﷺ narrates that when Allaah decreed that Hadhrt Zaid bin Su'na ﷺ should accept Islaam, Hadhrt Zaid bin Su'na ﷺ himself said, "When I looked at Muhammad ﷺ, I recognised all the signs of Nabuwaat except for two signs that I had not tested; (1) that his self-control should outstrip his anger and (2) that his tolerance should conquer a display of extreme foolishness."

Hadhrt Zaid bin Su'na ﷺ narrates further that Rasulullaah ﷺ had just emerged from his rooms one day with Hadhrt Ali bin Abi Taalib ﷺ when a rider who appeared to be a Bedouin came to him. He said, "O Rasulullaah ﷺ! A few people from a certain tribe have accepted Islaam because I told them that they will receive an abundance in sustenance if they accepted Islaam. However, no rain has fallen and they are afflicted by a drought. O Rasulullaah ﷺ! I fear that they may leave the fold of Islaam out of greed just as they had entered out of greed. If you agree, we could perhaps send them something to assist them."

Hadhrt Zaid bin Su'na ﷺ says, "Rasulullaah ﷺ looked at the person beside him whom I assume was Hadhrt Ali ﷺ. He said, 'O Rasulullaah ﷺ! I do not think that anything is left of that wealth.' I (Hadhrt Zaid bin Su'na ﷺ) approached Rasulullaah ﷺ and said, 'O Muhammad! Do you wish to sell to me a fixed amount of dates from the orchard of a specific tribe (to be paid) before a specified term?' Rasulullaah ﷺ replied, 'Alright, but do not specify whose orchard it shall be.'" Hadhrt Zaid bin Su'na ﷺ agreed and the deal was done. Hadhrt Zaid bin Su'na ﷺ opened his purse and paid eighty Mithqaal⁽¹⁾ of gold for the specified amount of dates on a specified date. Rasulullaah ﷺ handed over the money to the person and said to him, "Take this to assist them."

Hadhrt Zaid bin Su'na ﷺ narrates further that there were only two or three days left for the expiry of the term, when Rasulullaah ﷺ left his home to perform a funeral prayer. With him were Hadhrt Abu Bakr ﷺ, Hadhrt Umar ﷺ, Hadhrt Uthmaan ﷺ and several other Sahabah ﷺ. When they approached a wall to sit by it, Hadhrt Zaid bin Su'na ﷺ came to Rasulullaah ﷺ and grabbed hold of Rasulullaah ﷺ's collar. Staring angrily into the face of Rasulullaah ﷺ, he said, "O Muhammad! When are you going to pay my dues? By Allaah! All that the children of Abdul Muttalib have learnt is how

(1) Tabraani. Haythami (Vol.5 Pg.310) has commented on the chain of narrators. Umawi has also narrated the Hadith in his *Maghaazi* as reported in *Isaaba* (Vol.3 Pg.441).

(2) Approximately 400 grams.

to procrastinate! By mixing with you people, I now have first-hand knowledge of this!" Hadhrat Zaid bin Su'na رَضِيَ اللهُ عَنْهُ says that as he was doing this, his gaze fell on Hadhrat Umar رَضِيَ اللهُ عَنْهُ. He noticed that Hadhrat Umar رَضِيَ اللهُ عَنْهُ's eyes were starting to roll with anger and he stared with fury. He said, "O enemy of Allaah! Do you speak to Rasulullaah ﷺ like that and treat him in this manner!? Had it not been for respect of being in the company of Rasulullaah ﷺ, I would have cut off your neck!" Hadhrat Zaid bin Su'na رَضِيَ اللهُ عَنْهُ says that all the while, Rasulullaah ﷺ looked at him in a most calm and unruffled manner. Rasulullaah ﷺ then said to Hadhrat Umar رَضِيَ اللهُ عَنْهُ, "O Umar! All that the two of us need is for you to tell me to pay him quickly and to tell him to place his demands in a better manner. O Umar! Go with him and give him his dues. Also give him twenty Saa of dates extra in lieu of the threat you gave him."

Hadhrat Zaid bin Su'na رَضِيَ اللهُ عَنْهُ says that Hadhrat Umar رَضِيَ اللهُ عَنْهُ took him along, paid him what was due and added another twenty Saa to it. When Hadhrat Zaid bin Su'na رَضِيَ اللهُ عَنْهُ asked Hadhrat Umar رَضِيَ اللهُ عَنْهُ what the twenty Saa extra were for, Hadhrat Umar رَضِيَ اللهُ عَنْهُ said that it was the command of Rasulullaah ﷺ because of the threat he had made. Hadhrat Zaid bin Su'na رَضِيَ اللهُ عَنْهُ then asked, "O Umar! Do you recognise me?" "No," replied Hadhrat Umar رَضِيَ اللهُ عَنْهُ. Hadhrat Zaid bin Su'na رَضِيَ اللهُ عَنْهُ said, "I am Zaid bin Su'na." "The Rabbi?" asked Hadhrat Umar رَضِيَ اللهُ عَنْهُ. "Yes, the Rabbi," was the reply. Hadhrat Umar رَضِيَ اللهُ عَنْهُ then asked, "But why did you behave as you did? Why did you speak as you did?"

Hadhrat Zaid bin Su'na رَضِيَ اللهُ عَنْهُ replied, "O Umar! When I looked at Muhammad ﷺ, I recognised all the signs of Nabuwaat except for two signs that I had not tested; (1) that his self-control should outstrip his anger and (2) that his tolerance should conquer a display of extreme foolishness. I have now tested both these attributes. O Umar! I make you witness to the fact that I am content with Allaah as Rabb, with Islaam as the true religion and with Muhammad ﷺ as the Nabi. I also make you witness to the fact that I give half of my wealth - and I am one of the wealthiest people - as charity to the entire Ummah of Rasulullaah ﷺ." Hadhrat Umar رَضِيَ اللهُ عَنْهُ said, "Say that it is for a part of the Ummah because you will be unable to give all of them." "Alright," said Hadhrat Zaid bin Su'na رَضِيَ اللهُ عَنْهُ, "then for a part of the Ummah."

Hadhrat Umar رَضِيَ اللهُ عَنْهُ and Hadhrat Zaid bin Su'na رَضِيَ اللهُ عَنْهُ then returned to Rasulullaah ﷺ and Hadhrat Zaid bin Su'na رَضِيَ اللهُ عَنْهُ exclaimed, "I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul." He therefore accepted Imaan and pledged his allegiance to Rasulullaah ﷺ. He participated in many expeditions with Rasulullaah ﷺ and was eventually martyred during the expedition to Tabook as he was advancing and not retreating. May Allaah shower His mercy on Hadhrat Zaid bin Su'na رَضِيَ اللهُ عَنْهُ. (1)

(1) Tabraani. Haythami (Vol.8 Pg.240) has commented on the chain of narrators. Ibn Hibbaan, Haakim, Abu Shaykh and others have also reported the Hadith. This is mentioned in *Isaaba* (Vol.1 Pg.566) together with commentary on the chain of narrators and an addition which states that a Jew said, "I have seen every description of Muhammad ﷺ as mentioned in the Torah except for

The Incident of the Treaty of Hudaibiyyah

The Quraysh Prevent Rasulullaah ﷺ from Visiting the Kabah

Hadhrat Miswar bin Makhrama ﷺ narrates that when Rasulullaah ﷺ left Madinah on the occasion of the Treaty of Hudaibiyyah, he said to the Sahabah ﷺ when they had reached a particular place, "Khaalid bin Waleed and a group of horsemen have arrived at a place called Umaym to gather intelligence. Therefore, alter your course towards the right." Hadhrat Miswar ﷺ swears by Allaah that Khaalid bin Waleed did not notice them until (the Muslims were almost on top of him) and he saw their dust fly. He then hastily returned to warn the Quraysh.

Rasulullaah ﷺ continued riding until he reached a valley that fell on the road to Makkah. It was there that his camel sat down. The camel's name was Qaswa. (According to their custom) When the Sahabah ﷺ shouted, "Hal! Hal!" (to get her moving), she refused to budge. The Sahabah ﷺ started saying, "Qaswa has become stubborn! Qaswa has become stubborn!" Rasulullaah ﷺ pointed out to them that she was not being stubborn for she normally never behaved in this manner. He then added, "The Being that stopped the people of the elephants from entering Makkah has stopped her as well." Thereafter, Rasulullaah ﷺ commented, "I swear by the Being in Whose control is my life that I shall grant the Kuffaar any request they make as long as it sanctifies those things that Allaah has made sacred."

Rasulullaah ﷺ then scolded his camel and she stood up again. He moved away from the road and settled at the end of the valley of Hudaibiyyah where there was a spring. The spring contained so little water that the Sahabah ﷺ could only draw very little. They were hardly there long when all the water was finished. When the Sahabah ﷺ complained about this to Rasulullaah ﷺ, he took out an arrow from his quiver and instructed them to fix it at the spring (which they did). Hadhrat Miswar ﷺ says, "By Allaah, the water of the spring then gushed forth for the Sahabah ﷺ until they left the place."

Budayl's Meeting with Rasulullaah ﷺ

While the Muslims were camped at Hudaibiyyah, Budayl bin Warqa Khuzaa'ee arrived with a group of his tribesmen from the Banu Khuzaa'a. This was the tribe who were well-wishers of the Muslims from the people of Tihaama. This tribe was from the Tihaamah region and was the friendliest tribe of the region towards the Muslims. He told Rasulullaah ﷺ that they had just passed by the tribes of Aamir bin Luway and Ka'b bin Luway, who were camped at some of the springs of Hudaibiyyah. They informed Rasulullaah ﷺ that these tribes were ready to engage in battle with the Muslims and prevent them from coming to the Kabah.

the trait that his self-control..." The rest of the incident is as mentioned above. Abu Nu'aym has also quoted the narration in *Dalaa'il* (Pg.23).

In fact they were so intent on fighting the Muslims that they had arrived with (all their resources and even) those camels that were close to giving birth and those that had just given birth.

Rasulullaah ﷺ said, "I have not come to fight anyone, but wish only to perform Umrah. (It is surprising that the Quraysh want to fight because) Fighting has already weakened them and caused them much harm. If they want, we are prepared to enter into a treaty with them for a period. During this period, they should not interfere with my efforts on the people. If I dominate over the people (if they accept Islaam), the Quraysh have the choice of entering into the Deen which the others have entered into. On the other hand, if people get the upper hand over me, the Quraysh will have no worries. However, if the Quraysh refuse (to accept Islaam and insist on fighting), then I swear by the Being in Whose control my life lies, I shall fight them for the sake of this Deen until either my head is separated from my neck or this Deen of Allaah flourishes."

Budayl told Rasulullaah ﷺ that he would convey this message to the Quraysh. He then left and when he met with the Quraysh. He said to them, "We have just come from that man and have heard him say something. If you wish us to convey it to you, I shall oblige." Some foolish persons present said, "We have no need to be told anything about him." However, some intelligent ones said, "Tell us what you heard." Budayl then continued to tell them everything Rasulullaah ﷺ had told him.

Urwa bin Mas'ood's Meeting with Rasulullaah ﷺ

Urwa bin Mas'ood then stood up and said, "O people! Am I not like a father unto you?" "Indeed," they replied. He added, "And are you not like my children?" "Certainly," they responded. He asked further, "Do you have any doubts about me?" "Of course not," they asserted. Urwa asked, "Are you not aware of the fact that I mustered the support of the people of Ukaaz to assist you but when they refused, I presented myself with my family, my children and all who would obey me?" "We are well aware of that," they agreed.

Urwa then said to them, "He (Rasulullaah ﷺ) has presented a fine proposal. Accept it and allow me to negotiate with him." When they agreed that he negotiate with Rasulullaah ﷺ, Urwa met with Rasulullaah ﷺ and started the negotiation process. When Rasulullaah ﷺ told Urwa what he had told Budayl, Urwa said, "O Muhammad! If you ever annihilate your people, have you ever heard of any Arab before you who has annihilated his family? Nevertheless, if matters take the other course (if the Quraysh get the upper hand) then I do not see a group of loyal and trustworthy people around you. I see a mixed lot around who are prone to desert you and leave you all alone." At this, Hadhrat Abu Bakr ﷺ said to Urwa, "Go suck Laat's genitals! Will we ever desert Rasulullaah ﷺ and leave him by himself!" "Who is this?" asked Urwa. "He is Abu Bakr," was the reply. Urwa responded by saying, "I swear by the Being in whose control is my life! Had it not been for a favour that I owe you and which I have not yet

repaid, I would have certainly replied to you."

Urwa then continued speaking with Rasulullaah ﷺ and would repeatedly touch the beard of Rasulullaah ﷺ as he spoke. Standing by Rasulullaah ﷺ's headside was Hadhrat Mughiera bin Shu'ba (Urwa's nephew) who was wearing a helmet at the time and carrying a sword. When Urwa raised his hand to touch Rasulullaah ﷺ's beard, Hadhrat Mughiera struck Urwa's hand with the handle of his sword saying, "Keep your hand away from Rasulullaah ﷺ's beard." Raising his gaze, Urwa asked, "Who is this?" When he was informed that it was Hadhrat Mughiera, Urwa said, "O betrayer! Have I not borne the brunt of your betrayal!" During the Period of Ignorance, Hadhrat Mughiera had befriended some people whom he later killed and robbed of their possessions. He later came to Rasulullaah ﷺ with all the stolen goods and accepted Islaam. However, Rasulullaah ﷺ said to him, "I shall accept your conversion to Islaam, but will have nothing to do with the wealth." (Urwa was referring to this incident).

Urwa then started observing the Sahabah very closely. He says, "By Allaah! Even when Rasulullaah ﷺ would spit, someone would catch it and rub it on his face and body. Whenever he issued any command the Sahabah would immediately carry it out and when he made wudhu, they get close to fighting with each other to get the water falling off his limbs. They always lower their voices when speaking to him and do not look him in the eye out of respect for him."

Urwa then returned to his people and said to them, "O people! I have been to the royal courts of Caesars, Kisra's and Najaashi. I have never seen the followers of any ruler so devoted to him as the followers of Muhammad ﷺ are to him. By Allaah! Even when he spits, someone would catch it and rub it on his face and body. Whenever he issues any command the Sahabah would immediately carry it out and when he made wudhu, they get close to fighting with each other to get the water falling off his limbs. They always lower their voices when speaking to him and do not look him in the eye out of respect for him. He had indeed forwarded a fine proposal to you so accept it."

A man from the Kinaana Tribe Meets with Rasulullaah ﷺ

Thereafter, someone from the Kinaana tribe said, "Allow me to meet him." "Go see him," the others said. When the man came to Rasulullaah ﷺ and the Sahabah, Rasulullaah ﷺ said, "Here comes a man belonging to a tribe that honours sacrificial animals, so put some of them in front for him." When the animals were sent forward to him and the people met him reciting the Talbiya, he said, "Subhaanallaah! It is not correct to prevent these people from the Kabah." When he returned to his people, he said, "I saw the sacrificial animals already garlanded and marked for sacrifice. I do not think that they should be prevented from the Kabah."

Thereafter, another person by the name of Mikraz bin Hafs stood up and requested leave to meet with Rasulullaah ﷺ, which was granted. When he arrived to meet Rasulullaah ﷺ, Rasulullaah ﷺ said, "He is Mikraz who is an evil person." Mikraz started negotiating with Rasulullaah ﷺ and was still in the process of doing so when Suhayl bin Amr arrived.

Suhayl bin Amr's Meeting with Rasulullaah ﷺ and the Clauses of the treaty

Hadhrat Ma'mar رَضِيَ اللَّهُ عَنْهُ narrates from Ayyoob and Ikrama that when Suhayl bin Amr arrived, Rasulullaah ﷺ (took a good omen from his name and) said, "Allaah has now made matters easier." Hadhrat Ma'mar رَضِيَ اللَّهُ عَنْهُ further states that according to the narration of Zuhri رَضِيَ اللَّهُ عَنْهُ, when Suhayl bin Amr arrived he said, "Come, let us write a treaty between ourselves." Rasulullaah ﷺ sent for a scribe and instructed him to write:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"(We begin) In the name of Allaah the Most Kind the Most Merciful"

To this Suhayl bin Amr objected, "By Allaah! We do not know what 'Ar Rahmaan' is. As we usually do, why do you not rather write:

بِاسْمِكَ اللَّهُمَّ

"(We begin) In Your name O Allaah"

The Muslimr protested against writing anything but:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"(We begin) In the name of Allaah the Most Kind the Most Merciful"

However, Rasulullaah ﷺ instructed the scribe to write:

بِاسْمِكَ اللَّهُمَّ

"(We begin) In Your name O Allaah"

Thereafter, Rasulullaah ﷺ instructed the scribe to write, "This is what Muhammad the Rasool of Allaah has decided." Suhayl bin Amr again objected by saying, "By Allaah! Had we known that you are truly the Rasul of Allaah, we would not have prevented you from visiting the Kabah, nor would we have fought against you. Rather write, 'Muhammad the son of Abdullaah.'" To this, Rasulullaah ﷺ said, "By Allaah! I am certainly the Rasool of Allaah even though you people deny it." Addressing the scribe, Rasulullaah ﷺ said, "Write, 'Muhammad the son of Abdullaah.'"

Zuhri رَضِيَ اللَّهُ عَنْهُ stated that these compromises were on account of what Rasulullaah ﷺ had stated earlier when he said, "I swear by the Being in Whose control is my life that I shall grant the Kuffaar any request they make as long as it sanctifies those things that Allaah has made sacred."

Rasulullaah ﷺ then said, "(The first clause is) that you allow us to perform Tawaaf of the Kabah." Suhayl bin Amr interjected by saying, "Never! By Allaah,

then the Arabs would say that we bowed before you. This will only be during the following year." Consequently, this was written (that the Muslims will be allowed to perform Umrah during the following year). (Proposing the next clause) Suhayl bin Amr said, "Should any man from our ranks join you, he would be returned to us even though he follows your religion." The Muslims exclaimed, "Subhaanallaah! How can he be returned to the Mushrikeen when he has come as a Muslim?"

The incident of Abu Jandal رَوَاةُ النَّبِيِّ

Negotiations were still underway when Hadhrat Abu Jandal رَوَاةُ النَّبِيِّ the son of Suhayl bin Amr arrived there chained in fetters. He had just left the lower part of Makkah and handed himself over to the Muslims. "This man O Muhammad," said Suhayl bin Amr, "is the first person I am demanding that you return to me in accordance with the treaty." "But we have not yet concluded the treaty," said Rasulullaah رَوَاةُ النَّبِيِّ. Suhayl bin Amr adamantly said, "Then I shall never negotiate any treaty with you!" Rasulullaah رَوَاةُ النَّبِيِّ said, "At least leave him to me." "I shall never leave him to you!" Suhayl bin Amr bellowed: "Why not? I am sure you can," Rasulullaah رَوَاةُ النَّبِيِّ requested. "I shall not," Suhayl bin Amr said stubbornly. Mikraz however said, "We shall not leave him to you." Hadhrat Abu Jandal رَوَاةُ النَّبِيِّ addressed the Muslim saying, "O gathering of Muslim! Why should I be returned to the Mushrikeen when I have come as a Muslim? Have you not seen how I have suffered?" Hadhrat Abu Jandal رَوَاةُ النَّبِيِّ had endured severe torture at the hands of the Mushrikeen.

Hadhrt Umar رَوَاةُ النَّبِيِّ then approached Rasulullaah رَوَاةُ النَّبِيِّ and said, "Are you not the true Nabi of Allaah?" "I am indeed," replied Rasulullaah رَوَاةُ النَّبِيِّ. Hadhrt Umar رَوَاةُ النَّبِيِّ asked further, "Are we not on the truth and our enemies on falsehood?" "Certainly," said Rasulullaah رَوَاةُ النَّبِيِّ. "Then," asked Hadhrt Umar رَوَاةُ النَّبِيِّ, "why do we have to submit?" Rasulullaah رَوَاةُ النَّبِيِّ said to him, "I am certainly the Rasool of Allaah. I cannot disobey Him and He is my Helper." Hadhrt Umar رَوَاةُ النَّبِيِّ asked, "Did you not tell us that we shall arrive at the Kabah and perform Tawaaf around it?" Rasulullaah رَوَاةُ النَّبِيِّ replied, "Indeed I did but did I tell you that it would be this year?" "No," said Hadhrt Umar رَوَاةُ النَّبِيِّ. "Then you shall certainly arrive there and perform Tawaaf around it," Rasulullaah رَوَاةُ النَّبِيِّ assured him.

Hadhrt Umar رَوَاةُ النَّبِيِّ then approached Hadhrt Abu Bakr رَوَاةُ النَّبِيِّ and asked him, "Is he not the true Nabi of Allaah?" "He is indeed," replied Hadhrt Abu Bakr رَوَاةُ النَّبِيِّ. Hadhrt Umar رَوَاةُ النَّبِيِّ asked further, "Are we not on the truth and our enemies on falsehood?" "Certainly," said Hadhrt Abu Bakr رَوَاةُ النَّبِيِّ. "Then," asked Hadhrt Umar رَوَاةُ النَّبِيِّ, "why do we have to submit?" Hadhrt Abu Bakr رَوَاةُ النَّبِيِّ said to him, "O person! He is certainly the Rasool of Allaah. He cannot disobey Allaah and Allaah is his Helper." Hadhrt Umar رَوَاةُ النَّبِيِّ asked, "Did Rasulullaah رَوَاةُ النَّبِيِّ not tell us that we shall arrive at the Kabah and perform Tawaaf around it?" Hadhrt Abu Bakr رَوَاةُ النَّبِيِّ replied, "He did indeed, but did he tell you that it would be this year?" "No," said Hadhrt Umar رَوَاةُ النَّبِيِّ. "Then you shall certainly arrive there and perform Tawaaf around it," Hadhrt Abu Bakr رَوَاةُ النَّبِيِّ assured

him. After narrating this incident, Hadhrat Umar says that he later carried out numerous good deeds to make amends for this behaviour.

After the treaty had been written, Rasulullaah instructed the Sahabah to slaughter their animals and to shave off their hair (an indication that they were to return without performing Umrah). The narrator of the Hadith says, "By Allaah! No one stood up to do this even though Rasulullaah thrice repeated the instruction (because they all hoped that he would perhaps reconsider the situation)." When he saw that no one was prepared to carry out the command, he went to (his tent where he met) his wife Hadhrat Umm Salma. When he informed her of the difficulty he was having, she said, "O Nabi of Allaah! Why do you rather not do this? Go out there without speaking a word to anyone, slaughter your animal, call for someone to shave your hair and have it shaved off." Rasulullaah then went out and did accordingly. He slaughtered his animal, called for someone to shave off his hair and had it shaved off. When the Sahabah saw this, they all stood up, slaughtered their animals and started shaving each others' hair. In fact, they were so sad that it appeared that they could almost kill each other out of grief.

Thereafter, some Muslim women arrived there (to join the Muslims) and the following verse of the Qur'aan was revealed:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَ كُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۗ إِنَّهُنَّ لَأَخْلَفْنَ بَيْنَهُنَّ فَإِنْ عَلَّمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ۚ لَا مِنْ حِلٍّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۗ وَآتُوهُنَّ مِمَّا أَنْفَقُوا ۗ وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ ۗ وَلَا تُمْسِكُوا بِعَصَمِ الْكُوفَرِ ۚ وَسَلُّوْا مَا أَنْفَقْتُمْ وَلَيْسَ لَكُمْ أَنْفَقُوا ۗ ذَلِكُمْ حُكْمُ اللَّهِ ۗ يَحْكُمُ بَيْنَكُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾

(سورة الممتحنة: ١٠)

O you who have Imaan! When Mu'mineen women come to you (*in a Muslim country*) as immigrants, then (*instead of sending them back*) examine them (*test whether they are sincere Muslims*). (*Of course, you can only judge the sincerity of their Imaan superficially because only*) Allaah best knows the (*true*) condition of their Imaan. If (*after examining them,*) you determine that they really are Mu'mineen women (*and not impostors*), then do not return them to the Kuffaar. Neither are these women lawful (*as wives*) for the Kuffaar men nor are the Kuffaar men lawful (*as husbands*) for these women. Return to them (*to their Kuffaar husbands*) what they have spent (*as dowry because the marriage has terminated*). (*Thereafter,*) There is no harm if you (*Muslim men*) marry these women when you give them their dowry. (*O Muslim husbands!*) Do not stubbornly cling to your Kuffaar wives (*who do not want to accept Islaam after you have accepted*). {Surah Mumtahina, verse 10}

In conformance with the above verse, Hadhrat Umar رَضِيَ اللهُ عَنْهُ divorced two of his wives whom he had married as a Mushrik. Consequently, Mu'aawiyah bin Abi Sufyaan married one of them while the other was married to Safwaan bin Umayyah.

The Incident of Hadhrat Abu Baseer رَضِيَ اللهُ عَنْهُ and the Two Men who were sent after him

After the incident at Hudaybiyyah, Rasulullaah ﷺ returned to Madinah where a Muslim from the Quraysh called Abu Baseer رَضِيَ اللهُ عَنْهُ came to him. However, the Quraysh had dispatched two men after him to remind Rasulullaah ﷺ about the treaty. Rasulullaah ﷺ therefore handed him over to the two men. The two men left with him and when they stopped to eat some dates at Dhul Hulayfah, Hadhrat Abu Baseer رَضِيَ اللهُ عَنْهُ said to one of them, "By Allaah! I see that you have an extremely fine sword." The man drew the sword from the sheath and said, "By Allaah! It is fine indeed. I have tried it again and again." Hadhrat Abu Baseer رَضِيَ اللهُ عَنْهُ said, "Let me have a look at it." When the man handed it over, Hadhrat Abu Baseer رَضِيَ اللهُ عَنْهُ struck him, killing him instantly.

The other person dashed for Madinah and when he came running into the Masjid, Rasulullaah ﷺ commented, "It seems as if something terribly frightful has occurred to him." When the person reached the Rasulullaah ﷺ, he exclaimed, "My companion has been killed and I will also be killed." Following close behind him came Hadhrat Abu Baseer رَضِيَ اللهُ عَنْهُ. He said, "O Rasulullaah ﷺ! Allaah has absolved you of your responsibility when you returned me. Allaah has now freed me from my captors." Rasulullaah ﷺ said, "Oh dear! This man is a true warmonger. If only there was someone who could do something for him." Hadhrat Abu Baseer رَضِيَ اللهُ عَنْهُ understood from this that Rasulullaah ﷺ would return him again. He therefore left Madinah and settled along the coast.

Hadhrt Abu Jandal رَضِيَ اللهُ عَنْهُ Joins up with Hadhrt Abu Baseer رَضِيَ اللهُ عَنْهُ and they attack the Caravans of the Quraysh

Hadhrt Abu Jandal رَضِيَ اللهُ عَنْهُ the son of Suhayl bin Amr managed to escape from the Quraysh and joined up with Hadhrt Abu Baseer رَضِيَ اللهُ عَنْهُ. Thereafter, every man who accepted Islaam and left the Quraysh joined up with Hadhrt Abu Baseer رَضِيَ اللهُ عَنْهُ until they grew into a large group. The narrator states, "By Allaah! Every caravan of the Quraysh travelling to Shaam that they heard about, they attacked, killing the people and taking their goods." The Quraysh eventually (grew weary and) sent a message to Rasulullaah ﷺ, imploring him in the name of Allaah and by the family ties they shared that he should call this group to Madinah. They also added that whoever came to Rasulullaah ﷺ (from Makkah) as a Muslim afterwards would be left in peace (without having to return to Makkah). Rasulullaah ﷺ then called them to Madinah. It was then that Allaah revealed the following verses of the Qur'aan:

﴿بَعْدَ أَنْ أَظْفَرِكُمْ عَلَيْهِمْ ۖ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ۝ هُمُ الَّذِينَ كَفَرُوا
 وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدَىٰ مَعْكُوفًا أَنْ يَبْلُغَ مَحَلَّهُ ۖ وَلَوْ لَا رِجَالٌ
 مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَّمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ فُنُصَيْبِكُمْ مِنْهُمْ مَعْرَةٌ بِغَيْرِ عِلْمٍ ۚ
 لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ ۚ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ۝
 إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ﴾ (سورة الفتح: ٢٤ تا ٢٦)

It is Allaah Who restrained their hands from (*fighting*) you and your hands from (*fighting*) them right in Makkah (*at Hudaybiyyah*) after granting you dominance over them (*when the Muslims captured fifty Mushrikeen who intended to attack them*). Allaah is always Watchful over what you do (*and makes events happen for the best. Therefore, although the Muslims would have defeated the Mushrikeen had a battle been fought, Allaah knew of more benefit in the treaty and did not allow a battle to take place*). They (*the Mushrikeen of Makkah*) are the ones who committed kufr, prevented you (*Muslims*) from (*performing Umrah at*) the Masjidul Haraam and (*prevented*) the sacrificial animals (*which the Muslims brought to be sacrificed after Umrah*), (*leaving them*) restrained (*prevented*) from reaching their destination (*Makkah, where they were to be sacrificed*). If it were not for your trampling (*unintentionally harming*) many Muslim men and many Muslim women (*in Makkah*) about whom you were unaware and then unknowingly suffering harm on their account (*for harming them*), the matter would have been concluded (*you would have been allowed to fight the Mushrikeen*). (*However, a battle did not take place*) So that Allaah enters whoever He wills into His mercy (*by allowing them to accept Islaam*). If they (*these Muslim men and women still in Makkah*) were to separate (*from the Mushrikeen of Makkah*), We would inflict a painful punishment on the Kuffaar of Makkah (*by allowing the Muslims to kill or capture them in battle*). When the Kuffaar (*of Makkah*) took the prejudice within their hearts, (*which was*) the prejudice of the period of ignorance (*because of which they did not permit the writer of the treaty to write "Muhammad the Rasool of Allaah ﷺ", but "Muhammad the son of Abdullaah" instead*). {Surah Fatah, verses 24-26} ⁽¹⁾

Rasulullaah ﷺ Sends Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ to Makkah after Setting up Camp in Hudaybiyyah
 Recounting Rasulullaah ﷺ's stay at Hudaybiyyah, Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ narrates

(1) Bukhari. Ibn Katheer رَضِيَ اللَّهُ عَنْهُ states in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.177) that there are valuable additions and elucidations in this narration which are not found in the narration Ibn Is'haaq narrates from Zuhri رَضِيَ اللَّهُ عَنْهُ. Bayhaqi (Vol.9 Pg.218) has also narrated the Hadith in detail.

that the Quraysh became very scared when Rasulullaah ﷺ camped at Hdaybiyyah. Rasulullaah ﷺ decided to send one of the Sahabah ﷺ to the Quraysh so he called for Hadhrat Umar bin Khattaab ﷺ for this ask. Hadhrat Umar ﷺ said, "O Rasulullaah ﷺ! (Although I am willing to fulfil your command) I am the most detested person in their sight and if they cause me any harm, there shall be none from (my tribe) the Bani Ka'b who will stand up for me. Rather send Hadhrat Uthmaan ﷺ because he has family in Makkah and he will be able to convey exactly what you want."

Rasulullaah ﷺ therefore called for Hadhrat Uthmaan bin Affaan ﷺ and sent him to the Quraysh. Rasulullaah ﷺ briefed him saying, "Tell them that we have not come to fight but have come only to perform Umrah. Invite them to Islaam as well." Rasulullaah ﷺ also instructed him to meet the Muslim men and women in Makkah and to give them the glad tidings of victory and that Allaah shall soon make His Deen dominant in Makkah so that none would have to keep their Imaan a secret. Rasulullaah ﷺ sent Hadhrat Uthmaan ﷺ with this message to give the Muslims courage.

Hadhrot Uthmaan ﷺ left for Makkah and passed a group of the Quraysh at a place called Baldah. When they asked him where he was headed, he informed them that Rasulullaah ﷺ had sent him to invite them towards Allaah and towards Islaam and to tell them that the Muslims have not come to fight but only to perform Umrah. Hadhrot Uthmaan ﷺ then gave them the Da'wah to Islaam as Rasulullaah ﷺ had instructed him. They said, "We hear what you say. You may proceed to fulfil your task." Abaan bin Sa'eed bin Al Aas then stood up, welcomed Hadhrot Uthmaan ﷺ and guaranteed his safety. He saddled his horse and allowed Hadhrot Uthmaan ﷺ to sit in front as they rode to Makkah.

Thereafter, the Quraysh sent Budayl bin Waraqaa and someone from the Banu Kinaana to meet Rasulullaah ﷺ. After this, they sent Urwa bin Mas'ood Thaqaafi. The Hadith still continues further. (1)

The Words of Hadhrot Umar ﷺ Concerning the Treaty of Hdaybiyyah

Hadhrot Abdullaah bin Abbaas ﷺ narrates that Hadhrot Umar ﷺ said, "Rasulullaah ﷺ entered into a peace treaty with the people of Makkah and conceded to many things. Had Rasulullaah ﷺ appointed an Ameer over me who did as Rasulullaah ﷺ did, I would have not listened to or obeyed him. Amongst the clauses in their favour was that anyone from the ranks of the Kuffaar who joined the Muslims was to be returned while anyone who joined the Kuffaar would not have to be returned." (2)

(1) Ibn Asaakir and Ibn Abi Shayba as quoted in *Kanzul Ummaal* (Vol.5 Pg.288). Ibn Abi Shayba has also narrated it in detail from another source but also on the authority of Hadhrot Urwa ﷺ. This is also quoted in *Kanzul Ummaal* (Vol.5 Pg.290). Bayhaqi (Vol.5 Pg.286) has also quoted it from Moosa bin Aqba.

(2) Ibn Sa'd as quoted in *Kanzul Ummaal* (Vol.5 Pg.286). The narration is authentic.

The Words of Hadhrat Abu Bakr **رَوَاهُ النَّبِيُّ** Concerning the Treaty of Hdaybiyyah

Hadhrat Abu Bakr **رَوَاهُ النَّبِيُّ** used to say, "There has never been a victory in Islaam greater than the victory at Hdaybiyyah but the people on that day were unable to understand what Muhammad **رَوَاهُ النَّبِيُّ** and his Rabb were doing. While man is hasty, Allaah does not have the haste man has because of which matters condense to what Allaah has intended. On the occasion of the Farewell Hajj I have seen Suhayl bin Amr standing at the place where animals were being slaughtered, taking Rasulullaah **رَوَاهُ النَّبِيُّ**'s camel closer to him. Rasulullaah **رَوَاهُ النَّبِيُّ** slaughtered it with his own hand and then called for someone who shaved off his hair. I then saw Suhayl snatching up the hair of Rasulullaah **رَوَاهُ النَّبِيُّ** and even saw him placing it on his eyes. I then thought that it was the same Suhayl who on the occasion of Hdaybiyyah had refused to allow the writing of **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** and had refused the writing of 'Muhammad the Rasool of Allaah'. I then praised Allaah Who had guided him to Islaam." (1)

Hadhrat Amr bin Al Aas **رَوَاهُ النَّبِيُّ** Accepts Islaam

Hadhrat Amr bin Al Aas **رَوَاهُ النَّبِيُّ** narrates that when they left the trench after the Battle of Ahzaab, he gathered some people from the Quraysh who usually shared his opinions and who did as he said. He said to them, "As you know, I am of the opinion that the Deen of Muhammad shall dominate all others in a very unpleasant manner. However, I see a solution so tell me what you think." When the people asked what he thought, Hadhrat Amr bin Al Aas **رَوَاهُ النَّبِيُّ** said, "I think that we should join Najaashi (in Abyssinia) and remain there. If Muhammad is victorious, we shall be with Najaashi and being under his rule is better than being under the rule of Muhammad. On the other hand, if our people are victorious, then they would still know us and we can expect only good from them." "This is an excellent opinion," they all agreed. Hadhrat Amr bin Al Aas **رَوَاهُ النَّبِيُّ** then told them to collect some articles to offer as gifts to Najaashi and because Najaashi liked most the leather from these parts, they collected a large amount of leather. Taking this along, they finally reached Najaashi.

Hadhrat Amr bin Al Aas **رَوَاهُ النَّبِيُّ** narrates further. He says, "By Allaah! We had reached the court of Najaashi when Amr bin Umayyah Damri arrived. Rasulullaah **رَوَاهُ النَّبِيُّ** had sent him to Najaashi to speak to him about Ja'far **رَوَاهُ النَّبِيُّ** and other Sahabah **رَوَاهُ النَّبِيُّ** (who had migrated to Abyssinia). Amr bin Umayyah entered Najaasjhi's court and then came out again. I said to my companions, 'This is Amr bin Umayyah. If I go to Najaashi and ask request that he (Amr bin Umayyah) be handed over to me so that I could kill him, the Quraysh would feel that I have avenged them by killing the envoy of Rasulullaah **رَوَاهُ النَّبِيُّ**.' I then entered the court of Najaashi and bowed before him as I always did. He said, 'A hearty welcome to my friend. Have you brought me any gifts from your land?' 'Yes, O King,' I replied, 'I have brought you plenty leather.' I then brought it before him. He was well

(1) Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.5 Pg.286).

pleased because it was what he liked. I then said to him, 'O King! I happened to see someone leaving your presence who is an envoy of our enemy. Hand him over to me so that I may kill him because he has caused harm to our leaders and nobles.'

Hadhrat Amr bin Al Aas رضي الله عنه says, "Najaashi became extremely angry. He extended his hand and hit his nose so hard that I thought he had broken it. Had the ground opened up just then, I would have certainly dived into it out of fear. I said to him, 'O King! I would have never mentioned this had I known that you would dislike it.' He said, 'You are asking me to hand over to you the envoy of that person who is visited by the great spirit (Hadhrat Jibra'eel عليه السلام) who visited Moosa so that you could kill him!?' I said, 'O King! Is he really?' Najaashi replied, 'Shame on you, O Amr! Listen to me. Follow him for I swear by Allaah that he is certainly on the truth. He shall definitely conquer those who oppose him just as Moosa the son of Imraan عليه السلام defeated Fir'oun and his armies.'"

Hadhrat Amr bin Al Aas رضي الله عنه then asked Najaashi, "Will you accept my pledge of allegiance on his behalf?" "Certainly," replied Najaashi. He then stretched out his hands and Hadhrat Amr bin Al Aas رضي الله عنه pledged his allegiance to Islaam. Hadhrat Amr bin Al Aas رضي الله عنه then met with his companions with a changed frame of mind and kept secret his conversion to Islaam. He later left to meet Rasulullaah صلى الله عليه وسلم and to accept Islaam at his hands and met Hadhrat Khaalid bin Waleed who was travelling from Makkah. This occurred not long before the conquest of Makkah.

Hadhrat Amr رضي الله عنه asked Hadhrat Khaalid رضي الله عنه, "Where are you heading, O Abu Salmaan?" Hadhrat Khaalid رضي الله عنه replied, "By Allaah! Matters are now crystal clear. The man is certainly a Nabi. By Allaah! I am going to accept Islaam. Until when (will we continue avoiding the issue)?" Hadhrat Amr bin Al Aas رضي الله عنه said, "By Allaah! I have also come to accept Islaam." The two then arrived in Madinah to meet Rasulullaah صلى الله عليه وسلم. Hadhrat Khaalid رضي الله عنه went forward, accepted Islaam and pledged his allegiance to Rasulullaah صلى الله عليه وسلم. Hadhrat Amr bin Al Aas رضي الله عنه then drew close to Rasulullaah صلى الله عليه وسلم and said, "O Rasulullaah صلى الله عليه وسلم! May I pledge my allegiance to you on condition that all my past sins be forgiven. I am also unaware of what sins may occur in the future." Rasulullaah صلى الله عليه وسلم said to him, "O Amr! You may pledge your allegiance because Islaam surely obliterates all past sins and Hijrah also obliterates all past sins." Hadhrat Amr bin Al Aas رضي الله عنه then pledged his allegiance to Rasulullaah صلى الله عليه وسلم and left. ⁽¹⁾

In a more detailed and appealing narration of Bayhaqi reported from Waaqidi, Hadhrat Amr bin Al Aas رضي الله عنه is stated to have said, "I travelled (from Abyssinia) until I reached a place called Hada where I noticed two men not far ahead of me who were pitching camp there. One of them was inside the tent while the other was holding on to the conveyances. When I looked carefully, I saw that it was Hadhrat Khaalid bin Waleed رضي الله عنه. When I asked him where he was headed, he

(1) Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.142). Ahmad and Tabraani have also reported the Hadith in detail from Hadhrat Amr bin Al Aas رضي الله عنه and Haythami (Vol.9 Pg.351) has mentioned that both chains of narrators are authentic.

replied, 'To Muhammad. Everyone is accepting Islaam and there is none with any discernment who has not. By Allaah! If I were to remain (a Mushrik), our necks would be grabbed just as a badger is grabbed from its den by the neck.' I said to him, 'By Allaah! I also intend meeting Muhammad ﷺ and accepting Islaam.' Hadhrat Uthmaan bin Talha ﷺ then emerged from the tent and welcomed me. We all then settled down together. We travelled together until we reached Madinah."

Hadhrat Amr bin Al Aas ﷺ continues the story saying, "I shall never forget the words of a person we met at Abu Utba well. (Calling for his slave) He shouted, 'O Rabaah!, O Rabaah! O Rabaah!' (Because Rabaah means success) We took a god omen from his call, which made us very happy. He then looked at us and I heard him say, 'After these two, Makkah has already given us her leadership.' I guessed that he was referring to myself and Hadhrat Khaalid bin Waleed ﷺ. He then turned and rushed towards the Masjid to give Rasulullaah ﷺ the news of our arrival, I assumed. It was as I assumed. We then settled our camels at a place called Harra and wore the best of our clothing. the Adhaan was then called out for the Asr salaah and we left to meet Rasulullaah ﷺ. When we reached him, his face was resplendent like the full moon and the Muslims around him were delighted that we had come to accept Islaam."

"Hadhrot Khaalid bin Waleed ﷺ went forward and pledged his allegiance to Rasulullaah ﷺ. Thereafter, Hadhrot Uthmaan bin Talha ﷺ pledged his allegiance to Rasulullaah ﷺ. I then went forward and sat before him. By Allaah! I was unable to lift my gaze out of respect for him. I then pledged my allegiance to him on condition that all my past sins be forgiven and that I am unaware of what sins may occur in the future. Rasulullaah ﷺ said, 'Islaam surely obliterates all past sins and Hijrah also obliterates all past sins.' By Allaah! After accepting Islaam Rasulullaah ﷺ never equated any of the other Sahabah ﷺ with myself and Hadhrot Khaalid bin Waleed ﷺ when it concerned matters that worried him (military matters)." (1)

Hadhrot Khaalid bin Waleed ﷺ Accepted Islaam

Hadhrot Khaalid bin Waleed ﷺ says that when Allaah decided that good head his way, Allaah created the desire within his heart to accept Islaam and opened many avenues to him. He says, "I said to myself, 'I fought every battle against Rasulullaah ﷺ but after each battle I got the feeling that all this running about was futile because there was no doubt that Rasulullaah ﷺ would eventually emerge victorious. When Rasulullaah ﷺ arrived at Hudaibiyah, I led a contingent of Mushrikeen horsemen and faced Rasulullaah ﷺ at a place called Usfaan where we intended launching an attack. Rasulullaah ﷺ led the Sahabah ﷺ in the Zuhr salaah and we saw a perfect opportunity to attack. However, we were undecided and did not attack, which was best. Rasulullaah

(1) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.237)

ﷺ was aware of our intention (through revelation) and when he led the Asr salaah, he performed Salaatul Khowf⁽¹⁾. This had an impact upon us and we were left saying, 'This man is certainly protected (by Allaah).' Rasulullaah ﷺ then steered clear of us and took a path towards the right that led away from the path of our horses."

Continuing the story, Hadhrat Khaalid bin Waleed ﷺ says, "Rasulullaah ﷺ then entered into a treaty with the Quraysh at Hudaibiyah when the Quraysh managed to save their necks (by opting for a treaty rather than a battle). I then said to myself, 'What is left now? Where shall I run? To Najaashi? He is already a follower of Muhammad ﷺ and the Sahabah ﷺ are living peacefully with him. Should I go to Heraclius where I will have to forsake my religion for Christianity or Judaism and live with foreigners? Should I rather stay at home with those left here?' I was still in this dilemma when Rasulullaah ﷺ came to Makkah to perform the Umrah they had missed the previous year. I made myself scarce and did not see them enter Makkah. My brother Waleed bin Waleed also arrived in Makkah with Rasulullaah ﷺ and looked for me. He was unable to find me and left a letter for me which read:

In the name of Allaah the Most Kind the Most Merciful

I have seen nothing more astonishing than the fact that someone as intelligent as you has not yet decided to accept Islaam. How can anyone remain in the dark about a religion as great as Islaam? When Rasulullaah ﷺ asked where you were, I told him that Allaah will soon bring you. He said, "How can a person like Khaalid remain unaware of a religion like Islaam? It would be best for him to spend his efforts and energies with the Muslims and we shall put him ahead of others."

O my brother! You have missed tremendous opportunities so please make amends.

Hadhrt Khaalid bin Waleed ﷺ says, "After reading this letter, I was inspired to leave for Madinah and my inclination towards Islaam increased. It pleased me to think that Rasulullaah ﷺ had actually asked about me. During this time, I dreamt that I was in a constricted and drought-stricken land after which I went to a land that was vast and fertile. This, I thought, is certainly a true dream. I thought that I should definitely relate this dream to Hadhrt Abu Bakr ﷺ when I reached Madinah. (When he related it to Hadhrt Abu Bakr ﷺ,) Hadhrt Abu Bakr ﷺ said, 'Your leaving the place was the guidance Allaah gave you towards Islaam and the constricted place was the Shirk you had been

(1) This is a special method of performing salaah during threatening situations in which a part of the congregation faces the enemy while the other part performs the salaah. During the salaah, the group facing the enemy will join the congregation while the group that had already performed part of the salaah will stand facing the enemy. The details of this salaah can be found in the detailed books of Islaamic jurisprudence.

involved with."

"When I made up my mind to leave for Rasulullaah ﷺ, I wondered who would accompany me. I approached Safwaan bin Umayyah and said to him, 'O Abu Wahab! Do you not see the situation we find ourselves in? We are as few as the molars (in the mouth). Muhammad ﷺ has dominated the Arabs and non-Arabs. I feel that we should meet him and follow him then his honour shall be ours.' Safwaan vehemently rejected the offer and said, 'I shall never follow him even though I am the last person left!' Leaving him, I said to myself, 'Both his brother and father had been killed in the Battle of Badr (because of which he is so reluctant to accept Islaam).' I then met Ikrama bin Abi Jahal and told him what I had mentioned to Safwaan. His response was similar to that of Safwaan. Nevertheless, I told him to keep it a secret and he agreed not to breathe a word to anyone."

"I then went home and had my conveyance prepared. As I was riding out, I met Uthmaan bin Talha and said to myself, 'He is a good friend of mine. Perhaps I should tell him what I intend doing.' I then remembered that many of his relatives had been killed (by the Muslims in battle) and it would not be appropriate to mention it to him. However, it occurred to me that here was no harm in telling him since I was already on my way. I therefore spoke to him about the (unfavourable) results of our efforts (against the Muslims) and said, 'We are just like a fox in his hole who will have to emerge as soon as a bucket of water is thrown down the hole.' I also told him what I had mentioned to my two friends earlier. He immediately accepted what I said. I told him that I was leaving that very day and that my transport was ready and waiting at a place called Faj. We then decided to meet at a place called Yajuj where I was to wait for him if I arrived first, otherwise he would wait for me if he arrived first."

"We left our homes very early in the morning and met at Yajuj before the break of dawn. We then proceeded together from there and when we reached Hada, we met Hadhrat Amr bin Al Aas رَضِيَ اللهُ عَنْهُ. After he had welcomed us and we had welcomed him, he asked us where we were heading. We asked him what had brought him from his home and he asked us the same question. We then said to him, 'We intend entering the fold of Islaam and following Muhammad ﷺ.' He responded by saying, 'That is exactly what has brought me.' We then joined forces until we reached Madinah where we left our conveyances at a place called Harra. Rasulullaah ﷺ was already informed about our arrival and was very pleased. I wore my best clothes and headed for Rasulullaah ﷺ."

"My brother met me and said, 'Hurry! Rasulullaah ﷺ has been informed about you and is pleased about your arrival. He is eagerly waiting for you.' We walked hastily until we arrived and Rasulullaah ﷺ smiled with me until I came in front of him. I greeted him as the Nabi of Allaah and he replied to my greeting with a smiling face. I then said, 'I testify that there is none worthy of worship but Allaah and that you are Allaah's Rasul.' He called me closer and said, 'All praise belongs to Allaah Who has guided you. When I saw your intelligence I hoped that it would

inspire you only to do good.' I then said, "O Rasulullaah ﷺ! I keep thinking of the battles I fought against you in opposition to the truth. Pray to Allaah to forgive me.' Rasulullaah ﷺ said, 'Accepting Islaam obliterates all previous sins.' I said, 'O Rasulullaah ﷺ! Despite that (still pray for me).' He prayed, 'O Allaah! Forgive Khaalid bin Waleed for all the efforts he exerted to prevent people from the path of Allaah.' Thereafter, Hadhrat Uthmaan bin Talha رَضِيَ اللهُ عَنْهُ and Hadhrat Amr رَضِيَ اللهُ عَنْهُ came forward and pledged their allegiance to Rasulullaah ﷺ. We had arrived in Madinah during the month of Safar, eight years after the Hijrah. By Allaah! Rasulullaah ﷺ never equated any of the other Sahabah رَضِيَ اللهُ عَنْهُمْ with me when it concerned matters that worried him (military matters)." (1)

The Conquest of Makkah

(زَادَمَا اللهُ تَشْرِيفًا)

Rasulullaah ﷺ Leaves Madinah and Camps at Marruz Zahraan

Hadhrot Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ narrates that when Rasulullaah ﷺ left Madinah (for Makkah), he appointed Abu Ruhm Kulthoom bin Husayn Ghifaari رَضِيَ اللهُ عَنْهُ as the Ameer of Madinah. He left on the tenth of Ramadhaan while he and the Sahabah رَضِيَ اللهُ عَنْهُمْ were fasting. They broke their fasts when they reached Kudayd which was an oasis between Usfaan and Amj. Rasulullaah ﷺ then proceeded with the ten thousand Sahabah رَضِيَ اللهُ عَنْهُمْ until they set up camp at Marruz Zahraan. There were also a thousand people from the Muzayna and Sulaym tribes and every tribe had brought provisions and weapons. Every one of the Muhaajireen and Ansaar left with Rasulullaah ﷺ without anyone remaining behind.

The Leaders of the Quraysh Spy on the Muslims

By the time Rasulullaah ﷺ reached Marruz Zahraan, the Quraysh were still in the dark. No news about Rasulullaah ﷺ had reached them and they had no idea what he was doing. That night Abu Sufyaan bin Harb, Hakeem bin Hizaam and Budayl bin Warqa left Makkah on a spying expedition to see if they could see or hear any news.

Hadhrot Abbaas رَضِيَ اللهُ عَنْهُ had joined Rasulullaah ﷺ on the road and it was also on the road from Madinah to Makkah that Abu Sufyaan bin Haarith bin Abdil Muttalib (Rasulullaah ﷺ's cousin) and Abdullaah bin Abi Umayyah bin Mughiera (Rasulullaah ﷺ's cousin and brother-in-law) came to meet Rasulullaah ﷺ to seek permission to join him. Hadhrot Umm Salma رَضِيَ اللهُ عَنْهَا interceded on their behalf saying, "The one is your cousin (father's brother's son) and the other is your cousin (father's sister's son) as well as your brother-in-law

(1) Waaqidi as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.238). Ibn Asaakir has also narrated a similar Hadith in much detail as quoted in *Kanzul Ummaal* (Vol.7 Pg.30).

(my brother)." Rasulullaah ﷺ said, "I have no need for either of them. As for my father's brother's son, he humiliated me in Makkah and my father's sister's son and brother-in-law is the one who made (derogatory) statements about me."

When the news reached the two, Abu Sufyaan who had a child with him said, "By Allaah! If Rasulullaah ﷺ does not permit me (to join him), I shall have to take this child in my hands and set out with him in the wilderness until we die of thirst and hunger." When Rasulullaah ﷺ heard about this statement, he felt them sorry and permitted them to join. They both joined the Muslims and accepted Islaam.

Hadhrat Abbaas ﷺ Encourages the Quraysh to Appeal for Amnesty

When the Muslims camped at Marruz Zahraan, Hadhrat Abbaas ﷺ said, "The Quraysh are destroyed! By Allaah! If Rasulullaah ﷺ were to enter Makkah by force before the Quraysh seek amnesty from him, it would signal the eternal destruction of the Quraysh." He then mounted the white mule belonging to Rasulullaah ﷺ and set out towards Makkah until he reached a place called Araak, thinking that he may meet some woodcutter, someone milking an animal or anyone else who had come out for some need. He could then inform them of where Rasulullaah ﷺ was so that they could seek amnesty from him before he entered Makkah by force.

The Incident of Abu Sufyaan with Hadhrat Abbaas and Hadhrat Umar ﷺ

Hadhrat Abbaas ﷺ continues to say that he was still searching for someone when he heard the voices of Abu Sufyaan and Budayl bin Waraqa, who were talking to each other. Abu Sufyaan was saying, "By Allaah! To this day I have never seen such a large concentration of campfires nor as large an army." Budayl bin Waraqa said, "By Allaah! These are the campfires of the Khuzaa'ah tribe. It appears as if a war has lit them." Abu Sufyaan commented, "By Allaah! The Khuzaa'ah tribe is smaller than this. This cannot be their fires and army."

Recognizing the voice of Abu Sufyaan, Hadhrat Abbaas ﷺ called out, "O Abu Handhala!" Recognising Hadhrat Abbaas t's voice, Abu Sufyaan called out, "O Abul Fadhl!" When Hadhrat Abbaas ﷺ confirmed that it was he, Abu Sufyaan asked, "May my parents be sacrificed for you! What are you doing here?" Hadhrat Abbaas ﷺ replied, "Shame on you, O Abu Sufyaan! Here is Rasulullaah ﷺ with the people! By Allaah! The Quraysh shall surely be destroyed!" Abu Sufyaan asked, "May my parents be sacrificed for you! What is the way out?" Hadhrat Abbaas ﷺ replied, "If Rasulullaah ﷺ gets hold of you, he will surely have your head. Mount this mule with me so that I may take you to Rasulullaah ﷺ to seek amnesty from him." Consequently, Abu Sufyaan's two companions returned and he mounted the mule with Hadhrat Abbaas ﷺ, who speedily took him to Rasulullaah ﷺ.

Whenever they passed by any Muslim campfire, people would ask, "Who goes there?" However, when they saw the mule of Rasulullaah ﷺ, they would say, "The uncle of Rasulullaah ﷺ on his mule." However, when they passed the campfire of Hadhrat Umar ﷺ, he challenged, "Who goes there?" and stood up before them. When he saw Abu Sufyaan on the back of the mule, he called out, "The enemy of Allaah! All praise belongs to Allaah who has handed you over without any truce or amnesty." He then ran to Rasulullaah ﷺ and Hadhrat Abbaas ﷺ spurred the mule on until he beat Hadhrat Umar ﷺ as animals usually beat people on foot. Hadhrat Abbaas ﷺ then leapt from the mule and met Rasulullaah ﷺ. Hadhrat Umar ﷺ also arrived just then and said, "O Rasulullaah ﷺ! Here is Abu Sufyaan. Allaah has handed him over without any truce or amnesty. Allow me to execute him."

Hadhrat Abbaas ﷺ intervened by saying, "O Rasulullaah ﷺ! I have granted him amnesty." Hadhrat Abbaas ﷺ then sat with Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! There was none but I who spoke in confidence with Abu Sufyaan tonight." As Hadhrat Umar ﷺ increased his protests concerning Abu Sufyaan, Hadhrat Abbaas ﷺ said to him, "That will do. By Allaah! Had he been from (your tribe) the Banu Adi bin Ka'b, you would have not spoken like this. You are saying these things only because you know that he belongs to the Banu Abd Manaaf tribe." To this, Hadhrat Umar ﷺ replied, "Take it easy, O Abbaas! Your entry into Islaam pleased me more than if my own father had accepted Islaam. This was only because I knew that your entry into Islaam pleased Rasulullaah ﷺ more than if Khattaab (my father) had accepted Islaam." Rasulullaah ﷺ then said to Hadhrat Abbaas ﷺ, "Take him to your tent and bring him back in the morning." Hadhrat Abbaas ﷺ then took Abu Sufyaan to his tent where he spent the night. The next morning, they proceeded to Rasulullaah ﷺ.

Abu Sufyaan Testifies to the Perfect Nature of Rasulullaah ﷺ and Enters the Fold of Islaam

When Rasulullaah ﷺ saw Abu Sufyaan, he said, "Shame on you, O Abu Sufyaan! Has the time not come for you to testify that there is none worthy of worship but Allaah?" Abu Sufyaan replied, "May my parents be sacrificed for you! You are so noble, lenient and good towards relatives! I am now convinced that had there been any deity besides Allaah, he would have surely been of some help to me." Rasulullaah ﷺ then said, "Shame on you, O Abu Sufyaan! Has the time not come for you to testify that I am Allaah's Rasul?" Abu Sufyaan replied, "May my parents be sacrificed for you! You are so noble, lenient and good towards relatives! Until now, I have always had reservations about this." Hadhrat Abbaas ﷺ then said, "Shame on you, O Abu Sufyaan! Accept Islaam and testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul before you are executed." Hadhrat Abbaas ﷺ narrates that it was then that Abu Sufyaan testified to the true Shahaadah and accepted Islaam.

Those to Whom Rasulullaah ﷺ Granted Amnesty on the Day the Muslims Conquered Makkah

Hadhrat Abbaas ؓ then said, "O Rasulullaah ﷺ! Abu Sufyaan enjoys fame, so allow him some." Rasulullaah ﷺ agreed and said, "Whoever enters the house of Abu Sufyaan shall be safe. Whoever locks his door shall be safe.

Whoever enters the Masjid shall be safe." As Abu Sufyaan was leaving, Rasulullaah ﷺ said, "O Abbaas! Keep him in the valley at the point where the mountain protrudes so that he may witness the armies of Allaah marching by." Hadhrat Abbaas ؓ says that in compliance with the instruction of Rasulullaah ﷺ, he took Abu Sufyaan to the point where the valley narrowed.

The various tribes then began passing by him, each bearing their flags. When a tribe passed by, Abu Sufyaan asked, "Who are they, O Abbaas?" "They are the Banu Sulaym tribe," came the reply. To this, Abu Sufyaan would say, "What have I to do with the Banu Sulaym (Why should they be marching against us)?" When another tribe passed, Abu Sufyaan asked, "Who are they, O Abbaas?" When Hadhrat Abbaas ؓ informed him that they were the Muzaynah tribe, Abu Sufyaan said, "What have I to do with the Muzaynah tribe?" This continued until all the tribes had passed. Each time a tribe passed, Abu Sufyaan would ask, "Who are they, O Abbaas?" When informed, Abu Sufyaan would say, "What have I to do with them?"

Eventually, Rasulullaah ﷺ passed by with a large group that included the Muhaajireen and Ansaar. (Because of their armour and helmets) Nothing but the whites of their eyes were visible. Abu Sufyaan exclaimed, "Subhaanallaah! Who are they, O Abbaas!" "That," replied, Hadhrat Abbaas ؓ, "is Rasulullaah ﷺ with the Muhaajireen and the Ansaar." Abu Sufyaan said, "None has the power or capacity to resist them. O Abul Fadhl! I swear by Allaah! The empire of your nephew has certainly become enormous." Hadhrat Abbaas ؓ said, "O Abu Sufyaan! This is Nabuwaat (an not the average kingly empire)." Abu Sufyaan acknowledged this by saying, "Indeed, now that you mention it." Hadhrat Abbaas ؓ then said to him, "Go to your people (and inform them about what is happening)."

Abu Sufyaan then left and came to the people of Makkah, shouting at the top of his voice, "O Quraysh! Muhammad is on his way with an army that you have no power to restrain. Whoever enters the house of Abu Sufyaan shall be safe." His wife Hind bint Utba stood before him and grabbed hold of his moustache saying, "Kill this dark wretch! He brings ill news!" Abu Sufyaan said, "Shame on you people! Do not let this woman mislead you because Rasulullaah ﷺ is certainly approaching with an army that you have no power to restrain. Whoever enters the house of Abu Sufyaan shall be safe."

The people said, "Shame on you! Your house shall never accommodate all of us." Abu Sufyaan then said, "Whoever locks the door of his house shall be safe and whoever enters the Masjid shall be safe." The people then dispersed towards their

homes and the Masjid. ⁽¹⁾

The Manner in which Rasulullaah ﷺ Entered Makkah

Ibn Asaakir has narrated from Waaqidi a narration just like that of Hadhrat Abdullaah bin Abbaas رضي الله عنه that Tabraani has narrated above. It also mentions that when Abu Sufyaan left (the presence of Rasulullaah ﷺ), Rasulullaah ﷺ said to Hadhrat Abbaas رضي الله عنه, "Take him to the point where the valley narrows as the mountain protrudes so that he may witness the armies of Allaah passing by." Hadhrat Abbaas رضي الله عنه then left the main road and took Abu Sufyaan to the point where the valley narrowed as the mountain protruded.

When Hadhrat Abbaas رضي الله عنه held Abu Sufyaan at this point, Abu Sufyaan protested, "Is this betrayal, O family of Haashim?" Hadhrat Abbaas رضي الله عنه replied by saying, "Verily, the people of Nabuwaat never betray. I have brought you here for a reason." Abu Sufyaan said, "Then why did you not do this at the beginning and inform me that you needed to bring me here. This would have put me at ease." Hadhrat Abbaas رضي الله عنه replied, "It did not occur to me and that you would look at it this way."

Rasulullaah ﷺ had already arranged the lines of the Sahabah رضي الله عنهم and each tribe began passing by with their leaders. **Each battalion also passed by carrying their flags.** The first battalion that Rasulullaah ﷺ sent forward was the Banu Sulaym tribe under the leadership of Hadhrat Khaalid bin Waleed رضي الله عنه. They numbered a thousand strong. They bore a small flag carried by Hadhrat Abbaas bin Mirdaas رضي الله عنه as well as another carried by Hadhrat Khufaaf bin Nudba رضي الله عنه. The large flag was held high by Hadhrat Hajaaj bin Ilaat رضي الله عنه. Abu Sufyaan asked, "Who are they?" "That is Khaalid bin Waleed," replied Hadhrat Abbaas رضي الله عنه. "The youngster?" asked Abu Sufyaan. "Yes," was the response. When Hadhrat Khaalid bin Waleed رضي الله عنه drew alongside Hadhrat Abbaas رضي الله عنه with Abu Sufyaan at his side, the soldiers cried out, "Allaahu Akbar!" thrice before passing by.

Thereafter Hadhrat Zubayr bin Awaam رضي الله عنه passed by leading a battalion of five hundred men comprising of Muhaajireen and many unknown people. They carried a black flag and when Hadhrat Zubayr bin Awaam رضي الله عنه passed Abu Sufyaan, he called out "Allaahu Akbar!" thrice. His battalion echoed after him. Abu Sufyaan asked, "Who are they?" "That is Zubayr bin Awaam," replied Hadhrat Abbaas رضي الله عنه. "Your sister's son?" asked Abu Sufyaan. "Yes," was the reply.

Carrying their flag, Hadhrat Abu Dharr Ghifaari رضي الله عنه then passed with three hundred soldiers of the Ghifaar tribe. According to other scholars, it was Hadhrat Imaa bin Rahdah رضي الله عنه who carried the flag. They also procalimed "Allaahu Akbar!" thrice as they passed Abu Sufyaan. Abu Sufyaan asked, "Who are they, O Abul Fadhl?" "That is the tribe of Ghifaar," replied Hadhrat Abbaas رضي الله عنه. "What have I to do with the Ghifaar tribe?" responded Abu Sufyaan.

(1) Tabraani. Haythami (Vol.6 Pg.167) has commented on the chain of narrators. Bayhaqi has also narrated the Hadith in detail as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.291).

Next followed the Aslam tribe. They comprised of four hundred soldiers and bore two flags. One was carried by Hadhrat Buraydah bin Husayb ﷺ while Hadhrat Naajiya bin A'jam ﷺ carried the other. They also called out "Allaahu Akbar!" thrice as they passed Abu Sufyaan. Abu Sufyaan asked, "Who are they, O Abul Fadhl?" "That is the tribe of Aslam," replied Hadhrat Abbaas ﷺ. "What have I to do with the Aslam tribe?" responded Abu Sufyaan, "There has never been any dispute between us." Hadhrat Abbaas ﷺ said to him, "They are a nation who have entered the fold of Islaam."

Thereafter, five hundred men belonging to the Banu Ka'b bin Amr tribe passed by with Hadhrat Bishr bin Shaybaan ﷺ carrying their flag. Abu Sufyaan asked, "Who are they?" "They are the Ka'b bin Amr tribe," replied Hadhrat Abbaas MM. "O yes," acknowledged Abu Sufyaan, "they are the allies of Muhammad ﷺ." They also procalimed "Allaahu Akbar!" thrice as they passed Abu Sufyaan.

The Muzayna tribe passed next. They were a thousand strong who included a hundred horsemen and they carried three flags. Their flag bearers were Hadhrat Nu'maan bin Muqarrin, Hadhrat Bilaal bin Haarith and Hadhrat Abdullaah bin Amr ﷺ. They also cried "Allaahu Akbar!" thrice as they passed Abu Sufyaan. Abu Sufyaan asked, "Who are they?" "That is the Muzayna tribe," replied Hadhrat Abbaas ﷺ. "What have I to do with the Muzayna tribe?" responded Abu Sufyaan, "They have also come to me from the peaks of their mountains with their weapons clattering."

The Juhayna tribe passed next with their leader. They consisted of eight hundred soldiers and bore four flags. There was a flag with Hadhrat Abu Zur'ah Ma'bad bin Khaalid ﷺ, another with Hadhrat Suwayd bin Sakhr, a third with Hadhrat Raafi bin Makeeth ﷺ and the fourth with Hadhrat Abdullaah bin Badr ﷺ. They also cried "Allaahu Akbar!" thrice as they passed Abu Sufyaan.

Thereafter, came the Kinaana tribe that consisted of the Banu Layth, the Banu Dhamra and Banu Sa'd bin Bakr families. They numbered two hundred and Hadhrat Abu Waaqid Laythi ﷺ bore their flag. They also cried "Allaahu Akbar!" thrice as they passed Abu Sufyaan. Abu Sufyaan asked, "Who are they?" "That is Banu Bakr tribe," replied Hadhrat Abbaas ﷺ. Abu Sufyaan said, "Oh yes! By Allaah! They are a tribe of misfortune. It is because of them that Muhammad ﷺ is attacking us. ⁽¹⁾ Swear by Allaah that they (the Quraysh) did not consult with me and I had no knowledge of the matter. When the news of what happened reached me, I was most disgusted. Nevertheless, the matter was predestined." Hadhrat Abbaas ﷺ said to Abu Sufyaan, "Allaah has destined good in this offensive of Rasulullaah ﷺ against you as you all enter the fold of Islaam." Waaqidi has mentioned that he was informed by Abdullaah bin Aamir who narrates from Abu Amr bin Himaas that the Banu Layth marched all by themselves. They numbered two hundred and fifty and Hadhrat Sa'b bin

(1) After the Treaty of Hudaibiyyah, the Banu Bakr tribe struck up an allegiance with the Quraysh while the Banu Khuzaa'ah aligned with the Muslims. However, a joint attack on the Banu Khuzaa'ah by the Banu Bakr and the Quraysh led to the annulment of the Treaty, allowing the Muslims the opportunity to march on to Makkah. Abu Sufyaan was referring to this incident.

Juthaama رَضِيَّ السَّاهَابِ carried their flag. They cried "Allaahu Akbar!" thrice as they passed Abu Sufyaan. When Abu Sufyaan asked who they were, Hadhrat Abbaas رَضِيَّ السَّاهَابِ informed him that they were the Banu Layth tribe. The last battalion to pass was that of the Banu Ash'ja tribe who numbered three hundred. They had a flag carried by Ma'qal bin Sanaan رَضِيَّ السَّاهَابِ and another carried by Hadhrat Nu'aym bin Mas'ood رَضِيَّ السَّاهَابِ. Abu Sufyaan remarked, "Of all the Arabs, they were the staunchest opponents of Muhammad ﷺ." Hadhrat Abbaas رَضِيَّ السَّاهَابِ commented, "Allaah has entered Islaam into their hearts. That is the grace of Allaah." Abu Sufyaan then remained silent for awhile.

Abu Sufyaan then asked, "Has the battalion of Rasulullaah ﷺ not passed?" Hadhrat Abbaas رَضِيَّ السَّاهَابِ replied, "He has not yet passed: If you see the battalion of Rasulullaah ﷺ, you will see only steel, horses, brave men and an army that none has the power to withstand." Abu Sufyaan said, "O Abul Fadhl! By Allaah! I am now convinced of this. Who has the capacity to resist them?" When the battalion of Rasulullaah ﷺ appeared, all that could be seen was large masses and dust rising from the hooves of horses. As they marched by in a successive chain, Abu Sufyaan kept asking, "Has Muhammad ﷺ not passed yet?" Hadhrat Abbaas رَضِيَّ السَّاهَابِ kept informing him that Rasulullaah ﷺ had not yet passed. Eventually, Rasulullaah ﷺ passed riding his camel Qaswa. He was between Hadhrat Abu Bakr رَضِيَّ السَّاهَابِ and Hadhrat Usayd bin Hudhayr رَضِيَّ السَّاهَابِ and speaking to the two of them.

Hadhral Abbaas رَضِيَّ السَّاهَابِ then said, "That is Rasulullaah ﷺ amongst a powerful battalion of Muhaajireen and Ansaar." The battalion carried many large and small flags. Every hero of the Ansaar carried a large and small flag. They were clad in steel armour and only the whites of their eyes were visible. Hadhral Umar رَضِيَّ السَّاهَابِ was also covered in armour and he was busy arranging the lines of the army with his booming voice. Abu Sufyaan asked, "O Abul Fadhl! Who is that man talking?" "He is Umar bin Khattaab," replied Hadhral Abbaas رَضِيَّ السَّاهَابِ. Abu Sufyaan remarked, "The Banu Adi (the tribe of Hadhral Umar رَضِيَّ السَّاهَابِ) were very few in number and possessed little honour. By Allaah! They have now assumed great prominence." Hadhral Abbaas رَضِيَّ السَّاهَابِ said, "O Abu Sufyaan! Allaah elevates whoever He wills as He wills. Umar is indeed amongst those whom Islaam has elevated." **The narrator of this report mentions that there were two thousand coats of armour in this battalion.**

Rasulullaah ﷺ had given his flag to Hadhral Sa'd bin Ubaadah رَضِيَّ السَّاهَابِ who was at the head of the battalion. When Hadhral Sa'd رَضِيَّ السَّاهَابِ passed by Abu Sufyaan with the flag of Rasulullaah ﷺ, he shouted to Abu Sufyaan, "**Today is the day of bloodshed! Today, the sacredness of the Haram shall be lifted! Today Allaah shall disgrace the Quraysh!**" As Rasulullaah ﷺ approached and drew alongside Abu Sufyaan, he called out, "O Rasulullaah ﷺ! Have you commanded that your people be killed as Sa'd and those with seemed to think as they passed us? He called out saying, 'O Abu Sufyaan! Today is the day of bloodshed! Today, the sacredness of the Haram shall be lifted! Today Allaah shall disgrace the

Quraysh! Taking the name of Allaah, I plead with you on behalf of your people for you are the best of all people."

Hadhrat Abdur Rahmaan bin Auf **رضي الله عنه** and Hadhrat Uthmaan **رضي الله عنه** both said, "O Rasulullaah **ﷺ**! We fear that the Quraysh may suffer an attack from Sa'd." Rasulullaah **ﷺ** then said, "O Abu Sufyaan! Today is a day of mercy. **On this day shall Allaah give honour to the Quraysh.**" Then he sent a message that Hadhrat Sa'd **رضي الله عنه** be relieved of the post (as flagbearer) and assigned the task of bearing the flag to Hadhrat Qais **رضي الله عنه** (Hadhrat Sa'd's son). (In this way) Rasulullaah **ﷺ** intended that the flag would really not leave the hands of Hadhrat Sa'd **رضي الله عنه** when it went to his son (and he would therefore not feel offended). However, Hadhrat Sa'd **رضي الله عنه** refused to surrender the flag until he received a signal from Rasulullaah **ﷺ**. **Consequently, Rasulullaah **ﷺ** sent his turban to Hadhrat Sa'd **رضي الله عنه**, by which he acknowledged the command and handed the flag over to his son Hadhrat Qais **رضي الله عنه**.** (1)

Hadhrat Abu Layla **رضي الله عنه** who reports that they were with Rasulullaah **ﷺ** when he informed them that Abu Sufyaan was at a place called Araak. The Sahabah **رضي الله عنهم** then went there and captured him. With their swords still sheathed, they surrounded him and brought him before Rasulullaah **ﷺ**. Rasulullaah **ﷺ** said to him, "Shame on you, O Abu Sufyaan! I have brought to you the world as well as the Akhirah. Accept Islaam and live in peace."

Hadhrat Abbaas **رضي الله عنه** had been a friend of Abu Sufyaan, so he said, "O Rasulullaah **ﷺ**! Abu Sufyaan loves glory, so grant him some." Rasulullaah **ﷺ** therefore sent a crier to Makkah to announce, "Whoever locks his door shall be safe! **Whoever throws down his weapons shall be safe!** Whoever enters the house of Abu Sufyaan shall be safe!" Rasulullaah **ﷺ** then sent Abu Sufyaan with Hadhrat Abbaas **رضي الله عنه** and they both sat at the edge of the valley. When the Banu Sulaym tribe marched by, Abu Sufyaan asked, "Who are they?" "They are the Banu Sulaym tribe," replied Hadhrat Abbaas **رضي الله عنه**. Abu Sufyaan then said, "What have I to do with the Banu Sulaym tribe?"

Thereafter, Hadhrat Ali bin Abi Taalib **رضي الله عنه** came at the head of the Muhaajireen. It was when Rasulullaah **ﷺ** arrived amongst the Ansaar that Abu Sufyaan asked, "O Abbaas! Who are they?" Hadhrat Abbaas **رضي الله عنه** said, "They are the red death (people unafraid to spill the blood of their enemies). That is Rasulullaah **ﷺ** with the Ansaar." Abu Sufyaan commented, "I have seen the kingdom of the Kisra and the kingdom of the Caesar but I have never seen anything like the kingdom of your nephew." Hadhrat Abbaas **رضي الله عنه** said, "This is (not a mere kingdom but the greater kingdom of) Nabuwaat." (2)

Hadhrat Urwa **رضي الله عنه** narrates that Rasulullaah **ﷺ** left (Madinah) with an army of twelve thousand comprising of the Muhaajireen, the Ansaar, the Aslam tribe, the Ghifaar tribe, the Juhayna tribe and the Banu Sulaym tribe. They led with horses and (were so fast that) they reached Marruz Zahraan (close to Makkah) without the Quraysh even knowing about them. The Quraysh sent Hakeem bin

(1) *Kanzul Ummaal* (Vol.5 Pg.295).

(2) Tabraani. Haythami (Vol.6 Pg.170) has commented on the chain of narrators.

Hizaam and Abu Sufyaan to Rasulullaah ﷺ with instructions to either secure a peace treaty with Rasulullaah ﷺ or declare war against him. Abu Sufyaan and Hakeem bin Hizaam left (for Madinah). On the way they met Budayl bin Waraqa and asked him to accompany them.

When they reached an area of Makkah called Araak at the time of Isha, they noticed many tents and an army. They also heard the neighing of horses. This frightened them and they grew scared. They said, "This is the Banu Ka'b tribe whom war has gathered here." Budayl observed, "They are more than the Banu Ka'b. All of them combined cannot equal this number. Could the Hawaazin tribe be searching for grass in our territory? By Allaah! We cannot even say this. **These numbers are like those of people performing Hajj.**"

Rasulullaah ﷺ had sent horsemen ahead of the army to capture spies. (In addition to this,) The Banu Khuzaa'ah tribe lived along the road and were not allowing anyone to pass. As soon as Abu Sufyaan and his companions entered the Muslim army, the horsemen captured them in the darkness of the night and took them to Rasulullaah ﷺ. Abu Sufyaan and his companions now feared that they would surely lose their lives. Hadhrat Umar ﷺ stood up before Abu Sufyaan and slapped him on his neck. The people stuck close to Abu Sufyaan and took him away to be presented before Rasulullaah ﷺ. Abu Sufyaan feared that he would now be killed. Since Hadhrat Abbaas ﷺ had been a close friend of Abu Sufyaan during the Period of Ignorance, he called out at the top of his voice, "Will you not hand me over to Abbaas?" Hadhrat Abbaas ﷺ arrived and dispersed everyone from Abu Sufyaan. Hadhrat Abbaas ﷺ requested Rasulullaah ﷺ to make Abu Sufyaan over to him. In the meantime, the news of Abu Sufyaan being there spread throughout the army. **Hadhrot Abbaas ﷺ mounted his animal with Abu Sufyaan that night and rode around the army with him until they had seen him.**

When he slapped Abu Sufyaan on his neck, Hadhrot Umar ﷺ told him, "By Allaah! You shall die before you even draw near to Rasulullaah ﷺ." He therefore sought help from Hadhrot Abbaas ﷺ and said, "I shall surely be killed." Hadhrot Abbaas ﷺ therefore protected him from assaulting him. When Abu Sufyaan saw the large numbers of people and their great discipline, he commented, "Never before have I seen a concentration of people as I see tonight." After rescuing him from the people, Hadhrot Abbaas ﷺ said to Abu Sufyaan, "You will certainly be killed if you do not accept Islaam and do not testify that Muhammad ﷺ is Allaah's Rasool. As much as Abu Sufyaan wanted to say what Hadhrot Abbaas ﷺ had told him, he could not get his tongue to do so. He then spent the night with Hadhrot Abbaas ﷺ. As for Hakeem bin Hizaam and Budayl bin Waraqa, they both went to Rasulullaah ﷺ and accepted Islaam. Rasulullaah ﷺ then asked them about the people of Makkah. When the Fajr Adhaan was called out, everyone gathered and waited for the salaah to begin. Abu Sufyaan became alarmed and asked, "O Abbaas! What are you people going to do?" Hadhrot Abbaas ﷺ replied, "The Muslims are

awaiting the arrival of Rasulullaah ﷺ." Hadhrat Abbaas ﷺ took Abu Sufyaan along with him outside. When Abu Sufyaan saw the Muslims, he asked, "Do they do anything that Rasulullaah ﷺ commands them?" "Yes," replied Hadhrat Abbaas ﷺ, **"they will even stop eating and drinking if Rasulullaah ﷺ commands them."** Abu Sufyaan then asked, "Ask him if he will forgive his people." Hadhrat Abbaas ﷺ then took him along to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! Here is Abu Sufyaan."

Abu Sufyaan said, "O Muhammad! I prayed to my god for help and you prayed to yours for help. By Allaah! It is evident to me that you have defeated me. Had my god been true and yours false, I would have certainly defeated you." He then testified that that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul. Hadhrat Abbaas ﷺ then requested, "O Rasulullaah ﷺ! Permit me to go to your people (the Quraysh in Makkah) to warn them about what is about to befall them and to invite them towards Allaah and His Rasool." When Rasulullaah ﷺ granted him permission, Hadhrat Abbaas ﷺ asked, "What shall I tell them, O Rasulullaah ﷺ? Give me some assurance of safety so that they may rest at ease." Rasulullaah ﷺ said, "Tell them that the person will be safe who testifies that there is none worthy of worship but the One Allaah Who has no partner and that Muhammad ﷺ is Allaah's servant and Rasul. The person who throws down his weapons and **sits near the Kabah shall also be safe** and the person who locks his door will also remain safe."

Hadhrt Abbaas ﷺ then said, "O Rasulullaah ﷺ! Abu Sufyaan is our cousin and he wishes to return with me. Allow him something that will give him repute." Rasulullaah ﷺ said, "(Also tell the people that) Whoever enters the house of Abu Sufyaan will be safe and whoever enters the house of Hakeem bin Hizaam will also be safe." Rasulullaah ﷺ said this because **Abu Sufyaan's house was in the upper end of Makkah and the house of Hakeem bin Hizaam was in the lower end.** Abu Sufyaan understood these announcements well. Rasulullaah ﷺ then gave Hadhrt Abbaas ﷺ the white mule that Hadhrt Dihya Kalbi ﷺ had given him as a gift and he left on it with Abu Sufyaan mounted behind him.

When Hadhrt Abbaas ﷺ had left, Rasulullaah ﷺ sent some of the Sahabah ﷺ after him with instructions to catch up with him and call him back. Rasulullaah ﷺ also informed them about his fears concerning Abu Sufyaan. When the messenger conveyed the message to Hadhrt Abbaas ﷺ, he did not like to return and said, "Does Rasulullaah ﷺ fear that Abu Sufyaan would forsake Islaam to join the few people (in Makkah) and commit kufr after accepting Imaan?" The messenger then told Hadhrt Abbaas ﷺ to keep Abu Sufyaan there, which he did. When he did this, Abu Sufyaan asked, "Is this betrayal, O family of Haashim?" To this Hadhrt Abbaas ﷺ replied, "We never betray anyone. I just need you to do something." "Tell me what it is so that I may do it for you," complied Abu Sufyaan. Hadhrt Abbaas ﷺ responded by

saying, "You will know what it is when Khaalid bin Waleed and Zubayr bin Awaam arrive."

Hadhrat Abbaas ﷺ waited by a narrow pass just ahead of Araak and Marruz Zahraan. Abu Sufyaan kept the words of Hadhrat Abbaas ﷺ in mind as Rasulullaah ﷺ dispatched the various battalions of horsemen one after the other. Rasulullaah ﷺ divided the horsemen into two sections, the first with Hadhrat Zubayr bin Awaam ﷺ (and Hadhrat Khaalid bin Waleed ﷺ), followed by another comprising of soldiers from the Aslam, Ghifaar and Qudhaa'ah tribes. Abu Sufyaan asked, "O Abbaas! Is this Rasulullaah ﷺ?" "No," replied Hadhrat Abbaas ﷺ, "this is Khaalid bin Waleed."

Ahead of him, Rasulullaah ﷺ had sent Hadhrat Sa'd bin Ubaadah ﷺ together with a regiment of the Ansaar. Hadhrat Sa'd ﷺ called out, "Today is the day of bloodshed! Today, the sacredness of the Haram shall be lifted!" Thereafter, Rasulullaah ﷺ arrived with the battalion of Imaan, namely the Muhaajireen and Ansaar. When Abu Sufyaan saw so many faces that he did not recognise, he said, "O Rasulullaah ﷺ! You have given preference to these people over your people?" Rasulullaah ﷺ replied, "This is the result of your people's doings. These people believed in me when you people called me a liar and it was them who assisted me when you people expelled me (from Makkah)."

On that day, Hadhrat Aqra bin Haabis, Hadhrat Abbaas bin Mirdaas and Hadhrat Uyayna bin Hisn Fazaari were with Rasulullaah ﷺ. When he saw them around Rasulullaah ﷺ, Abu Sufyaan asked, "Who are these people, O Abbaas?" Hadhrat Abbaas ﷺ replied, "These are the battalion of Rasulullaah ﷺ. With them is the red death. They are the Muhaajireen and the Ansaar. Abu Sufyaan then said, "Come on, O Abbaas! I have never seen an army or group as large as I have seen today."

Hadhrat Zubayr bin Awaam ﷺ proceeded with his battalion until they reached Hajoon while Hadhrat Khaalid bin Waleed ﷺ penetrated further and entered the lower end of Makkah. There he encountered some ruffians from the Banu Bakr tribe and had to fight them. Allaah granted Hadhrat Khaalid ﷺ victory over them and while some were killed at a place called Hazwara, others fled to their homes. Those who were mounted on horseback climbed the Handama hill as the Muslims followed in pursuit. Rasulullaah ﷺ eventually entered Makkah with the last group of people.

A crier announced, "Whoever locks himself in his house without fighting shall be safe." Abu Sufyaan was also calling out in Makkah, "Accept Islaam and remain safe." It was really through Hadhrat Abbaas ﷺ that Allaah had protected the people of Makkah. Hind bint Utba (Abu Sufyaan's wife) grabbed hold of his beard and shouted, "O family of Ghaalib! Kill this madman!" He shouted at her, "Let go of my beard! I swear by Allaah that you will definitely be executed if you do not accept Islaam. Woe to you! Rasulullaah ﷺ has come with the truth. Go home and hide." (1)

(1) Tabraani. Haythami (Vol.6 Pg.173) has commented on the chain of narrators. Ibn Aa'idh has also narrated the Hadith as quoted in *Fa'hul Baari* (Vol.8 Pg.4). Bukhari has also narrated it in brief from Hadhrat Urwa ﷺ. Bayhaqi (Vol.9 Pg.119) has also narrated the same.

Suhayl bin Amr Accepts Islaam and Testifies to the Noble Character of Rasulullaah ﷺ

Hadhrat Suhayl bin Amr رضي الله عنه narrates that he entered his house and locked the doors when Rasulullaah ﷺ arrived victoriously in Makkah. He then sent his son Abdullaah bin Suhayl to secure amnesty for him from Rasulullaah ﷺ because he feared being killed. Abdullaah went and said, "O Rasulullaah ﷺ! Will you grant amnesty to my father?" "Certainly," replied Rasulullaah ﷺ, "he has the protection of Allaah. He may leave the house."

Addressing those around him, Rasulullaah ﷺ then said, "Whoever meets Suhayl should not even look at him sternly so that he may leave his house in peace. I swear by my life⁽¹⁾ that Suhayl surely possesses intelligence and esteem. Someone like him cannot be ignorant about (the beauty of) Islaam. He has already come to know that whatever his efforts (against Islaam) have been, they have borne no fruit."

Abdullaah bin Suhayl reported back to his father what Rasulullaah ﷺ had said. Suhayl said, "By Allaah! He is an excellent person in youth and in old age. Suhayl would then go to and forth (to meet Rasulullaah ﷺ) and even accompanied Rasulullaah ﷺ in the Battle of Hunayn as a Mushrik. He eventually accepted Islaam at Ji'rirana and Rasulullaah ﷺ gave him a hundred camels from the booty.⁽²⁾

Rasulullaah ﷺ's Speech to the People of Makkah on the day Makkah was Conquered

Hadhrat Umar رضي الله عنه narrates that when Rasulullaah ﷺ was in Makkah on the day that Makkah was conquered, he sent for Safwaan bin Umayyah, Abu Sufyaan bin Harb and Haarith bin Hishaam. Hadhrat Umar رضي الله عنه then said, "Allaah has given us power over them today. I shall certainly remind them of what they had done in the past." As he was still saying this, Rasulullaah ﷺ said to them, "My example and yours is like that of Yusuf عليه السلام and his brothers." Rasulullaah ﷺ then recited (the following verse of the Qur'aan that quotes the words Hadhrat Yusuf عليه السلام said to his brothers):

﴿لَا تَنْرِيبَ عَلَيْكُمُ الْيَوْمَ ۖ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّحِيمِينَ﴾ (سورة يوسف: ٩٢)

There shall be no blame on you today (*no revenge will be taken*). May Allaah forgive you. He is the Most Merciful of those who show mercy."

{Surah Yusuf, verse 92}

Hadhrat Umar رضي الله عنه says that he covered his head in embarrassment before Rasulullaah ﷺ because it would look very bad if he had to say something without thinking whereas Rasulullaah ﷺ had mentioned what he already did.⁽³⁾

(1) Taking oaths in the name of anyone besides Allaah was not yet prohibited at that stage.

(2) Waaqidi, Ibn Asaakir and Ibn Sa'd as quoted in *Kanzul Ummaal* (Vol.5 Pg.294). haakim has also narrated the Hadith in his *Mustadrak* (Vol.3 Pg.281).

(3) Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.5 Pg.292).

Hadhrat Ibn Abi Husayn narrates that when Rasulullaah ﷺ conquered Makkah, he entered the Kabah and when he came out, he placed his hands on the frames of the door and said (to the people gathered there), "What have you people to say?" Suhayl bin Amr said, "We say and we anticipate good from you. You are a big-hearted brother and the son of a big-hearted brother. You now have control over us." Rasulullaah ﷺ said, "I shall say as my brother Yusuf ﷺ said:

﴿لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ﴾

"There shall be no blame on you today (*no revenge will be taken*)."⁽¹⁾

Part of a lengthy Hadith narrated by Hadhrat Abu Hurayra رَضِيَ اللهُ عَنْهُ states that Rasulullaah ﷺ came to the Kabah and while holding the doorframe, asked, "What do you people have to say? What are your expectations?" The people responded, "We say that you are our nephew and a most lenient and merciful son of our uncle." This they repeated thrice. Rasulullaah ﷺ said, "I shall say as Yusuf ﷺ said:

﴿لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ يُغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّحِيمِينَ﴾

"There shall be no blame on you today (*no revenge will be taken*). May Allaah forgive you. He is the Most Merciful of those who show mercy."

Hadhrat Abu Hurayra رَضِيَ اللهُ عَنْهُ narrates further that the people then dispersed as if they had been revived from their graves and they accepted Islaam.

Imaam Bayhaqi states that in a narration of this incident that Imaam Shafi'ee رَضِيَ اللهُ عَنْهُ narrated from Imaam Abu Yusuf رَضِيَ اللهُ عَنْهُ it is mentioned that when the people gathered in the Masjidul Haraam, Rasulullaah ﷺ asked them, "What do you think I shall do with you?" They said, "(You will do only) Good, for you are a big-hearted brother and the son of a big-hearted brother." Rasulullaah ﷺ then said to them, "Go! You are all free."⁽²⁾

Hadhrat Ikrama bin Abi Jahal Accepts Islaam

Hadhrat Ikrama رَضِيَ اللهُ عَنْهُ is Granted Amnesty on the Request of his Wife

Hadhrat Abdullaah bin Zubayr رَضِيَ اللهُ عَنْهُ narrates that on the day that Makkah was conquered, Ummu Hakeem bint Haarith bin Hishaam accepted Islaam. She was the wife of Hadhrat Ikrama bin Abi Jahal and therefore said, "O Rasulullaah ﷺ! Ikrama has run away from you to Yemen, fearing that you would execute him. Would you please grant him amnesty." Rasulullaah ﷺ said, "He has amnesty." Hadhrat Umm Hakeem رَضِيَ اللهُ عَنْهُ therefore left in search of Hadhrat Ikrama in the company of her Roman slave. The slave tried to seduce her and she continuously gave him hope until they reached a tribe of the Uk from whom she sought assistance. The people caught him and tied him up. She eventually managed to catch up with Hadhrat Ikrama who had already

(1) Ibn Zanjway in *Kitaabul Amwaal* as quoted in *Isaaba* (Vol.2 Pg.93).

(2) Bayhaqi (Vol.9 Pg.118).

reached one of the Tihaama coasts where he had boarded a ship. One of the sailors said to him, "Recite the words of sincerity." Hadhrat Ikrama asked him, "What should I say," He replied, "Say that there is none worthy of worship but Allaah." Hadhrat Ikrama said to him, "It is from this that I am fleeing." As they spoke, Umm Hakeem arrived and started waving a cloth (to attract their attention) as she shouted, "O my cousin! I have come to you from he who best maintains family ties, who is the most pious of people and the best of people. Do not destroy yourself." He waited for her until she caught up with him. She then said to him, "I have secured amnesty for you from Rasulullaah ﷺ." "Have you really?" he asked. "Yes," she replied, "I spoke to Rasulullaah ﷺ and he granted you amnesty." Hadhrat Ikrama then returned with Umm Hakeem when she informed him about the details of her experiences with the Roman slave. (In a fit of rage) He killed the slave but had not yet accepted Islaam.

Hadhrat Ikrama Accepts Islaam and Testifies to the Perfect Excellence of Rasulullaah ﷺ

When Hadhrat Ikrama drew close to Makkah, Rasulullaah ﷺ said to the Sahabah رَوَى اللَّهُ عَلَيْهِمُ, "Ikrama the son of Abu Jahtal is coming to you as a Mu'min and a Muhaajir so do not curse his father because cursing the dead only hurts the living without ever reaching the dead." Hadhrat Ikrama kept making efforts to cohabit with his wife but she refused saying, "You are Kaafir while I am a Muslim." Hadhrat Ikrama رَوَى اللَّهُ عَلَيْهِمُ remarked, "That which prevents you from me must be something very great."

When Rasulullaah ﷺ saw Hadhrat Ikrama رَوَى اللَّهُ عَلَيْهِمُ, he hastened towards him without wearing his upper shawl out of happiness at seeing Hadhrat Ikrama رَوَى اللَّهُ عَلَيْهِمُ. Rasulullaah ﷺ then sat down while Hadhrat Ikrama رَوَى اللَّهُ عَلَيْهِمُ stood before him alongside his wife who donned a veil. Hadhrat Ikrama رَوَى اللَّهُ عَلَيْهِمُ said, "O Muhammad! This lady has informed me that you have granted me amnesty. Rasulullaah ﷺ responded by saying, "She has spoken the truth. Your safety is assured." Hadhrat Ikrama رَوَى اللَّهُ عَلَيْهِمُ then asked, "Towards what do you invite?" Rasulullaah ﷺ replied, "I invite you to testify that that there is none worthy of worship but Allaah and that I am Allaah's Rasul. I also invite you towards establishing salaah and paying zakaah." Rasulullaah ﷺ then mentioned several other things that he was to do. Hadhrat Ikrama رَوَى اللَّهُ عَلَيْهِمُ said, "By Allaah! You have invited to nothing but the truth and excellent and beautiful actions. By Allaah! Even before you started inviting towards your invitation, you had been the most truthful of us and the most righteous. I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul." This pleased Rasulullaah ﷺ tremendously.

Hadhrot Ikrama رَوَى اللَّهُ عَلَيْهِمُ then asked, "O Rasulullaah ﷺ! Teach me the best thing to say." Rasulullaah ﷺ told him to say:

”أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ“

"I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and messenger"

Hadhrat Ikrama رَضِيَ اللهُ عَنْهُ then asked what else he could say. Rasulullaah ﷺ told him to say, "I make Allaah and all present witness to the fact that I am a Muslim, Mujaahid and Muhaajir." Hadhrat Ikrama رَضِيَ اللهُ عَنْهُ then said what Rasulullaah ﷺ told him.

The Da'wah that Rasulullaah ﷺ gave to Hadhrat Ikrama رَضِيَ اللهُ عَنْهُ

Rasulullaah ﷺ then said to Hadhrat Ikrama رَضِيَ اللهُ عَنْهُ, "I shall grant you anything you ask for if I am able to." Hadhrat Ikrama رَضِيَ اللهُ عَنْهُ asked, "I ask you to seek forgiveness from Allaah for every type of enmity I have shown towards you, for every journey I have undertaken to oppose you, for every battle I have fought against you and for every harsh word I have said in your face or behind your back." Rasulullaah ﷺ made du'aa this, "O Allaah! Forgive him for every type of enmity he has displayed and for every journey he undertook to any place with the intention of extinguishing Your light. Also forgive him for every defamatory remark he has made in my face or behind my back." Hadhrat Ikrama رَضِيَ اللهُ عَنْهُ remarked, "I am pleased, O Rasulullaah ﷺ."

Hadhrat Ikrama رَضِيَ اللهُ عَنْهُ then went on to say, "O Rasulullaah ﷺ! I swear by Allaah that every expense I bore opposing the Deen of Allaah, I shall spend double that amount in the path of Allaah. I swear also that every battle I fought opposing the Deen of Allaah, I shall fight double the number of battles in the path of Allaah." (True to his word) Hadhrat Ikrama رَضِيَ اللهُ عَنْهُ exerted every effort to fight in Jihaad until he was martyred. Rasulullaah ﷺ upheld the marriage of Hadhrat Ikrama رَضِيَ اللهُ عَنْهُ to his wife without renewing the Nikah.

Waaqidi has narrated that during the Battle of Hunayn (when the Muslims were suffering a temporarily defeat at the beginning), Suhayl bin Amr remarked, "The Muslims have never before experienced the likes of these two tribes (the Thaqeef and Hawaazin) before." To this, Hadhrat Ikrama رَضِيَ اللهُ عَنْهُ responded by saying, "One should not speak like this. Everything lies in the control of Allaah and Muhammad ﷺ has no control over things. If he is defeated today, tomorrow shall hold promising results⁽¹⁾." Suhayl mocked, "By Allaah! It was not long before this that you opposed Rasulullaah ﷺ!" Hadhrat Ikrama رَضِيَ اللهُ عَنْهُ then replied by saying, "By Allaah! All our previous efforts have been futile. Considering ourselves to be intelligent people, we used to worship stones that could neither harm nor give any benefit."⁽²⁾

Hadhrat Abdullaah bin Zubayr رَضِيَ اللهُ عَنْهُ has also narrated their incident but in fewer words. He says that when Hadhrat Ikrama رَضِيَ اللهُ عَنْهُ reached the door of Rasulullaah ﷺ, Rasulullaah ﷺ was so overjoyed at his arrival that he jumped up into a standing position. A narration of Hadhrat Urwa bin Zubayr

(1) The Muslims shall either win victory or at least they shall learn that they ought to place all their trust in Allaah rather than in their superior numbers.

(2) Waaqidi and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.7 Pg.75).

رَوَاهُ النَّبِيُّ quotes from Hadhrat Ikrama رَوَاهُ النَّبِيُّ that when he met Rasulullaah ﷺ he said, "O Muhammad! This woman has informed me that you have granted me amnesty." Rasulullaah ﷺ replied, "Indeed. You have been granted amnesty." Hadhrat Ikrama رَوَاهُ النَّبِيُّ then said, "I testify that there is none worthy of worship but the one Allaah Who has no partner and that Muhammad ﷺ is Allaah's servant and Rasul. I also would testify that you are the best of people, the most truthful person and one who best fulfils his promises." Hadhrat Ikrama رَوَاهُ النَّبِيُّ says that out of embarrassment, his head was bowed as he said this.

He then said, "O Rasulullaah! Do seek forgiveness from Allaah for every type of enmity I displayed towards you and for every journey I undertook to promote Shirk." Rasulullaah ﷺ made the following du'aa, "O Allaah! Forgive Ikrama for all the enmity he displayed towards me and for every journey he undertook with the intention of preventing people from the Deen." Hadhrat Ikrama رَوَاهُ النَّبِيُّ then said, "O Rasulullaah! Teach me the best that you know so that I may learn it (and practise)." Rasulullaah ﷺ advised him that together with striving in the path of Allaah, he should recite:

“أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ”

"I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul"

Hadhrot Ikrama رَوَاهُ النَّبِيُّ then went on to say, "O Rasulullaah ﷺ! I swear by Allaah that every expense I bore to oppose the Deen of Allaah, I shall spend double that amount in the path of Allaah. I swear also that every battle I fought opposing the Deen of Allaah, I shall fight double the number of battles in the path of Allaah."

Hadhrot Ikrama رَوَاهُ النَّبِيُّ strives in Jihaad and is martyred

Hadhrot Ikrama رَوَاهُ النَّبِيُّ continued fighting in Jihaad and in turn he was martyred in the Battle of Ajnaadeen during Khilaafah of Hadhrot Abu Bakr رَوَاهُ النَّبِيُّ. Rasulullaah ﷺ appointed Hadhrot Ikrama رَوَاهُ النَّبِيُّ to collect the zakaah of the Hawaazin tribe during the year that Rasulullaah ﷺ performed the farewell Hajj. When Rasulullaah ﷺ passed away, Hadhrot Ikrama رَوَاهُ النَّبِيُّ was in a place called Tabaalah (in Yemen) (1)

Hadhrot Safwaan bin Umayyah رَوَاهُ النَّبِيُّ Accepts Islaam

Hadhrot Safwaan bin Umayyah رَوَاهُ النَّبِيُّ is Granted Amnesty at the request of Hadhrot Umayr bin Wahab رَوَاهُ النَّبِيُّ

Hadhrot Abdullaah bin Zubayr رَوَاهُ النَّبِيُّ narrates that when Makkah was

(1) Haakim has also reported the narration in his *Mustadrak* (Vol.3 Pg.241). The incident of how Hadhrot Ikrama رَوَاهُ النَّبِيُّ accepted Islaam has also been reported by Tabraani as quoted in *Majma* (Vol.6 Pg.174).

conquered, the wife of Hadhrat Safwaan bin Umayyah رضي الله عنه accepted Islaam. Her name was Baghoom bint Mu'addal رضي الله عنها and she belonged to the Kinaanah tribe. Hadhrat Safwaan bin Umayyah رضي الله عنه had run away from Makkah and reached some valley. (As they sat there) He said to his slave Yasaar who was alone with him, "O dear! What do you see?" Yasaar replied, "That is Umayr bin Wahab." "What am I to do with Umayr? By Allaah! He has come to kill me and has assisted Rasulullaah ﷺ against me." When Hadhrat Umayr bin Wahab رضي الله عنه met him, Hadhrat Safwaan bin Umayyah رضي الله عنه said, "Are you not satisfied with what you have already done to me? You placed the burden of settling your debts and caring for your family on me and now you have come to kill me?"

Hadhrat Umayr bin Wahab رضي الله عنه said to him, "O Abu Wahab! May my life be sacrificed for you! I have come to you from the best of people and the one who best maintains family ties." (Before coming to Hadhrat Safwaan رضي الله عنه) Hadhrat Umayr bin Wahab رضي الله عنه had mentioned to Rasulullaah ﷺ, "O Rasulullaah ﷺ! The leader of our people (Safwaan bin Umayyah) has run away from Makkah to throw himself into the ocean fearing that you shall not grant him amnesty. May my parents be sacrificed for you! Do grant him amnesty." Because Rasulullaah ﷺ had granted the amnesty, Hadhrat Umayr bin Wahab رضي الله عنه had now come to Hadhrat Safwaan bin Umayyah رضي الله عنه to inform him that he had been granted amnesty.

Rasulullaah ﷺ sends his Turban to Hadhrat Safwaan bin Umayyah رضي الله عنه to Confirm his Amnesty

Hadhrat Safwaan رضي الله عنه then said, "By Allaah! I shall never return with you (to Makkah) until you bring me a sign which I may identify." (When Hadhrat Umayr رضي الله عنه returned to Rasulullaah ﷺ with this request) Rasulullaah ﷺ said, "Take this turban of mine." Hadhrat Umayr رضي الله عنه then returned to Hadhrat Safwaan رضي الله عنه with the turban which was actually a striped shawl that Rasulullaah ﷺ tied on his head as a turban on the day the Muslims conquered Makkah. Searching for Hadhrat Safwaan رضي الله عنه the second time, Hadhrat Umayr رضي الله عنه found him and bringing him the turban said, "O Abu Wahab! I have come to you from the best of people, the one who best maintains family ties, the most righteous of people and the most tolerant. His honour is yours, his dignity is yours and his kingdom is yours for his forefathers and yours are the same. I advise you to fear Allaah for your own good."

Hadhrat Safwaan رضي الله عنه said, "I fear that I shall be killed." Hadhrat Umayr رضي الله عنه said, "Rasulullaah ﷺ invites you to accept Islaam. It would be best if you accept willingly. If not, you have two month's grace. Of all people, he best keeps his word and had even sent to you the shawl he wore as a turban when he entered Makkah. Do you recognise it?" "Certainly," replied Hadhrat Safwaan رضي الله عنه. When Hadhrat Umayr رضي الله عنه took out the turban, Hadhrat Safwaan رضي الله عنه said, "That it certainly is."

Hadhrat Safwaan رَضِيَ اللهُ عَنْهُ then returned and reached Rasulullaah ﷺ as he was busy leading the Asr salaah in the Masjidul Haraam. While the two stood waiting, Hadhrat Safwaan رَضِيَ اللهُ عَنْهُ asked, "How many salaahs do the Muslims perform each day and night." When Hadhrat Umayr رَضِيَ اللهُ عَنْهُ informed him that they performed five salaahs daily, he asked, "Is Muhammad ﷺ leading them in salaah?" "Yes," came the reply.

When Rasulullaah ﷺ said the Salaam (to end the salaah), Hadhrat Safwaan رَضِيَ اللهُ عَنْهُ called out, "O Muhammad! Umayr bin Wahab has brought me here with your shawl and says that you have asked me to come to you. He says that it would be best if I accept Islaam willingly otherwise you shall allow me two month's grace." Rasulullaah ﷺ said, "Dismount, O Abu Wahab." "By Allaah!" exclaimed Hadhrat Safwaan رَضِيَ اللهُ عَنْهُ, "I shall never dismount until you verify this for me." Rasulullaah ﷺ said, "In fact, you may have a grace period of four months." Hadhrat Safwaan رَضِيَ اللهُ عَنْهُ then dismounted.

Hadhrat Safwaan رَضِيَ اللهُ عَنْهُ Marches with Rasulullaah ﷺ Against the Hawaazin Tribe and Accepts Islaam.

When Rasulullaah ﷺ marched against the Hawaazin tribe, Hadhrat Safwaan رَضِيَ اللهُ عَنْهُ marched with him while still a Kaafir. Rasulullaah ﷺ sent someone to him to request that he loan some weapons to the Muslims. Hadhrat Safwaan رَضِيَ اللهُ عَنْهُ sent a hundred coats of armour together with all the equipment that went with it and asked, "Shall this be taken with my permission or by force?" When Rasulullaah ﷺ told him that it was on loan and that it would be returned, he loaned it. According to the request of Rasulullaah ﷺ, he loaded it on his animal and took it to Hunayn. He therefore witnessed the Battles of Hunayn and Taa'if. He then accompanied Rasulullaah ﷺ to Ji'irraanah.

As Rasulullaah ﷺ was walking amongst the booty to have a look at it, Hadhrat Safwaan رَضِيَ اللهُ عَنْهُ was with him. Hadhrat Safwaan رَضِيَ اللهُ عَنْهُ then started looking at a valley filled with camels, goats and shepherds. Rasulullaah ﷺ watched his long stares at the scene and said to him, "O Abu Wahab! Do you like this valley?" When he replied in the affirmative, Rasulullaah ﷺ said to him, "It is all yours." Hadhrat Safwaan رَضِيَ اللهُ عَنْهُ accepted Islaam on the spot and said, "It is only by the heart of a Nabi that can be so generous. I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul." (1)

Another narration quotes from Hadhrat Safwaan رَضِيَ اللهُ عَنْهُ that Rasulullaah ﷺ asked him to give some weapons on loan. He said, "Are you taking it away from me by force?" Rasulullaah ﷺ answered, "I wish to borrow them and damages shall be paid back." It so happened that some of the coats of armour were destroyed. Rasulullaah ﷺ therefore approached Hadhrat Safwaan رَضِيَ اللهُ عَنْهُ to

(1) Waaqidi and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.5 Pg.294). Ibn Is'haaq and Mhammad ibn Ja'far bin Zubayr have also narrated the Hadith from Hadhrat Urwa رَضِيَ اللهُ عَنْهُ who narrates from Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا as mentioned in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.308).

pay for the damages. Hadhrat Safwaan رَضِيَ اللهُ عَنْهُ said, "O Rasulullaah ﷺ! Today I have a greater desire to accept Islaam (than to be reimbursed)." (1)

Hadhrat Huwaytib bin Abdil Uzza رَضِيَ اللهُ عَنْهُ Accepts Islaam

Hadhrat Abu Dharr رَضِيَ اللهُ عَنْهُ invites Hadhrat Huwaytib bin Abdil Uzza رَضِيَ اللهُ عَنْهُ to Islaam and he Accepts

Hadhrt Mundhir bin Jahm رَضِيَ اللهُ عَنْهُ narrates from Hadhrt Huwaytib bin Abdil Uzza رَضِيَ اللهُ عَنْهُ that he was terrified when Rasulullaah ﷺ entered Makkah when it was conquered. He left his house and scattered his family in various places where they would be safe. He then hid himself in an orchard belonging to the Auf clan. He narrates, "One day, Abu Dharr suddenly arrived. We had been good friends before and friendship always bears fruit. However, as soon as I saw him, I started to run away." Hadhrt Abu Dharr رَضِيَ اللهُ عَنْهُ called out, "O Abu Muhammad!" When Hadhrt Huwaytib رَضِيَ اللهُ عَنْهُ responded, Hadhrt Abu Dharr رَضِيَ اللهُ عَنْهُ asked, "What is the matter?" "Fear," replied, Hadhrt Huwaytib رَضِيَ اللهُ عَنْهُ. "Have no fear," said Hadhrt Abu Dharr رَضِيَ اللهُ عَنْهُ, "You have amnesty in the protection of Allaah." Hadhrt Huwaytib رَضِيَ اللهُ عَنْهُ then went back and greeted Hadhrt Abu Dharr رَضِيَ اللهُ عَنْهُ.

"You may go home," said Hadhrt Abu Dharr رَضِيَ اللهُ عَنْهُ. "How am I to go home?" asked Hadhrt Huwaytib رَضِيَ اللهُ عَنْهُ, "By Allaah! I do not see myself returning home alive. I shall be met on the street and killed or be killed by someone barging into my house. In addition, my family are scattered in various places." Hadhrt Abu Dharr رَضِيَ اللهُ عَنْهُ said, "Then gather your family in one place and I shall escort you home." Hadhrt Abu Dharr رَضِيَ اللهُ عَنْهُ then took Hadhrt Huwaytib رَضِيَ اللهُ عَنْهُ home and announced, "Huwaytib has been granted amnesty and may not be harmed." When Hadhrt Abu Dharr رَضِيَ اللهُ عَنْهُ went to Rasulullaah ﷺ and informed him about the events, he said, "Has everyone not been granted amnesty besides those whose execution I have ordered?" This statement put Hadhrt Huwaytib's heart at ease and he took his family home.

Hadhrt Abu Dharr رَضِيَ اللهُ عَنْهُ again came to Hadhrt Huwaytib رَضِيَ اللهُ عَنْهُ and said, "O Abu Muhammad! Until when? Where to? You have participated in all the battles. Although you have lost tremendous good, much good is still left for you. Go to Rasulullaah ﷺ and accept Islaam. You will then be able to live in peace. Rasulullaah ﷺ is the most righteous of people, the one who best maintains family ties and the most tolerant of all people. His honour is yours and his dignity is yours." Hadhrt Huwaytib رَضِيَ اللهُ عَنْهُ then said to Hadhrt Abu Dharr رَضِيَ اللهُ عَنْهُ, "I am prepared to accompany you to Rasulullaah ﷺ." The two then met Rasulullaah ﷺ at Bat'haa while Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ and Hadhrt Umar رَضِيَ اللهُ عَنْهُ were with him. Hadhrt Huwaytib رَضِيَ اللهُ عَنْهُ then asked Hadhrt Abu

Dharr رَضِيَ اللهُ عَنْهُ, "What should be said when Rasulullaah ﷺ's is greeted?" Hadhrrat Abu Dharr رَضِيَ اللهُ عَنْهُ told him to say:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

"May peace, the mercy of Allaah and His blessings be showered on you,
O Nabi of Allaah"

When Hadhrrat Huwaytib رَضِيَ اللهُ عَنْهُ greeted Rasulullaah ﷺ with these words, Rasulullaah ﷺ replied, "Peace be to you too, O Huwaytib." Hadhrrat Huwaytib رَضِيَ اللهُ عَنْهُ then said, "I testify that there is none worthy of worship but Allaah and that you are Allaah's Rasul." Rasulullaah ﷺ then said, "All praise belongs to Allaah Who has guided you." Hadhrrat Huwaytib رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah ﷺ was happy that he accepted Islaam. Rasulullaah ﷺ asked him for a loan and he borrowed forty thousand Dirhams. He then participated in the Battles of Hunayn and Taa'if after which Rasulullaah ﷺ gave him a hundred camels from the booty received from the Battle of Hunayn. (1)

In a narration reported by Hadhrrat Ja'far bin Mahmood bin Muhammad bin Salma رَضِيَ اللهُ عَنْهُ, it is mentioned that Hadhrrat Huwaytib رَضِيَ اللهُ عَنْهُ said, "Amongst the elders of the Quraysh who remained on their religion up to the conquest of Makkah, there was none who disliked the conquest more than myself. However, whatever is predestined must take place. I was present with the Mushrikeen during the Battle of Badr when I witnessed many eye-opening lessons. I saw the angels descending from the heavens to the earth and killing and shackling the Kuffaar. I then said to myself that Rasulullaah ﷺ is a protected person, but I did not mention this to anyone. We were defeated and returned to Makkah where people gradually started accepting Islaam. I was also present when the Treaty of Hudaibiyyah was signed and was one of the people who took part in the negotiations until it was completed. However, it served only to promote Islaam further because Allaah does as He wills. Being the last witness when the treaty was signed, I said (to myself), 'Although the Quraysh are pleased to have forced Rasulullaah ﷺ to leave, they shall be seeing from him only what displeases them.'"

"When Rasulullaah ﷺ arrived to complete the missed Umrah and the Quraysh left Makkah, Suhayl bin Amr and myself were amongst those who remained behind to expel Rasulullaah ﷺ as soon as their time (of three days) expired. When the third day was over, Suhayl and myself approached Rasulullaah ﷺ and said, 'Your term has expired, so leave our town.' Rasulullaah ﷺ then called out, "O Bilaal! (Announce that) No Muslim who has come with us should be in Makkah after the sun has set." (2)

Hadhrrat Haarith bin Hishaam رَضِيَ اللهُ عَنْهُ Accepts Islaam

Hadhrrat Abdullaah bin Ikrama رَضِيَ اللهُ عَنْهُ narrates that when Makkah was

(1) Haakim (Vol.3 Pg.493) as well as Ibn Sa'd in his *Tabaqaat* as mentioned in *Al Bidaaya wan Nihaaya* (Vol.1 Pg.364).

(2) Haakim (Vol.3 Pg.492).

conquered, Haarith bin Hishaam and Abdullaah bin Abi Rabee'ah went to Hadhrat Ummu Haani ؓ the daughter of Abu Taalib to seek protection. When they requested her protection, she granted amnesty to them both. Hadhrat Ali ؓ (her brother) then arrived, saw the two of them and drew his sword. When Hadhrat Ummu Haani ؓ came between them and grabbing Hadhrat Ali ؓ around the neck, she said, "From all people, you do this to me? You shall have to kill me before you get to them!" Hadhrat Ali ؓ said, "You give protection to the Mushrikeen!" He then left.

Hadhrat Ummu Haani ؓ herself narrates that she then went to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! From the treatment I received from my own mother's son Ali, I seem unable to escape him. I granted amnesty to two of my Mushrikeen brothers-in-law and he attacked them to kill them." Rasulullaah ﷺ said, "He should not have done that. We shall protect whoever you protect and we grant amnesty to whoever you grant amnesty." When Hadhrat Ummu Haani ؓ returned and informed the two about this, they returned to their homes.

When Rasulullaah ﷺ was informed that Haarith bin Hishaam and Abdullaah bin Abi Rabee'ah were wearing saffron coloured clothing and sitting without fear, he said, "You can do nothing to harm them because we have already granted them amnesty." Hadhrat Haarith bin Hishaam ؓ says that he then started feeling shy when Rasulullaah ﷺ saw him because he remembered that Rasulullaah ﷺ also saw him in all the battles the Mushrikeen fought (against the Muslims). Then calling to mind the kind and merciful nature of Rasulullaah ﷺ, he met Rasulullaah ﷺ in the Masjid. Rasulullaah ﷺ met him with a smile and waited for him. He then went to Rasulullaah ﷺ, greeted him and recited the Shahaadah. Rasulullaah ﷺ then said, "All praise is for Allaah Who has guided you. It was not possible that someone like you could ever remain in the dark about Islaam." Haarith bin Hishaam ؓ says, "By Allaah! The likes of Islaam can never be unknown." (1)

Hadhrat Nudhayr bin Haarith ؓ Accepts Islaam

Muhammad bin Shurahbeel Abdari narrates that Hadhrat Nudhayr bin Haarith ؓ was amongst the most learned of people and used to say, "All praises belong to Allaah Who has honoured us with Islaam, has blessed us with Muhammad ﷺ and saved us from dying as our forefathers died (as Mushrikeen). I used to apply myself with the Quraysh every effort (against the Muslims) until the year arrived when Rasulullaah ﷺ conquered Makkah and then went to Hunayn. We left with him with the intention that should Muhammad ﷺ be defeated, we would assist (the enemy) against him. However, we never got the opportunity. By Allaah! I was still as I was (planning against the Muslims) when Rasulullaah ﷺ left for Ji'irraanah and I saw none

(1) Haakim (Vol.3 Pg.277).

but he meet me with a smiling face. He asked, 'Is it Nudhayr?' 'It is I,' I replied. He said, 'This opportunity is better than the one (which you lost) during the Battle of Hunayn?' I jumped up and drew closer to him. He said, 'The time has come for you to think about your religion.' When I told him that I had been thinking about this, he said, "O Allaah! Increase his steadfastness."

"By the Being Who sent Rasulullaah ﷺ with the truth! (The effect of this du'aa was that) My heart became a rock of steadfastness in Deen and in assisting the cause of the true Deen. I had just returned to my tent when a man from the Banu Duwal came to me and said, 'O Abu Haarith! Rasulullaah ﷺ has ordered that a hundred camels be given to you. Would you please give me some because I have debts.' I decided not to take the camels thinking to myself that it was being given to me only to win me over and I would not want to be bribed to accept Islaam. However, I then thought to myself that I had not wanted it nor asked for it. So I accepted the camels and gave ten to the man from the Banu Duwal tribe." (1)

The Banu Thaqeef tribe of Taa'if Accept Islaam

Rasulullaah ﷺ Leaves the Thaqeef Tribe and Hadhrat Urwa bin Mas'ood ﷺ Accepts Islaam

Ibn Is'haaq narrates that when Rasulullaah ﷺ left the Thaqeef tribe, Hadhrat Urwa bin Mas'ood ﷺ (who belonged to the Thaqeef) followed him and caught up with him just before he reached Madinah. He accepted Islaam and requested permission to take the message of Islaam to his people. Rasulullaah ﷺ said to him, "They would kill you." (Rasulullaah ﷺ said this because) He knew from his experience with them that they were extremely proud and obstinate. However, Hadhrat Urwa bin Mas'ood ﷺ said to Rasulullaah ﷺ, "I am more beloved to them than their virgins." The fact was that he was greatly loved and obeyed by the Thaqeef.

Hadhrat Urwa bin Mas'ood ﷺ Invites his people to Islaam and is Martyred

Hadhrot Urwa bin Mas'ood ﷺ then left to invite his people to Islaam expecting that they would not oppose him because of his high status among them. However, when he invited them to Islaam standing on the balcony of his house and made his Deen clear to them, they fired arrows at him from every angle. He was martyred when one of the arrows struck him. He was asked, "What have you to say about your blood?" He replied, "Allaah has blessed me with great honour and brought to me the rank of martyrdom. I have also attained the rank of those martyrs who were killed while fighting with Rasulullaah ﷺ before leaving this world. Bury me with them." He was therefore buried with those Sahabah ﷺ. The Sahabah ﷺ believed that it was concerning him that Rasulullaah ﷺ said, "His example amongst his people is like that of the

(1) Waaqidi as mentioned in *Isaaba* (Vol.3 Pg.558).

person of Surah Yaaseen⁽¹⁾."

The Thaqeef Tribe Sends Abd Yaaleel bin Amr with a Delegation to Rasulullaah ﷺ, who is Informed of their Arrival

It was only a few months after killing Hadhrat Urwa bin Mas'ood ﷺ that the Thaqeef tribe consulted with each other and decided that they did not have the strength to fight all the Arabs around them who had already pledged allegiance to Rasulullaah ﷺ and accepted Islaam. They decided to send one of their people to Rasulullaah ﷺ. The person they sent was Abd Yaaleel bin Amr together with two persons from their allies and a third person from the Banu Maalik tribe. When they came close to Madinah and camped at a spring, they met Hadhrat Mughiera bin Shu'ba ﷺ who was taking his turn to graze the riding animals of the Sahabah ﷺ. After meeting them, he rushed to Rasulullaah ﷺ to give him that glad tidings of their arrival.

He first met Hadhrat Abu Bakr ﷺ and informed him that some riders from the Thaqeef had arrived and were prepared to pledge their allegiance and accept Islaam if Rasulullaah ﷺ accepted a few of their conditions and if a letter is written to their people. Hadhrat Abu Bakr ﷺ said to Hadhrat Mughiera ﷺ, "I ask you on oath not to go to Rasulullaah ﷺ before me so that I may be the first to inform him." Hadhrat Mughiera ﷺ allowed this. Hadhrat Abu Bakr ﷺ then went to Rasulullaah ﷺ and be informed him about their arrival. In the meanwhile, Hadhrat Mughiera ﷺ went back to the delegation and brought them together with the grazing animals. Although Hadhrat Mughiera ﷺ taught the delegation how to greet Rasulullaah ﷺ, they still greeted him like people greeted during the Period of Ignorance.

When the delegation arrived at the Masjid, a tent was pitched for them. The person who conducted negotiations between them and Rasulullaah ﷺ was Hadhrat Khaalid bin Sa'eed bin Al Aas ﷺ. Whenever he brought food to them, they would not touch it until he had eaten from it himself. It was also he who wrote the letter to their people. Amongst the conditions that they made with Rasulullaah ﷺ was that he leaves their idol (Laat) alone for three years. However, Rasulullaah ﷺ and refused to allow this and they continued reducing the number of years until they requested for a single month starting from the day they arrived in Madinah. They requested for this period so that foolish people amongst them could gradually be won over. Rasulullaah ﷺ refused to allow them this period and decided to send Hadhrat Mughiera bin Shu'ba ﷺ and Hadhrat Abu Sufyaan bin Harb ﷺ with them to destroy their idol. Another condition was that they should not be required to perform salaah and that they should not have to break their idols with their own hands. Rasulullaah ﷺ said to them, "As for the breaking of your idols with your own hands, we

(1) A person known as Habeeb Najjaar who was also killed by his people when he exhorted them to accept the message of the Ambiyaa. His story is mentioned in Surah Yaaseen.

shall overlook this (we shall send people to it for you). However, as for the salaah, there is no good in a religion without salaah." They gave in saying, "We shall grant you this even though it is humiliating."

Hadhrat Uthmaan bin Abil Aas رَضِيَ اللهُ عَنْهُ narrates that when the Thaqeef delegation came to Rasulullaah ﷺ, he accommodated them in the Masjid so that it would soften their hearts. They made the conditions that they should not be conscripted for Jihaad, that Ushr (zakaah on crops) should not be taken from them, that they should not be required to perform salaah and that a person from outside their tribe should not be appointed as their leader. Rasulullaah ﷺ said to them, "Granted that you will not be conscripted for Jihaad, that Ushr shall not be taken from you and that a person from outside your tribe should not be appointed as your leader. However, there is no good in a religion without Ruku (without salaah. This condition will therefore not be accepted)." Hadhrat Uthmaan bin Abil Aas رَضِيَ اللهُ عَنْهُ said, "O Rasulullaah ﷺ! Teach me the Qur'aan and appoint me as the Imaam of my people." (1)

Hadhrat Wahab رَضِيَ اللهُ عَنْهُ narrates that he asked Hadhrat Jaabir رَضِيَ اللهُ عَنْهُ about the Thaqeef (delegation) when they pledged their allegiance to Rasulullaah ﷺ. He replied by saying that they made the conditions that they should not be required to pay zakaah or to fight in Jihaad. (Rasulullaah ﷺ accepted their conditions and) Hadhrat Jaabir رَضِيَ اللهُ عَنْهُ says that he later heard Rasulullaah ﷺ say, "Soon when they accept Islaam, they will pay zakaah and wage Jihaad (without being told to do so)." (2)

Hadhrat Aws bin Hudhayfa رَضِيَ اللهُ عَنْهُ narrates, "We came to meet Rasulullaah ﷺ with the Thaqeef delegation. While the allies of the Thaqeef stayed with Hadhrat Mughiera bin Shu'ba رَضِيَ اللهُ عَنْهُ, Rasulullaah ﷺ accommodated the delegates of the Banu Maalik tribe in a tent of his. He would meet us daily after Isha and address us while standing. He stood so long that he had to lean on each foot. He often told us about the treatment that he received from his tribe the Quraysh and would say, 'I have no anguish about it. In Makkah we were regarded as the weak ones and were looked down upon. When we reached Madinah, victory in battles alternated between us and the Quraysh.' One night when Rasulullaah ﷺ arrived later than he usually did, we asked, 'You are late tonight?' He replied, 'A part of the portion of the Qur'aan I recite daily was not rendered and I disliked coming to you without completing it.'" (3)

The Da'wah that The Sahabah رَوَاتُ السَّابِقِينَ Gave to Individuals

Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ Gives Da'wah to Individuals

Ibn Is'haaq رَضِيَ اللهُ عَنْهُ narrates, "When Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ accepted Islaam

(1) Ahmad and Abu Dawood.

(2) Abu Dawood as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.29).

(3) Ahmad, Abu Dawood, Ibn Majah as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.32). Ibn Sa'd (Vol.5 Pg.510) has also narrated it.

and made his Islaam known, he started inviting people towards Allaah. He was well acquainted with the people, well liked by his people, soft-natured and from all of the Quraysh he possessed the most knowledge of their family trees and the good and bad conditions that prevailed over them. He was a good-natured businessman of excellent character and because of his vast knowledge, his business expertise and his entertaining nature, his people used to come to him and confide in him in numerous matters. He therefore started calling all those people to Allaah and to Islaam who confided in him when they met him and sat in his company. As far as I am told, the following persons accepted Islaam at his hands: Hadhrrat Zubayr bin Awaam, Uthmaan bin Affaan, Talha bin Ubaydillaah, Sa'd bin Abi Waqqaas and Abdur Rahmaan bin Auf ﷺ.

They all came to Rasulullaah ﷺ with Hadhrrat Abu Bakr ﷺ and Rasulullaah ﷺ presented Islaam to them, recited the Qur'aan to them and informed them about the rights Islaam had on them. They all accepted Imaan. These eight persons⁽¹⁾ were the forerunners in Islaam who believed in Rasulullaah ﷺ and believed everything he brought from Allaah."⁽²⁾

The Da'wah that Hadhrrat Umar bin Khattaab

ﷺ Gave

Hadhrrat Asbaq narrates that he was a slave of Hadhrrat Umar bin Khattaab ﷺ and a Christian. Hadhrrat Umar ﷺ used to present Islaam to him saying, "If you accept Islaam, I could take assistance from you in safeguarding my trusts because it is not permissible for me to use you to safeguard the trusts of the Muslims when you do not belong to their religion." However, when Asbaq refused to accept Islaam, Hadhrrat Umar ﷺ would say, "There is no compulsion in Deen." Hadhrrat Asbaq narrates further, "When Hadhrrat Umar ﷺ was on his deathbed, he freed me while I was still a Christian and said, 'You may go wherever you please.'" (Asbaq did accept Islaam afterwards.)⁽³⁾

Hadhrrat Aslam (also a slave of Hadhrrat Umar ﷺ) narrates that when they were in Shaam, he brought some water for Hadhrrat Umar ﷺ to make wudhu with. Hadhrrat Umar ﷺ asked, "Where have you brought this water from? I have never seen any sweet water nor any rainwater as good as this." Hadhrrat Aslam informed him that he had obtained the water from the house of an old Christian lady. When Hadhrrat Umar ﷺ had completed his wudhu, he approached the old lady and said, "O lady! Accept Islaam for Allaah has sent Muhammad ﷺ with the truth." The old lady then opened her hair which was as

(1) The five named together with Hadhrrat Abu Bakr ﷺ, Hadhrrat Ali ﷺ and Hadhrrat Zaid bin Haaritha ﷺ.

(2) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.29).

(3) Ibn Sa'd, Sa'eed bin Mansoor, Ibn Abi Shayba, Ibn Mundhir and Ibn Abi Haatim have all narrated similar reports in brief as mentioned in *Kanzul Ummaal* (Vol.5 Pg.50). Abu Nu'aym has reported a similar narration in *Hilya* (Vol.9 Pg.34) from a Roman slave called Wasaaq. The only difference in this narration is that Hadhrrat Umar ﷺ said, "...in safeguarding the trusts of the Muslims because it is not befitting for me to use anyone to safeguard their trusts who does not belong to their religion."

white as the blossoms on a tree. She then said, "I am an extremely old woman and shall die at any moment." Hadhrat Umar رَضِيَ اللهُ عَنْهُ said, "O Allaah! You be witness." (1)

The Da'wah that Hadhrat Mus'ab bin Umayr رَضِيَ اللهُ عَنْهُ Gave

The Da'wah that Hadhrat Mus'ab bin Umayr رَضِيَ اللهُ عَنْهُ gave to Hadhrat Usayd bin Hudhayr رَضِيَ اللهُ عَنْهُ who Accepts Islaam

Hadhrt Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm and many others narrate that Hadhrt As'ad bin Zuraarah رَضِيَ اللهُ عَنْهُ took Hadhrt Mus'ab bin Umayr رَضِيَ اللهُ عَنْهُ to the locality of the Banu Abdil Ash'hal and the Banu Zafar tribes. They entered one of the orchards of the Banu Zafar tribe where there was a well called Bir Maraq. The two of them sat in the orchard and many Muslims gathered there with them. During those days, Hadhrt Sa'd bin Mu'aadh رَضِيَ اللهُ عَنْهُ and Hadhrt Usayd bin Hudhayr رَضِيَ اللهُ عَنْهُ were two leaders of the Banu Abdil Ash'hal tribe and were still Mushrikeen steadfast on the religion of their forefathers. Hadhrt Sa'd bin Mu'aadh رَضِيَ اللهُ عَنْهُ also happened to be the cousin of Hadhrt As'ad bin Zuraarah رَضِيَ اللهُ عَنْهُ.

When these two leaders heard about the gathering, Hadhrt Sa'd bin Mu'aadh رَضِيَ اللهُ عَنْهُ said to Hadhrt Usayd bin Hudhayr رَضِيَ اللهُ عَنْهُ, "Have you no father (no self-respect)?! Go to those two men who have come to our locality to make fools of our gullible people. Admonish and reprimand them for coming to our area. I would have done this for you had it not been for the relation As'ad bin Zuraarah has with me as you know. He is my cousin and I cannot confront him." Hadhrt Usayd رَضِيَ اللهُ عَنْهُ took his spear and went to them. When Hadhrt As'ad رَضِيَ اللهُ عَنْهُ saw him approach, he said to Hadhrt Mus'ab رَضِيَ اللهُ عَنْهُ, "He is the leader of his people. He is coming to you so be sincere to Allaah when speaking to him." Hadhrt Mus'ab رَضِيَ اللهُ عَنْهُ said, "I shall speak to him if he is willing to sit down."

Hadhrt Usayd رَضِيَ اللهُ عَنْهُ stood in front of them and began swearing them. He said, "Why have you come to us? Have you come to make fools of our gullible people? You will leave us alone if of you want to preserve your lives!" Hadhrt Mus'ab رَضِيَ اللهُ عَنْهُ said to him, "Will you not be seated and listen awhile. If you like what you hear, you may accept it. Otherwise, we shall stop doing what you dislike." Hadhrt Usayd رَضِيَ اللهُ عَنْهُ said, "That is a fair proposition." He then stuck his spear into the ground and sat down. Hadhrt Mus'ab رَضِيَ اللهُ عَنْهُ then spoke to him about Islaam and recited the Qur'aan to him. Hadhrt Mus'ab رَضِيَ اللهُ عَنْهُ and Hadhrt As'ad رَضِيَ اللهُ عَنْهُ say that from the radiance and gentleness they saw in the face of Hadhrt Usayd رَضِيَ اللهُ عَنْهُ, they recognised that he would accept Islaam before he could even mention it.

Hadhrt Usayd رَضِيَ اللهُ عَنْهُ said, "How excellent and beautiful this is! What do you do

(1) Daar Qutni and Ibn Asaakir as mentioned in *Kanzul Ummaal* (Vol.5 Pg.142).

when you want to enter the fold of this religion?" They said to him, "Take a bath, cleanse yourself well, purify your two (upper and lower) clothes, recite the Shahaadah of truth and perform salaah." Hadhrrat Usayd ﷺ stood up, took a bath, washed his clothes, recited the Shahaadah and then stood up to perform two Rakaahs salaah. He then said to the two, "Behind me is a man whom I shall soon send to you. If he follows you, not a soul from his people will fail to follow him. He is Sa'd bin Mu'aadh."

Hadhrrat Mus'ab ﷺ Gives Da'wah to Hadhrrat Sa'd bin Mu'aadh ﷺ

Hadhrrat Usayd ﷺ then took his spear and went to the place where Hadhrrat Sa'd bin Mu'aadh ﷺ and his people were sitting in a gathering. When Hadhrrat Sa'd bin Mu'aadh ﷺ saw Hadhrrat Usayd ﷺ approaching, he said, "I swear by Allaah that Usayd is coming to you with a look that is very much different from the one he left you with." When Hadhrrat Usayd ﷺ stopped by the gathering, Hadhrrat Sa'd ﷺ asked, "What did you do?" Hadhrrat Usayd ﷺ replied, "I have spoken to the two men and see nothing wrong with what they say. I have also forbidden them from what they do and they accepted to do as I tell them. I have also found out that the Banu Haaritha tribe have left to kill As'ad bin Zuraarah because they have learnt that he is your cousin and thereby wish to insult you." Fearing the news that had reached him about the Banu Haaritha, Hadhrrat Sa'd bin Mu'aadh ﷺ filled with fury. He stood up and quickly grabbed hold a spear saying, "By Allaah! You have done nothing!" He then went to Hadhrrat As'ad ﷺ and when he saw Hadhrrat As'ad ﷺ and Hadhrrat Mus'ab ﷺ sitting in peace, he realised that Hadhrrat Usayd ﷺ had wanted him to listen to them. He also stood in front of the two and swore them. He said to Hadhrrat As'ad ﷺ, "O Abu Umaamah! By Allaah! If it were not for the relationship between you and I, you would have never thought of doing this. You dare to introduce into our locality something that we detest!" Already before his arrival, Hadhrrat As'ad ﷺ had mentioned to Hadhrrat Mus'ab ﷺ, "O Mus'ab! By Allaah! Here comes the leader of all those behind him. Should he follow you, no two persons of his community would remain behind."

Hadhrrat Mus'ab ﷺ said to him, "Will you not be seated and listen awhile. If you like what you hear, you may accept it. Otherwise, we shall stop doing what you dislike." Hadhrrat Sa'd ﷺ said, "That is a fair proposition." He then stuck his spear into the ground and sat down. Hadhrrat Mus'ab ﷺ then spoke to him about Islaam and recited the Qur'aan to him. One of the narrators by the name of Moosa bin Aqba says that Hadhrrat Mus'ab ﷺ recited the beginning of Surah Zukhruf. Hadhrrat Mus'ab ﷺ and Hadhrrat As'ad ﷺ say that from the radiance and gentleness they saw in the face of Hadhrrat Sa'd ﷺ, they recognised that he would accept Islaam before he could even mention it. Hadhrrat Sa'd ﷺ said, "What do you do when you want to enter the fold of

this religion?" They said to him, "Take a bath, cleanse yourself well, purify your two (upper and lower) clothes, recite the Shahaadah of truth and perform salaah." Hadhrrat Sa'ad رَضِيَ اللهُ عَنْهُ stood up, took a bath, washed his clothes, recited the Shahaadah and then stood up to perform two Rakaahs salaah. He then took his spear and returned to the gathering of his people who were still in the company of Hadhrrat Usayd bin Hudhayr رَضِيَ اللهُ عَنْهُ.

Hadhrrat Sa'd bin Mu'aadh رَضِيَ اللهُ عَنْهُ Gives Da'wah to the Banu Abdil Ash'hal Tribe

When his people saw him return, they said, "We swear by Allaah that Sa'd is returning to you with a look very different to the one he left you with." When Hadhrrat Sa'd رَضِيَ اللهُ عَنْهُ stopped by them, he said, "O Banu Abdil Ash'hal! How do you rate my status amongst you?" They replied, "You are our leader, the one with the best opinions and the most far-sighted." He then said, "It is now forbidden for me to speak to any of your men or women until you all believe in Allaah and His Rasool ﷺ." The narrator says, "By Allaah! There was not a man or woman amongst the Banu Abdil Ash'hal tribe that did not accept Islaam by the evening."

Hadhrrat As'ad رَضِيَ اللهُ عَنْهُ and Hadhrrat Mus'ab رَضِيَ اللهُ عَنْهُ then returned to Hadhrrat As'ad t's house where Hadhrrat Mus'ab رَضِيَ اللهُ عَنْهُ continued calling people to Allaah. Eventually, there was not a single Ansaar household that was devoid of Muslim men or women. The only exceptions were the homes of the Banu Umayyah bin Zaid, the Khatma, the Waa'il and Waaqif, all of whom belonged to the Aws tribe. (1)

Tabraani and Abu Nu'aym in *Dalaa'ilun Nubuwwah* have narrated a lengthy report from Hadhrrat Urwa رَضِيَ اللهُ عَنْهُ mentioning the Da'wah Rasulullaah ﷺ gave to the Ansaar and how they accepted Islaam. This will appear in the chapter concerning the condition of the Ansaar at the beginning, Inshaa Allaah. The narration then continues to mention that the Ansaar then secretly invited their people to Islaam and finally asked Rasulullaah ﷺ to send someone to give Da'wah to the people. Rasulullaah ﷺ complied by sending Hadhrrat Mus'ab رَضِيَ اللهُ عَنْهُ. This has already been mentioned in the chapter entitled, "Rasulullaah ﷺ Dispatches Individuals to give Da'wah". The narration then continues to state that Hadhrrat As'ad bin Zuraarah رَضِيَ اللهُ عَنْهُ and Hadhrrat Mus'ab رَضِيَ اللهُ عَنْهُ once came to the well of Bir Maraq or close to it. There they sat and sent a message that the people of the area should come secretly.

As Hadhrrat Mus'ab رَضِيَ اللهُ عَنْهُ was speaking to the people and reciting the Qur'aan to them, Hadhrrat Sa'd bin Mu'aadh رَضِيَ اللهُ عَنْهُ was informed about them. Taking his weapons and spear along, he came and stood before them. He said, "Why have you come to us in our locality with this lonesome man who is an outcast and a stranger? With falsehood he is making fools of our gullible ones and inviting them. I do not want to see you two again in our vicinity." The people all returned.

(1) Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.152).

However, they returned a second time to Bir Maraq or nearby. When Hadhrat Sa'd رَضِيَ was again informed about them, he gave them another warning which was less harsh than the first. When Hadhrat As'ad رَضِيَ noticed that he had somewhat softened, he said to him, "O cousin! Give him a hearing at least. If you hear anything unpleasant, O Sa'd, you may refuse to accept it from him (another narration states, "You may rebut it with something better"). However, if you hear something good, then respond to this call from Allaah."

Hadhrt Sa'd رَضِيَ said, "What has he to say?" Hadhrt Mus'ab رَضِيَ then recited the following verses of the Qur'aan:

﴿حَمْرٌ وَالْكِتَابِ الْمُبِينِ ﴿١﴾ اِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾﴾

(سورة الزخرف: ١ تا ٣)

HaaMeem. By the oath of the Clear Book (the Qur'aan)! We have made it an Arabic Qur'aan so that you (O people of Arabia, who are the first recipients of the Qur'aan) understand. {Surah Zukhruf, verses 1-3}

Hadhrt Sa'd رَضِيَ said, "I can certainly relate to what I hear." Allaah guided him and he returned to his people without announcing his acceptance of Islaam until he reached them. When he returned to his people, he invited the Banu Abdil Ash'hal to Islaam, thereby disclosing his acceptance of Islaam. He said, "Any young or old person, male or female who has doubts should present something better and we shall readily accept it. By Allaah! Such a thing had appeared before which necks are forced to bow." When Hadhrt Sa'd رَضِيَ accepted Islaam and gave Da'wah to his people, the entire Banu Abdil Ash'hal accepted Islaam besides a negligible number of people. **The Banu Abdil Ash'hal were therefore the first family of the Ansaar whose members all accepted Islaam.** The rest of the narration is the same as appeared in the chapter entitled, "Rasulullaah ﷺ Dispatches Individuals to give Da'wah". The last part of the narration states that Hadhrt Mus'ab رَضِيَ then returned to Rasulullaah ﷺ i.e. to Makkah.

Hadhrt Tulayb bin Umayr رَضِيَ Gives Da'wah to his Mother Arwa bint Abdil Muttalib

Hadhrt Muhammad bin Ibraheem bin Haarith رَضِيَ narrates that when Hadhrt Tulayb bin Umayr رَضِيَ accepted Islaam, he went to his mother Arwa who was the daughter of Abdul Muttalib (Rasulullaah ﷺ's maternal aunt). He said to her, "I have accepted Islaam and am the follower of Muhammad ﷺ." Relating the incident, he also mentioned to her, "What prevents you from accepting Islaam and following Muhammad ﷺ? Even your brother Hamza has accepted Islaam." She replied, "I am waiting to see what my sisters do. I shall then do as they do." Hadhrt Tulayb رَضِيَ states that he then said to his mother, "In the name of Allaah I beseech you to go to Rasulullaah ﷺ, to greet him, to believe in him and to testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul."

She immediately uttered:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

"I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul."

Thereafter, she continuously assisted Rasulullaah ﷺ with her words and encouraged her son to assist Rasulullaah ﷺ and to establish the Deen. (1)

Abu Salma bin Abdir Rahmaan رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrates that Hadhrat Tulayb bin Umayr رَضِيَ اللَّهُ تَعَالَى عَنْهُ accepted Islaam in the house of Hadhrat Arqam رَضِيَ اللَّهُ تَعَالَى عَنْهُ. After leaving, he went to his mother who was Arwa bint Abdil Muttalib. He said to her, "I follow Muhammad ﷺ and have submitted to Allaah the Rabb of the universe Whose mention is most exalted." His mother said, "Your maternal uncle's son (Rasulullaah ﷺ) is certainly most deserving of your assistance. **By Allaah! If we women had the strength of men, we would certainly follow him and defend him.**" Hadhrat Tulayb رَضِيَ اللَّهُ تَعَالَى عَنْهُ says that he then asked her, "O beloved mother! Then what is it that prevents you from accepting Islaam?" The rest of the narration is the same as the one quoted above. (2)

Hadhrat Umayr bin Wahab Jumhi رَضِيَ اللَّهُ تَعَالَى عَنْهُ gives Da'wah and His Acceptance of Islaam

Umayr bin Wahab and Safwaan bin Umayyah

Hadhrot Urwa bin Zubayr narrates that shortly after their defeat at Badr, Umayr bin Wahab Jumhi who had been a Shaytaan from amongst the Shayaateen of the Quraysh was sitting with Safwaan bin Umayyah in the Hateem. Umayr bin Wahab رَضِيَ اللَّهُ تَعَالَى عَنْهُ used to harm Rasulullaah ﷺ and the Sahabah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ, who suffered tremendous difficulty at his hands when in Makkah. His son Wahab bin Umayr was also one of the captives whom the Muslims had captured during the Battle of Badr. When Umayr bin Wahab mentioned what had happened to the people of the well (the well in Badr in which the corpses of seventy Mushrikeen were thrown), Safwaan bin Umayyah commented, "By Allaah! There is no enjoyment in life after their deaths." Umayr bin Wahab remarked, "That is true. By Allaah! Had it not been for the debts I have which I am unable to settle, and for my family whom I fear shall be destroyed without me, I would certainly ride to Muhammad ﷺ and kill him. In fact, I have an excuse to see him, my son is a captive in the hands of the Muslims."

Taking advantage of the situation, Safwaan bin Umayyah said, "I take the responsibility of settling your debts and I shall care for your family with my own and I shall do everything in my capacity to care for them as long as they live." Umayr bin Wahab said to him, "Keep this matter a secret between us." Safwaan bin Umayyah agreed and Umayr bin Wahab proceeded to have his sword sharpened and poisoned. He then left on his journey until he reached Madinah.

(1) Waaqidi as quoted in *Isti'aab* (Vol.4 Pg.225).

(2) Haakim in his *Mustadrak* (Vol.3 Pg.239). Ibn Sa'd has also reported a similar narration in his *Tabaqaat* (Vol.3 Pg.123). Comments on the chain of narrators have been made by Haakim (Vol.3 Pg.239) as well as in *Isaaba* (Vol.2 Pg.234).