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In Medina – Battles

List Of Famous Battles

Muhammad (S) spent his last ten years, from 622 to 632, as the leader of Medina in a state of defensive war with pagans of Mecca. The important battles are the battle of *Badr* in the second year after migration, the battle of *Uhud* in the third year, and the battle of *Khandaq* in the fifth year.

This is a list of famous battles:

- Battle of Badr – 2 AH (624 CE)
- Battle of Uhud – 3 AH (625 CE)
- Battle of Dhaat Al-Riqa – 4 AH (625 CE)
- Battle of Khandaq (Ahzab) – 5 AH (626 CE)
- Battle of Banu-Quraizhah – 5 AH (626 CE)
- Battle of Daumat Al-Jandal – 5 AH (626 CE)
- Battle of Khaybar – 7 AH (628 CE)
- Battle of Mu'ta – 8 AH (629 CE)
- Battle of Dhaat As-Salasil – 8 AH (629 CE)
- Conquest of Mecca – 8 AH (629 CE)
- Battle of Hunayn – 8 AH (629 CE)
- Battle of Tabouk – 9 AH (630 CE)

The First Battle – Badr

In the middle of the second year of migration, a report was received in Medina that a caravan was going from Mecca to Syria under the leadership of Abu-Sufyan, and the Prophet went up to pursue the caravan and stayed there until the beginning of the following month, but could not lay hands on it. The time of the return of the caravans was almost certain because in early autumn the caravans of *Quraish* used to return from Syria to Mecca.

As *Quraish* had confiscated the property of Muslim residing in Medina, it was only appropriate that the Muslims should also confiscate their merchandise and if they persisted in withholding the property of Muslims on account of their enmity and obstinacy, the Muslims should, as a retaliatory measure, divide their merchandise amongst themselves as war booty.

Hence, the Prophet turned to his companions and said, “O people! It is the caravan of *Quraish*. You can go out of Medina to take possession of the property of *Quraish*. It is possible that your condition may improve.”

In the circumstances, the Prophet left Medina with three hundred and thirteen men in the month of *Ramadan* of the second year of migration to confiscate the property of *Quraish*.

Abu-Sufyan informed *Quraish* about the impending danger to the caravan. The Meccans and all their brave men and warriors got ready to go, with the exception of Abu-Lahab, who did not participate in this battle and hired Aas bin-Hisham for four thousand dirhams to go and fight on his behalf.

The forces of truth and falsehood faced each other for the first time in the Valley of Badr. The number of the army of truth did not exceed three hundred and thirteen whereas the army of falsehood was three times as big as that. The Muslims were not properly equipped. Their means of transport consisted of about seventy camels and a few horses, while the enemy had come with full strength to knock down Islam.

The Prophet encamped in the northern passage of *Badr* and was waiting for the caravan to pass when a fresh report was received. It changed the thinking of the commanders of the Islamic army and opened a new chapter in their lives. It was reported to the Prophet that the people of Mecca, who had come out to protect the caravan, were centralized in the same environs and various tribes had participated in forming this army.

The grand leader of Muslims saw himself on the crossroads. He and his companions had come out of Medina to confiscate the merchandise and were not in a position, whether from the point of view of numbers or that of military equipment, to confront a big Meccan army. Now if they had returned from the way they had come, they would have lost the glory, which they had earned by means of manoeuvres and military demonstrations. As it was very much likely that the enemy might continue his advance, and

attack the center of Islam (Medina), the Prophet considered it expedient not to retreat but to put up a good fight with the available strength up to the last moment.

The point worth consideration was that the majority of the soldiers consisted of the *Ansar* (Muslims of Medina) and there were only seventy-four *Muhajirs* (immigrants) amongst them and the agreement, which the *Ansar* had made with the Prophet at 'Aqabah was a defense pact and not a war pact. In other words, they had agreed to defend his person in Medina like their own kith and kin but had not undertaken to go with him out of Medina and wage war against the enemy. Now the question was as to what the commander of the entire force should do. He, therefore, saw no alternative but to consult his companions about engaging in the battle and to solve the problem in the light of their views.

Miqdad (who was one of the immigrants) stood up and said, "O Prophet of Allah! Our hearts are with you and you should act according to the orders given to you by Allah. By Allah! We shall not tell you what Children of Israel told Moses. When Moses asked them to perform jihad they said to him, 'O Moses! You and your Lord should go and perform jihad and we shall sit here.' We, however, tell you quite the reverse of it and say, Perform jihad under the auspices of the blessings of Allah and we are also with you and shall fight".

The Prophet was very much pleased to hear Miqdad's words and prayed for him.

Then Sa'd bin Ma'az (one of the *Ansar*) stood up and said, "Do you mean us?" The Prophet replied in the affirmative. Thereupon Sa'd said, "O Prophet of Allah! We have faith in you and testify that your religion is a true one, and we have promised and agreed that we will obey you and stick to all the decisions taken by you. We swear by the Almighty Allah who has appointed you to the prophetic mission that if you go into the sea (i.e. the Red Sea) we shall follow suit and none of us shall lag behind in following you. We are not at all afraid to face the enemy. It is possible that we will render services and make sacrifices in this regard which may brighten your eyes. In obedience to the command of Allah you may send us to any place you consider fit".

The words of Sa'd made the Prophet extremely happy and he gave immediate orders to move and said, "Move and I give you good tidings that you will either come across the caravan and confiscate the goods or you will fight against the forces which have come to help the caravan. I can now see the defeat of *Quraish* and find that they have suffered heavy losses".

The Muslim army proceeded under the command of the Prophet and encamped near the wells of *Badr*.

The battle of *Badr* was the most important among the Islamic battles of destiny. For the first time, the followers of the new faith were put to a serious test. In the case of the victory of the pagan army, while the Islamic forces were still at the beginning of their developments, it could have destroyed the faith of Islam.

The Details Of The Battle Of Badr

A well-appointed army including nine hundred and fifty men of experienced warriors prepared to fight the Prophet. Among them were many of the most obstinate enemies of Islam who were of Muhammad's cousins.

Although the Prophet's army consisted of three hundred and thirteen men, but they were more powerful than one thousand persons because of their faith in Allah and steadfastness in belief. These men of iron came before the enemy.

Three men of the most revengeful enemies of Islam, Utbah, his son Shaybah and his brother Waleed made an inroad, boasting about their riches and chieftaincy. They challenged three fighters of their rank because it would not fit them to fight common fighters as they thought.

Ali, his uncle Hamza and his cousin Ubayda confronted them. Ali encountered Waleed and inflicted a blow on his shoulder so that as the sword came out of his armpit and he ran away towards his father Utbah to seek refuge. Ali chased him and, by another stroke on his thigh, killed him.

Then he went to help his uncle Hamza, who was facing Shayba. They had crossed swords with each other for some time to that extent that their swords broke and had started to grapple and punch each other.

Hamza was a strapping man so that his enemy was not seen behind his back. Ali said, "Mind your head, uncle." He immediately threw the enemy (Shayba) down on the ground by a dint of his sword.

Utba and Ubayda both were brave and dauntless. When they were crossing swords with one another and the quarrel was still raging when Utba was killed by a sudden attack but Ubayda's leg was seriously injured. He died on his way back to Medina.

At last, the two armies attacked each other with swords. High morale and spirit of self-sacrifice were seen among the Muslims so that when the dazzling and lightening of the swords finished, the killed warriors of the enemy were seventy. The Meccans were driven back with great loss. Several of their chiefs were slain, including Abu-Jahl and seventy persons were taken as captives by the Islamic army. Most of the captives knew reading and writing. The Prophet has ordered to set free any captive, who would teach ten Muslims how to write and read.

Victory at *Badr* invested Islam with immense prestige. The threat to the security of Medina was averted, and the Prophet could now lay the foundations of the first and the last kingdom of heaven on earth.

After the battle of *Badr* against the *Quraish*, the Prophet is reported as having said, "We have returned from the lesser Jihad to the greater Jihad (i.e. the struggle against the evil of one's soul)."

Qur'an says about this war: "***And Allah has already made you victorious at Badr when you were a***

weak little force. So fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden and love Allah much, perform all kinds of good deeds which He has ordained) that you may be grateful. (Remember) when you (Muhammad) said to the believers, is it not enough for you that your Lord (Allah) should help you with three thousand angels; sent down? Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks of distinction. Allah made it not but as a message of good news for you and as an assurance to your hearts. There is no victory except from Allah the All Mighty, the All-Wise. That He might cut off a part of those who disbelieve, or expose them to infamy so that they retire frustrated.” (Qur’an; 3: 123–127)

Muslims Treatment With Prisoners

The prisoners were, contrary to all usage and traditions of the Arabs, treated with the greatest humanity. The Prophet gave strict orders that sympathy should be shown to them in their misfortune and that they should be treated with kindness. The Muslims to whose care the prisoners were confided faithfully obeyed these instructions.

Dealing with this event, William Muir, in his book "Life of Muhammad", quotes one of the prisoners saying: “Blessing be on the men of Medina; they made us ride, while they themselves walked; they gave us wheaten bread to eat, when there was little of it, contenting themselves with dates.”

According to the Islamic law, every one of the prisoners of war is required to work for a Muslim according to his capacity. Educated persons are employed on educating others and industrialists impart instruction in the field of industry. These slaves cannot become free in any case unless someone first purchases them, and this had been the practice of the Prophet and of the Muslims during the battles fought and the conquests made by them.

As regards this battle (i.e. *Badr*), however, it was declared that educated persons could become free if they taught ten Muslims how to read and write. Others could also purchase their freedom by paying an amount ranging from one thousand dirhams to four thousand dirhams. As regards the poor persons, they could be set free without payment of any ransom.

This news caused a thrill in Mecca amongst the relatives of the captives and they sent ransom money to Medina to get them released. When Suhayl Amr was set free on payment of ransom, one of the companions of the Prophet requested permission to pull out his front teeth, so that he could not be able thereafter to speak against Islam. The Prophet of mercy did not grant permission to do that and said that it amounted to "mutilation" which is not permissible in Islam.

Abil As, the son-in-law of the Prophet and husband of his daughter Zaynab, was a respectable tradesman of Mecca. He had married Zaynab during the Age of Ignorance and did not embrace Islam after the appointment of the Prophet to the prophetic mission. He also participated in the Battle of *Badr*

and was taken prisoner. At that time, his wife, Zaynab, was in Mecca. To get her husband released she sent to Medina a necklace which was given to her by her mother Khadijah at the time of her marriage. The Prophet chanced to see the necklace sent by his daughter. He wept and was reminded of the great sacrifices made by Khadijah for the cause of Islam and the enormous wealth spent by her for the advancement of the Divine religion. To ensure respect for public property he turned to his companions and said, "This necklace is your property and you have full right over it. If you are agreeable it may be returned and Abil Aas may be set free without realizing any ransom." His companions accepted his suggestion.

The Islamic Rule For Division Of The Spoils

The remarkable circumstances, which led to the victory of *Badr*, and results, which followed from it, made a deep impression on the minds of the Muslims; the angels of the heaven had battled on their side against their enemies. The division of the spoils created some dissension between the Muslim warriors. For the moment, the Prophet divided it equally among all. Subsequently, a Qur'an revelation laid down a rule for future division of the spoils. According to this rule, a fifth was reserved for the public treasury for the support of the poor and indigent.

The Qur'an says, "***now that whatever thing you may come by, a fifth of it is for Allah and the Apostle, for the relatives and the orphans, for the needy and the traveler, if you have faith in Allah and what We sent down to Our servant on the Day of Separation, the day when the two hosts met. Allah has power over all things.***" (Qur'an; 8:41)

Fraternization Among The Muslims

The Holy Qur'an says, "***The believers are but brethren, therefore make peace between your brothers and be careful of (your duty to) Allah that mercy may be had on you.***" (Qur'an; 49:10)

Therefore, the Prophet (S) directed the believers to brotherly, two by two, in an agreement of fraternization. The Prophet fraternized between every two Muslims except Ali, who remained alone. The Prophet said to him, "You are but my own brother and you are to me as Aaron was to Moses, but no Prophet will come after me."

The Second Battle– Uhud

The second battle between the *Quraish* and the Muslims was the battle of *Uhud*.¹ The idolaters, to revenge their loss at *Badr*, made tremendous preparations for a new attack on the Muslims. They collected an army of three thousand strong men, of whom seven hundred were armed with coats of mail and two hundred horses. These forces advanced under the conduct of Abu-Sufyan and encamped at a village six miles from Medina, where they gave themselves up to spoiling the fields and flocks of the people of Medina. The Prophet, being inferior to his enemies in number, at first determined to keep

himself within the town and to receive them there. However, afterward, the advice of some of his companions prevailing, he marched out against them at the head of one thousand men, of whom one hundred were armed with coats of mail. With these forces, he halted at Mount *Uhud*. Abdullah Ibn Ubai, the leader of the Hypocrites, soon abandoned him with three hundred of his followers. Thus, the small force of the Prophet was reduced to seven hundred.

At Mount *Uhud*, the Muslim troops passed the night, and in the morning, after offering their prayers, they advanced into the plain. The Prophet contrived to have the hill at his back, and, the better to secure his men from being surrounded; he placed fifty archers on the height in the rear, behind the troops, and gave them strict orders not to leave their posts whatever might happen. When they came to engage, the Prophet had superiority at first. However, afterward, his archers left their position for the sake of plunder, thus allowing the enemy to attack the Muslims in the rear and surround them. Therefore, the Prophet lost the day. He was struck down by a shower of stones and wounded in the face by two arrows. Moreover, one of his front teeth was broken. Of the Muslims, seventy men were killed, among whom was the Prophet's uncle, Hamza. Of the infidels, twenty-two men were lost.

The *Quraish* were too exhausted to follow up their advantage, either by attacking Medina or by driving the Muslims from the heights of *Uhud*. They retreated from the Medina territories after barbarously mutilating the corpses of their dead enemies.

Almighty Allah says, ***“So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others; and We make such vicissitudes rotate among mankind, so that Allah may ascertain those who have faith, and Allah likes not the wrongdoers. Moreover, that Allah may test (or purify) the believers (from sins) and destroy the disbelievers. Do you think that you will enter Paradise before Allah tests those of you who fought (in His Cause) and (also) tests those who are patient? You did indeed wish for death before you met it. Now you have seen it openly with your own eyes.”*** (Qur'an; 3: 139–143)

Allah the Exalted also says, ***“We shall cast terror into the hearts of those who disbelieve because they joined others in worship with Allah for which He has sent no authority; their abode will be the Fire and how evil is the abode of the polytheists and wrong-doers. And Allah indeed fulfilled His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), and He might test you. Surely, He forgave you, and Allah is most gracious to the believers.”***

Remember when you ran away (dreadfully) without even a casting a side-glance at anyone, and the Messenger was in your rear calling you back. There did Allah give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor that

which had befallen you. Allah is Well Aware of all that you do. Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their own selves, ignoring the others and the Prophet) and thought wrongly of Allah – the thought of ignorance. They said, “Have we any part in the affair?” Say you (O Muhammad), “Indeed the affair belongs wholly to Allah.” They hide within themselves what they dare not reveal to you, saying: “If we had anything to do with the affair, none of us would have been killed here.” Say, “Even if you had remained in your houses, those destined to be slain would have set out toward the places where they were laid to rest, so that Allah may test what is in your breasts, and that He may purge what is in your hearts, and Allah knows best what is in the breasts.” (Qur’an; 3: 151–154)

The Archers

The Prophet appointed Abdullah Ibn Jubair as the commander of the infantrymen (archers) who were fifty on the day (of the battle) of *Uhud*. He instructed them: “Stick to your place, and do not leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the infidels and made them flee, even then you should not leave your place till I send for you.” Then the infidels were defeated. So, some of the companions of Abdullah Ibn Jubair said, “The booty! O people, the booty! Your companions have become victorious, what are you waiting for now?” Abdullah Ibn Jubair said, “Have you forgotten what Allah’s Messenger said to you?” They replied, “By Allah! We will go to the people (the enemy) and collect our share from the war booty.”

In spite of the Prophet’s recommendations, they left the place to collect spoils when the enemy was running away. Suddenly they saw that the place was without guardians and then the enemy seized the opportunity, passed along the mountain, and made an attack on the Muslims at the rear. In the meantime, somebody cried loudly, “Muhammad was killed.”

Soon after spreading this dreadful rumor, the Muslims became struck with terror and drew swords among themselves. They left Muhammad (S) alone and ran away to the mountains except four persons, who remained to defend him. They were Ali (peace be upon him), Zubayr, Talhah, and Abu-Dajanaah.

At last, the Muslims were defeated in this battle but the enemy did not continue the war and left for Mecca without occupying the support less Medina.

Asking Jews To Leave Medina

It was necessary to put an end to the Jews hostile actions for the sake of maintaining peace and security. The Prophet had to go to their headquarters, where he required them to enter definitively into the Muslim commonwealth by embracing Islam or to leave Medina.

The Jewish Tribe Bani-Qainuqa'

The moral effect of the disastrous battle of *Uhud* was such as to encourage some Jewish tribes of Medina to make every effort to excite the neighboring Arab tribes against the Muslims. The Muslim commonwealth to secure safety among the community passed a sentence of outlawry upon these Jewish tribes.

The members of one of the Jewish tribe, namely *Bani-Qainuqa'*, were sentenced to expulsion from the Medina territory, for having infringed the terms of the compact, openly and knowingly. As mentioned, it was necessary to put an end to their hostile actions for the sake of maintaining peace and security. The Prophet went to their headquarters and asked them to enter definitively into the Muslim commonwealth by embracing Islam or to leave Medina. To this, they replied in the most offensive terms: "You have had a quarrel with men ignorant of the art of war. If you are desirous of having any dealings with us, we shall show you that we are men."

They then shut themselves up in their fortress and set the Prophet and his authority at defiance. The Muslims decided to reduce them and laid siege to their fortress without loss of time. After fifteen days, they surrendered. Though the Muslims at first intended to inflict some severe punishment on them, they contented themselves by banishing the *Bani-Qainuqa'*.

The Jewish Tribe Bani-Nadir

The *Bani-Nadir* had behaved in the same way as *Bani-Qainuqa'*. They had likewise, knowingly and publicly, disregarded the terms of the Charter. The Prophet sent them a message similar to that which was sent to their brethren, the *Qainuqa'*. Then, relying on the assistance of the Hypocrites' party, returned for a defiant reply. After a siege of fifteen days, they sued for terms. The Muslims renewed their previous offer, and the Jews of *Nadir* chose to execute Medina. They were allowed to take with them all their movable property, with the exception of their arms. Before leaving Medina, they destroyed all their dwellings in immovable property. The Prophet with the consent of the *Ansar* and the Emigrants distributed arms, which they could not carry away with them. A principle was henceforth adopted, that any acquisition not made in actual warfare should belong to that state and that its disposal should be left to the discretion of the ruling authorities.

Almighty Allah said, "[***And there is also a share in this booty] for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him; and helping Allah and His Messenger. Such are indeed the truthful. They are as well for those who were settled in the land and abided in faith before them, who love those who migrate toward them, and do not find in their breasts any need for that which is given to them, but prefer [the Immigrants] to themselves, though poverty be their own lot. And those who are saved from their own greed it is they who are the felicitous.***" (Qur'an; 59: 8&9)

The expulsion of the *Bani-Nadir* took place in the fourth year of the *Hijrah*.

Battle Of The Trench Or Ditch (Ghazwah Al-Khandaq)

In the fifth year of the *Hijrah*, the enemies of Islam made every possible attempt to stir up the tribes against the Muslims. The Jews also took an active, if hidden, part in those intrigues. An army of ten thousand well-equipped men marched towards Medina under the command of Abu-Sufyan. They encamped near Mount *Uhud*, a few miles from the city. The Muslims could gather only an army of three thousand men. Seeing their inferiority in numbers on the one hand, and the turbulence of the Hypocrites within the town on the other, they preferred to remain on the defensive. They dug a deep moat round the unprotected quarters of Medina and encamped outside the city with a trench in front of them. They relied for the safety of the other side upon their allies, the *Quraiza*, who possessed several fortresses at a short distance towards the south and were bound by the compact to assist the Muslims against any raiders. These Jews, however, were induced by the idolaters to violate their pledge and to join the *Quraish*. As these Jews were acquainted with the Hypocrites within the walls of the city were waiting for an opportunity to play their part, the situation of the Muslims was most dangerous.

The siege had already lasted for twenty days. The enemy made great efforts to cross the trench, but the small Muslim force fiercely repulsed every attempt. Disunion was now rife in the midst of the besieging army. Their horses were perishing fast, and provisions were becoming less every day. During the night, a storm of wind and rain caused their tents to be overthrown and their lights extinguished. Abu-Sufyan and the majority of his army fled, and the rest took refuge with the *Quraiza*.

This battle was also called the battle of *Al-Ahzab* (the parties) because many groups of the Jews and the nomads of about Mecca and Medina had taken part in this war.

Battle Of Ali And Amr Bin Abde Wadd

In the battle of the Trench (*Ghazwah al-Khandaq*) some vile elements of *Quraish* came to fight in the battlefield including Amr bin Abde Wadd, Akrama bin Abi Jahl and Hubaira bin Abi Wahab, Zarar bin Khattab and Mardas Fehri. They sought and found a narrow place in the trench. Their horses leaped above the trench to the other side. The Muslims were in a state of shock and horror before the passage of these pagan soldiers to their side. The new danger, which was presented by their passage, made the morale of the Muslims much lower than before.

Though the hearts of most of the Muslims were filled with fear, some of them were unshaken by the new danger. It rather made their faith stronger in Allah, His Messenger, and the promised victory. These individuals were ready to sacrifice themselves and one of them certainly was determined to try to confine the danger, then to remove it. Qur'an tells us of the morale of these believers. ***"When the believers saw the confederate forces, they said, 'This is what Allah and His Apostle had promised us, and Allah and His Apostle told us what is true.' It only added to their faith and their zeal in obedience.***

Among the believers are men who have been true to their covenant with Allah: Of them, some have completed their vow (to the extreme), and some (still) wait, but they have never changed (their determination) in the least.” (Qur’an; 33: 22 & 23)

The Holy Qur’an does not inform us of the number of those believers whose faith was increased by the increase of the danger. These believers may have been scores or just a few. However, faith sometimes remains only as a state of mind without being transformed into action. Some of the faith is active, flowing with vitality and moving the faithful to face the danger and to rise to its level and above its level.

History informed us of one of them because of his outstanding achievements in this battle, in confining and removing the danger, which shook the very foundation of the Islamic state. That man was no other than Ali son of Abu–Talib (peace be upon him).

Amr Ibn Abduwud, who crossed the trench, was well known among the Arabs. He attended the battle, boastfully making his place known to people. His very passage from one side to the other side of the trench, accompanied only by a small number of fighters, indicates that the man was extremely courageous. He was the only one from among the 24,000 fighters who tried to invade the Muslims directly and challenge them totally, while he was with them on one side.

While mounting his horse, facing the Muslims and challenging them: “Is there any dueler?” He repeated this call but there was no response on the part of the companions. This compelled Ali to rise up and request permission from the Prophet (S) to fight Amr. The Prophet said, “Not you Ali.”

Amr again repeated his challenge and there was no response again from the companions of the Prophet. This time again Ali asked for permission, but the Prophet replied the same. Perhaps the prophet wanted to test the loyal companions and not to give chance to others to say, “If Ali had not been given permission earlier, then I would have gone to face Amr.”

Finally, Amr addressed the Muslim army as follows, “You Muslims have been made to believe that there is a Paradise (*Jinnah*), is there anyone among you who has the courage to challenge me so that I can kill him and send him to his Paradise.” Hearing this Prophet asked his companions “Is there anyone among you who could stop the non–sense of this.” Hearing this, none other than Ali rose up for the third time and requested permission saying that now he cannot stop. Prophet Muhammad finally gave permission to Ali and prayed in his favor.

When Ali started toward Amr, the Prophet Muhammad addressed the Muslims and said, “Absolute Faith (*Imaan*) is going against absolute/total Infidelity (*Kufr*).”

Ali neared Amr and asked him to face him in a duel. Amr arrogantly replied, “Your father Abu–Talib was a friend of mine. By Allah, I would not like to kill you.” Ali replied, “But, by Allah; I would love to kill you.” The battle started after an exchange of some more harsh words. There was such ferocity in the duel that the whole scene was covered with dust and only the voice of swords clashing could be heard. In a little

while, the voices stopped and the dust started settling down. Everyone was anxious to see the results. Amidst settling dust, Ali was seen coming out in such a way that blood was soaking from his sword – *Zulfiqar*. Viewing this scene the Prophet said to Ali, “Congratulations to you Ali if this act of yours today is compared with the good deeds of my entire followers (*Ummah*) then your act would still be heavier.”

Against The Quraiza

After the battle of the Trench (*Ghazwah al-Khandaq*) Muslims, though they were satisfied with the failure of their enemies, could not help thinking that the victory was unsatisfactory so long as the *Quraiza*, who had violated their sworn pledge, remained so near. This Jews might at any time surprise Medina from their side. The Muslims felt it their duty to demand an explanation of the violation of the pledge. This was utterly refused. Consequently, the Jews were besieged and compelled to surrender at discretion.

They only asked that their punishment should be left to the judgment of Sa’d Ibn Mu’adh, the prince of the tribe of Aws. This chief, who was a fierce soldier, had been wounded in the attack. He died of his wounds the following day. Infuriated by the treacherous conduct of the *Bani-Quraiza*, he gave judgment that the fighting men should be to death and that the women and children should become the slaves of the Muslims. The sentence was carried into execution.

Protecting The Christians

It was about after the battle of the Trench that the Prophet (S) granted to the monks of the Monastery of Christians, his liberal charter by which they secured for the Christians noble and generous privileges and immunities. He undertook himself and enjoined his followers, to protect the Christians, to defend their churches and the residences of their priests and to guard them against all injuries. They were not to be unfairly taxed; no bishop was to be driven out of his diocese; nor Christian was to be forced to reject his religion; no monk was to be expelled from his Monastery; no pilgrim was to be stopped from his pilgrimage; nor were the Christian churches to be pulled down for the sake of building mosques or houses for the Muslims. Christian women married to Muslims were to enjoy their own religion and not to be subjected to compulsion or annoyance of any kind. If the Christians should stand in need of assistance for the repair of their churches or monasteries, or any other matter pertaining to their religion, the Muslims were to assist them. This was not to be considered as supporting their religion, but as simply rendering them assistance in special circumstances. Should the Muslims be engaged in hostilities with outside Christians, no Christian resident among the Muslims should be treated with contempt because of his creed. The Prophet declared that any Muslim violating any clause of the charter should be regarded as a transgressor of Allah’s commandments, a violator of His testament and neglectful of His faith.

The Treaty Of Hudaibiya

After six years since the Prophet and his Meccan followers had fled from their birthplace, their hearts began to yearn for their homes and for their Sacred House the *Ka'ba*. As the season of the pilgrimage approached, the Prophet announced his intention to visit the holy center, and numerous voices of his disciples responded to the call. Preparations were soon made for the journey to Mecca. The Prophet, accompanied by seven or eight hundred Muslims, Emigrants, and *Ansars*, all totally unarmed, set out on the pilgrimage. The *Quraish*, who were still full of animosity towards the Muslims, gathered a large army to prevent them from entering Mecca and maltreated the envoy that the Prophet had sent to ask permission to visit the holy places.

After much difficulty, a treaty was concluded by which it was agreed that: "All hostilities should cease for ten years. Anyone coming from the *Quraish* to the Prophet without the permission of the guardian or chief should be given back to the idolaters, but any Muslim persons going over to the Meccans should not be surrendered. Any tribe desirous of entering into an alliance, either with the *Quraish* or with the Muslims, should be at liberty to do so without disputes. Muslims should go back to Medina on the present occasion and stop advancing further. They should be permitted in the following year to visit Mecca and to remain there for three days with the arms they used on journeys, namely, their scimitars in sheaths."

The Treaty of Hudaibiya thus ended, the Prophet returned with his people to Medina.

The Universal Mission

After the migration to Medina, it was revealed to the Prophet that his mission should be universal. In 628 CE, he dispatched several envoys to invite the neighboring sovereigns to Islam. He sent letters to six rulers – the Persian king, the Byzantine emperor, the Negus of Abyssinia, the governor of Egypt, a *Ghassanid* prince, and a chief of the *Banu-Hanifa* in southeast Arabia.

Muhammad (S) was Allah's Messenger not only for the Arabs but also for the whole world. It was his duty to deliver Allah's last message to all humanity, and he did.

In sending these letters, the Messenger of Allah was prompted by his desire that all men should live in obedience to the commandments and laws of Almighty Allah. Obedience to those commandments and laws alone can guarantee the peace, happiness and welfare of humankind in this world, and its salvation in the Hereafter.

The embassy to the king of Persia, Khosroes Parvis, was received with disdain and contumely. He was haughtily amazed at the boldness of the Mecca fugitive in addressing him on terms of equality. He was so enraged that he tore up into pieces the Prophet's letter of invitation to Islam and dismissed the envoy from his presence with great contempt. When the Prophet received information on this treatment, he

calmly observed, "Thus will the Empire of Khosroes be torn to pieces."

The embassy to Heraclitus, the Emperor of the Romans, was received much more politely and reverentially. He treated the ambassador with great respect and sent the Prophet a gracious reply to his message.

Another envoy was sent to an Arab prince of the *Ghassanite* tribe, a Christian feudatory of Heraclitus. This prince, instead of receiving the envoy with any respect, cruelly murdered him. This act caused great consternation among the Muslims, who considered it as an outrage of international obligations.

The Negus of Abyssinia placed the letter on his eye, descended to the floor, confessed his faith in Islam. Moreover, he wrote the following reply to the Prophet, "...I bear witness that you are the Messenger of Allah, true and confirming (those who have gone before you), I pledge to you through your cousin and surrender myself through him to the Lord of the worlds."

The governor of Egypt promised to consider the message and treated the envoy with respect, sending him back with two Coptic maidens, Mary and Shirin. Accordingly, Mary, the Egyptian, converted to Islam and became the favorite wife of the Prophet.

The Conversation Between Abu-Sufyan And Heraclitus

The Conversation Between Abu-Sufyan And Heraclitus (An Arab Prince Of The Ghassanite Tribe)

Narrated Abdullah Ibn Abbas: "Abu-Sufyan Ibn Harb informed me that Heraclitus had sent a messenger to him while he had been accompanying a caravan from *Quraish*. They were merchants doing business in *Sham* (Syria, Palestine, Lebanon, and Jordan) at the time when Allah's Messenger had a truce with Abu-Sufyan and *Quraish* infidels. So Abu-Sufyan and his companions went to Heraclitus at *Ilya* (Jerusalem).

Heraclitus called them on the court and he had all the senior Roman dignitaries around him. He called for his translator who, translating Heraclitus's question, said to them: "Who among you is closely related to that man who claims to be a Prophet?" Abu-Sufyan replied, "I am the nearest relative to him (amongst the group)."

Heraclitus said, "Bring him (Abu-Sufyan) close to me and make his companions stand behind him." Abu-Sufyan added, "Heraclitus told his translator to tell my companions that he wanted to put some questions to me regarding that man (The Prophet) and if I told a lie they (my companions) should contradict me. By Allah! Had I not been afraid of my companions labeling me a liar, I would not have spoken the truth about the Prophet."

Abu-Sufyan's narration continues: "The first question he asked me about him was: "What is his family status among you?" Replied, "He belongs to a good noble family amongst us." Heraclitus further asked,

“Has anybody among you ever claimed the same (to be a Prophet) before him?” I replied, “No.” He said, “Was anybody amongst his ancestors a king?” I replied, “No.” Heraclitus asked, “Do the nobles or the poor follow him?” I replied, “It is the poor who follow him.” He said, “Are his followers increasing or decreasing (day by day)?” I replied, “They are increasing.” He then asked, “Does anybody amongst those who embrace his religion become displeased and renounce the religion afterward?” I replied, “No.” Heraclitus said, “Have you ever accused him of telling lies before his claim (to be a Prophet)?” I replied, “No.” Heraclitus said, “Does he break his promises?” I replied, “No. We are at truce with him but we do not know what he will do in it.” I could not find an opportunity to say anything against him except that. Heraclitus asked, “Have you ever had a war with him?” I replied, “Yes.” Then he said, “What was the outcome of the battles?” I replied, “Sometimes he was victorious and sometimes we.” Heraclitus said, “What does he order you to do?” I said, “He tells us to worship Allah and Allah alone and not to worship anything along with Him and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our kith and kin.”

Heraclitus asked the translator to convey to me the following: “I asked you about his family and your reply was that he belonged to a very noble family. In fact, all the Messengers come from noble families among their respective peoples. I questioned you whether anybody else among you claimed such a thing; your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man’s statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. I further asked whether he was ever accused of telling lies before he said what he said and your reply was in the negative. Therefore, I wondered how a person who does not tell a lie about others could ever tell a lie about Allah. I then asked you whether the rich people followed him or the poor. You replied that the poor followed him. In fact, this very class of people has followed all the Messengers. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact, this is the way of true faith until it is complete in all respects. I further asked you whether there was anybody, who after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact, this is (the sign of) true faith when its delight enters the hearts and mixes with them completely. I asked you whether he had ever betrayed. You replied in the negative, and likewise, the Messengers never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allah and Allah alone and not to worship anything along with Him, and forbade you to worship idols, and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place, underneath my feet. I knew it (from the scriptures) that he was going to appear, but I did not know that he would be from you. Moreover, if I could reach him definitely, I would go immediately to meet him and I would certainly wash his feet.”

Heraclitus then asked for the letter addressed by Allah’s Messenger, which had been delivered by Dihya to the Governor of Busra, who forwarded it to Heraclitus to read. The contents of the letter were as follows: “In the name of Allah, the Beneficent, and the Merciful. (This letter is) from Muhammad, the

slave of Allah and His Messenger to Heraclitus the ruler of Byzantine. Peace be upon him who follows the right path. Furthermore, I invite you to Islam, and if you become a Muslim you will be safe, and Allah will double your reward, and if you reject this invitation of Islam, you will be committing a sin by misguiding your subjects. And I recite to you Allah's Statement:

“Say (O Muhammad): ‘O People of the Scripture (Jews & Christians): Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him and that none of us shall take others as lords besides Allah.’ Then, if they turn away, say, ‘Bear witness that we are Muslims.’” (Qur'an; 3:64)

Abu-Sufyan then added, “When Heraclitus had finished his speech and had read the letter, there was a great hue and cry in the Royal Court. Therefore, we turned out of the court. I told my companions that the question of Ibn-Abi-Kabsha (the Prophet Muhammad) had become so prominent that even the King of *Bani-Asfar* (Byzantine) was afraid of him. Then I started to become sure that he (the Prophet) would be the conqueror in the near future.”

The End Of Heraclitus's Story

Ibn An-Natur (the Governor of *Ilya* (Jerusalem)) narrated that once while Heraclitus was visiting *Ilya*, he got up in the morning with a sad mood. Some of his priests asked him why he was in that mood. Heraclitus was a foreteller and an astrologer. He replied, “At night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared (become the conqueror). Who are they who practice circumcision?” The people replied, “Except the Jews, nobody practices circumcision, so you should not be afraid of them (Jews); just issue orders to kill every Jew present in the country.”

While they were discussing it, a messenger sent by the king of *Ghassan* to convey the news of Allah's Messenger to Heraclitus was brought in. Having heard the news, he (Heraclitus) ordered the people to go and see whether the messenger of *Ghassan* was circumcised. The people, after seeing him, told Heraclitus that he was circumcised. Heraclitus then asked him about the Arabs. The messenger replied, “Arabs also practice circumcision.”

After hearing, that Heraclitus remarked that sovereignty of the Arabs had appeared. Heraclitus then wrote a letter to his friend in Rome who was as good as Heraclitus was in knowledge. Heraclitus then left for Homs (a town in Syria) and stayed there till he received the reply of his letter from his friend, who agreed with him in his opinion about the emergence of the Prophet and the fact that he was a Prophet. On that, Heraclitus invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said, “O Byzantines! If success is your desire and if you seek right guidance and want your empire to remain, give a pledge of allegiance to this Prophet (embrace Islam).”

(On hearing the views of Heraclitus) the people ran towards the gates of the palace like mongers but

found the doors closed. Heraclitus realized their hatred towards Islam and when he lost the hope of their embracing Islam, he ordered that they should be brought back in the audience.

(When they returned) he said, "What was already said was just to test the strength of your conviction and I have seen it." The people prostrated before him and became pleased with him, and this was the end of Heraclitus's story (in connection with his faith).

Jews Of Khaybar

In the seventh year after *Hijrah* the Jews of *Khaybar*, a strongly fortified territory at a distance of four days' journey from Medina, showed implacable hatred towards the Muslims. United by an alliance with the tribe of *Ghatfan*, as well as with other cognate tribes, the Jews of *Khaybar* made serious attempts to form a coalition against the Muslims. The Prophet (S) and his adherents were apprised of this movement and immediate measures were taken in order to repress any new attack upon Medina. An expedition of fourteen hundred men was soon prepared to march against *Khaybar*. The allies of the Jews left them to face the war with the Muslims all alone.

The Jews firmly resisted the attacks of the Muslims, but eventually, all their fortress had to be surrendered, one after the other to their enemies. They prayed for forgiveness, which was accorded to them on certain conditions. Their lands and immovable property were secured to them, together with the free practice of their religion. After subduing *Khaybar*, the Muslims returned to Medina in safety.

The Hero Who Captured The Khaybar

The campaign of *Khaybar* was one of the greatest campaigns. The masses of Jews living in *Khaybar* were the strongest, the richest, and the best equipped for a war of all the peoples of Arabia.

Muslims, however, were able to capture all the fortresses of *Khaybar* except *al-Qamus* which proved to be impregnable. Muhammad (S) send Abu-Bakr on one occasion, and Umar on another, with handpicked warriors, to attempt the conquest of *al-Qamus*. Both made the attempt and both failed. Some other captains also tried to capture the fortress but they also failed. These repeated failures began to undermine the morale of the army.

The prophet realized that something dramatic had to be done to restore the wilting morale of the Muslims. When one more attempt to capture *al-Qamus* had also aborted he declared, "Tomorrow I shall give the banner of Islam to a hero who loves Allah and His Apostle, and Almighty Allah and His Apostle love him. He is one who attacks the enemy but does not run, and he will conquer *Khaybar*."

The companions knew that the prediction of the Messenger of Allah would come true and that *Khaybar* would be conquered on the following day. Every one of them, therefore, became a candidate for the glory and honor of conquering it. Many of them were kept awake all night by the ambition to become "the beloved of Allah and His Apostle," and to become the hero who would capture *Khaybar*.

On the following morning, the companions gathered in front of the tent of the Prophet. Each of them was decked out in martial array and was vying with others in looking the most impressive figure.

Presently, the Messenger of Allah came out of his tent, and the vast throng began to show signs of restlessness. Each of the companions tried to make himself more conspicuous than others in the hope of catching the eye of the master. However, the latter did not appear to notice any of them and only posed one question: "Where is Ali?"

Ali (peace be upon him) at this time was in his tent. He knew that if he was the "beloved of Allah and His Apostle," then he, and no one else would capture the fortress of *al-Qamus*. The Prophet sent for him.

When Ali came, the Prophet solemnly placed the banner of Islam in his hand. He invoked Allah's blessings upon him, prayed for his victory, and bade him farewell. The young hero then advanced toward the most formidable fortress in all Arabia where the bravest of the Hebrew warriors were awaiting him. He fought against them all, overcame them, and planted the banner of Islam on its main tower.

When the conqueror returned to the camp, the Messenger of Allah greeted him with smiles, kisses, and embraces, and prayed to Almighty Allah to bestow His best rewards upon His lion.

The Results Of The Conquest Of Khaybar

The conquest of *Khaybar* is a landmark in the history of Islam as it is the beginning of the Islamic State and Empire.

Khaybar was the first campaign in which non-Muslims were made the subjects of the Islamic State. It was the first time that the principles of government in Islam were defined and applied. Therefore, *Khaybar* is the first successful campaign of Islam.

At *Khaybar*, the nascent Islamic State acquired new subjects and new territories. It was the beginning, not only of the Islamic State but also of its expansion. If the conquest of *Khaybar* is the beginning of the Islamic State, then Ali ibn Abi Talib, its conqueror, is its principal architect.

Before the conquest of *Khaybar*, the Muslims were destitute or semi-destitute. *Khaybar* suddenly made them rich.

The immigrants (*Muhajireen*) in Medina had no means of making a living and therefore had no steady income. They had barely managed to survive until the conquest of *Khaybar*. Once *Khaybar* was conquered, there was a sudden change in their fortunes.

Until the capture of *Khaybar*, the finances of the Islamic community were precarious, and the emigrants lived partly off the charity or hospitality of the Helpers. The conquest of *Khaybar* conferred unlimited benefits upon the Muslims; some of them were:

- Immense quantities of gold and silver that the Jews had been accumulating for many generations;
- The finest arsenals of Arabia containing the newest weapons of the times such as swords, spears, lances, maces, shields, armor, bows and arrows;
- Vast herds of horses, camels, and cattle, and flocks of sheep and goats;
- Rich arable lands with palm groves.

The Estate Of Fadak

Fadak was another Jewish settlement near *Khaybar*. The people of *Fadak* voluntarily sent their representatives to the Prophet offering to negotiate the terms of surrender. He accepted their offer of surrender, and gave them the right to stay on their lands as subjects of the Islamic State. *Fadak* was acquired in this manner without any effort on the part of the army of the Muslims. It was therefore, considered to be the private property of the Prophet.

In the early days of the history of Islam, the Muslims, when they were still in Mecca, were very poor, and had no means of making a living. Khadijah, the wife of the Prophet, fed and housed most of them. She spent all her wealth on them so that when she died, there was nothing that she could leave for her daughter, Fatimah.

Now when the Prophet acquired the estate of *Fadak*, he decided to make it a gift to his daughter as a recompense for the great sacrifices her mother had made for Islam. He, therefore, gave the estate of *Fadak* to his daughter, and it became her property.

Return Of Ja'far

Ja'far was the cousin of the Prophet (S) and the brother of Ali. Ja'far, son of Abu-Talib acted as representative for the first group of Muslims who migrated to Abyssinia.

Muhammad, the Messenger of Allah, was still in *Khaybar* when his cousin, Ja'far, returned from Abyssinia after an absence of nearly fourteen years. When Ja'far learned in Medina that his master was in *Khaybar*, he at once headed there. By a coincidence, his arrival in *Khaybar* synchronized with the capture of the fortress of *Al-Qamus* by his brother, Ali.

Muhammad loved Ja'far as his own son. He threw his arms around him and said, "I do not know what makes me happier; the conquest of *Khaybar* or the return of Ja'far."

The First Pilgrimage Of Muslims

Before the end of the year, it being the seventh year of the *Hijrah*, the Prophet (S) and his adherents availed themselves of their armistice with the *Quraish* to visit the holy *Ka'ba*. The Prophet, accompanied

by two hundred Muslims, went to Mecca to perform the rites of pilgrimage. On this occasion, the *Quraish* evacuated the city during the three days, which the ceremonies lasted.

It was surely a strange sight, which at this time presented itself at the vale of Mecca, a sight unique in the history of the world. The ancient city is for three days evacuated by all its inhabitants, high and low, every house deserted, and as they retire, the exiled converts, many years banished from their birthplace, approach in a great body accompanied by their allies, revisit the empty homes of their childhood and within the short allotted space, and fulfill the rites of pilgrimage. The outside inhabitants, climbing the heights around, take refuge under tents or another shelter among the hills and glens. They clustering on the overhanging peak of *Abu-Qubeis*, thence watch the movements of the visitors beneath, as with the Prophet at their head, they make the circuit of the *Ka'ba* and rapid procession between Mounts *Safa* and *Marwah*. Moreover, they anxiously scan every figure, if perchance they may recognize among the worshipers some long lost friend or relative. It was a scene rendered only by the throes, which gave birth to Islam.

The *Quraish* could also see that the goodwill, equality, and unity of men, which Islam fostered, were not theoretical concepts but were very real. It was a most impressive sight and could not have failed to touch the hearts of even the most hard-bitten idolaters.

The deportment of the Muslims was exemplary. They were most anxious not to do anything that was forbidden, and they were most eager to do only one thing – to obey the commandments of Allah.

Yet this demonstration in the *Ka'ba* of discipline by the Muslims was so unrehearsed and so spontaneous. To nothing in this world, was the Arab more allergic than to discipline; but they were transformed, within a few years, by the magic of Islam. The “touch” of Islam had made him a model of discipline among the nations of the earth.

In accordance with the terms of the treaty, the Muslims left Mecca at the end of three day's visit. This peaceful visit was followed by important conversions among the *Quraish*. Khalid Ibn Al-Walid, who, before this, had been a bitter enemy of Islam and who commanded the *Quraish* cavalry at *Uhud*; and Amr Ibn Al-Aas, another important character, apparently adopted Islam.

The Battle Of Muta

When the Prophet (S) and his followers returned to Medina after performing pilgrimage in the seventh year of the *Hijrah*, they arranged in an expedition to exact retribution from the *Ghassanite* prince who had killed the Muslim envoy. A force of three thousand men, under the Prophet's adopted son, Zaid, was sent to take reparation from the offending tribe.

When they reached the neighborhood of *Muta*, a village to the southeast of the Dead Sea, they met with an overwhelming force of Arabs and Romans who were assembled to oppose them. The Muslims,

however, resolved resolutely to push forward. Their courage was of no avail and they suffered great losses. In this battle, Zaid and Ja'far, a cousin of the Prophet, and several other notables were killed. Khalid Ibn Walid, by a series of maneuvers, succeeded in drawing off the army and conducting it without further losses to Medina.

A month later, however, Muslims marched unopposed through the lands of the hostile tribes, received their submission, and restored the prestige of Islam on the Syrian frontier.

The Battle Of Dhaat As-Salasil

In the eighth year A.H., a force of twelve thousand men united in a league to attack Medina at night. Their decision was only to kill the Prophet (S) and his minister Ali. Some of the Muslim scholars were under impression that the Prophet was acquainted with the situation by revelation but in the meanwhile, some spies, who lived about Mecca, reported the plot to him.

The Prophet put the matter before the crowd in the mosque for discussion. Ali was called upon and after a short discussion with the Prophet, he was ordered to face the enemy. Ali carried his men through a short cut with all speed to go unexpectedly upon them. He used to move at night until he came into sight of the enemy.

Two hundred knights came and asked him, "Who are you?" He replied, "My name is Ali, the son of Abu-Talib. I invite you to resign yourselves to Islam." They said, "You are our aim. We will kill you and your men. The fixed time for meeting will be tomorrow at noon." Ali said, "What ails you, woe be to you. You threaten me with killing. I will fight you tomorrow at the time."

In the same evening, according to Ali's command, the Muslims fed their horses and prepared their defensive position to fight the obstinate enemy. When daybreak appeared, the Muslims offered the prayer with the leadership of Ali and then they made a sudden attack on the enemy while it was still dark.

The rear guards had not yet entered into the field when a great number of the enemy was killed by the vanguard and many of them were bound with ropes and chains. The captives with their cattle were carried to Medina. The Prophet, accompanied by the believers, went out of the city to meet Ali and his honored army.

This self-sacrifice was so worthy of praise that some verses were revealed from the Heaven about this feat and other devoted soldiers. The Holy Qur'an says,

"I swear by the runners breathing pantingly, then those that produce fire striking, then those that make raids at morn, then thereby raise dust, then rush thereby upon an assembly. Most surely man is ungrateful to his Lord." (Qur'an; 100: 1-6)

The Conquest Of Mecca

About the end of the seventh year of the *Hijrah*, the *Quraish* and their allies, the *Bani-Bakr*, violated the terms of the peace concluded at *Hudaibiya* by attacking the *Bani-Khuzaah*, who were in alliance with the Muslims. The *Bani-Khuzzah* appealed to the Prophet (S) for help and protection. The Prophet determined to make a stop to the reign of injustice and oppression, which had lasted so long at Mecca. He immediately gathered ten thousand men to march against the idolaters and set out on January, 630 A.D.

After eight days the Muslims army halted, and alighted at *Marr Az-Zahran*, a day's journey from Mecca. On the night of their arrival, Abu-Sufyan, who was delegated by the *Quraish* to ask the Prophet to abandon his project, presented himself and besought an interview. In the morning, it was granted. "Has the time not come, O Abu-Sufyan," said the Prophet, "for you to acknowledge that there is no deity save Allah and that I am His Messenger?" Abu-Sufyan, after hesitating for a while, pronounced the prescribed formula of belief and adopted Islam. He was then sent back to prepare the city for the Prophet's approach.

The Prophet entered Mecca almost unopposed. The city, which had treated him so cruelly, driven him and his faithful band for refuge among strangers, the city, which had sworn his life and the lives of his devoted adherents, now lay at his mercy. His old persecutors were now completely at his feet. The Prophet entered Mecca on his favorite camel *Al-Kaswa*. On his way, he recited Chapter *Al-Fath* (Victory), the first verses of which maybe interpreted thus:

"Verily! We have given you (O Muhammad) a manifest victory. That Allah may forgive you, your faults (Zanb)) of the past and future, and complete His Favor on you, and guide you on the Straight Path; and that Allah may help you with strong help." (Qur'an; 48: 1-3)

After Conquest Of Mecca

Once the Muslims had reached Mecca, the leaders of *Quraish* surrendered. As a result, the Prophet Muhammad (S) announced: "Those who shelter in the *Ka'ba* are safe; those who shelter in the house of Abu-Sufyan are safe, and those who remain confined to their houses are also safe."

Abu-Sufyan was a leader of *Quraish* and one of the ardent enemies of the Prophet Muhammad. The Meccans were afraid about the impending conquest of their city because the Arabs had lived by the law of retaliation and there was a fear that Muslims would take revenge for the persecution of the Muslims and the losses in subsequent battles. When the Prophet Muhammad and the Muslims entered the area of the *Ka'ba*, he announced clemency for everyone in Mecca who no longer wished to fight the Muslims: "This day no reproach shall be on you. Allah will forgive you; He is the Most Merciful of the Merciful. You can go away!"

Many of the Meccans, who were expecting some sort of punishment, were surprised by the Prophet's statement and some decided to become Muslim. Thus, the conquest of Mecca was bloodless and ended years of warfare and violence between *Quraish* and the Muslims.

This event is significant for Muslims because it demonstrates the character of the Messenger of Mercy. He could have exacted revenge, in accordance with the traditions of the Arabs, but instead, he showed mercy on the Meccans. This is an important reminder for Muslims even to the present day about how the conflict should be addressed. Finally, the conquest was a defining moment because it established Islam on the Arabian Peninsula; from there it spread to become a major world religion.

Downfall Of The Idols

The Muslim army entered Mecca unpretentiously and peacefully. No house was robbed; no man or woman was insulted. The Prophet granted a general amnesty to the entire population of Mecca. Only four criminals, whom justice condemned, were proscribed. However, He ordered the destruction of all idols and pagan images of worship, upon which hundreds of idols which were in the Sacred House of *Ka'ba* were thrown down. Prophet Muhammad (S) entered the *Ka'ba* and with the help of his cousin and son in law Ali (peace be upon him) destroyed all the idols of *Ka'ba* with their own hands. At one stage of this destruction of idols, to carry out Allah's orders, the tallest of the idols, *Hubbol* was brought down after Ali stood on the shoulders of the Prophet. The Prophet himself destroyed a wooden pigeon hung from the roof and regarded as one of the deities of the *Quraish*.

During the downfall of the images and idols, he was heard to cry aloud: "Allah is great. Truth has come and falsehood has vanished; verily falsehood is fleeting." The old idolaters observed thoughtfully the destruction of their gods, which were utterly powerless. After the Prophet had abolished these pagan idols and every pagan rite, he delivered a sermon to the assembled people. He dwelt upon the natural brotherhood of man in the words of the Qur'an:

"O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you in the Sight of Allah is the most righteous (who fear Allah much, abstain from all kinds of sins and evil deeds which He has forbidden), and love Allah much. Verily! Allah is All-Knowing, All-Aware." (Qur'an; 49: 13)

Destroying The Idols Of Ka'ba

Qur'an described clearly that Allah had ordained his servant Abraham to build the Shrine there for worship of One God:

"And [remember] when We made the House a place of reward for mankind and a sanctuary, [declaring], "Take the venue of prayer from Abraham's Station." We charged Abraham and Ishmael [with its upkeep, saying], "Purify My House for those who go around it, [for] those who make it a retreat and [for] those who bow and prostrate." (Qur'an; 2:125)

Moreover, says, “**Allah has made the Ka’bah, the Sacred House, a [means of] sustenance for mankind.**” (Qur’an; 5:97)

Therefore, *Ka’ba* at first was a sacred house for worshiping Allah the Almighty but at the time of the Prophet (S) the temple had been changed to the house of idolatry and there were 360 idols.

Prophet Muhammad was directed by Allah to establish the supremacy of divine laws as enshrined in the Qur’an by re-establishing the *Ka’ba* as a center point of humanity as selected by Allah and earlier directed to be built by Abraham.

Through the destruction of the idols, the supremacy of the Qur’an was meant to be proved, since the idols that were considered divine could not prevent their own destruction, so how could they help in sustaining the earth and the creatures that inhabited it. Moreover, the truth remains that idol worshiping of pagans did receive a setback once the idols were destroyed at *Ka’ba*.

The Bloodshed Of Khalid Ibn Al-Walid

After the conquest of Mecca during that time, the Prophet (S) dispatched his principal disciples in every direction to preach Islam among the wild tribes of the desert and call them to the true religion of Allah.

The Prophet gave strict orders that these expeditions should be carried out in a peaceable manner. These injunctions were obeyed in all cases, with one exception. The troops under Khalid Ibn Al-Walid, the fierce newly converted warrior, killed a few of the *Bani-Jazima*. When the news of this wanton bloodshed reached the Prophet, he was deeply grieved. He dispatched a large sum of money for the widows and orphans of the slain and severely rebuked Khalid.

The Orders Of The Prophet About The Idolaters

At the end of the ninth year of *Hijrah*, Gabriel came down from the Heaven with some verses of the Qur’an and hereby the Prophet was ordered to send someone to Mecca in order to inform the people of the purport of the verses, which had four orders to be declared.

The verses are:

“This is [a declaration of] repudiation by Allah and His Apostle [addressed] to the polytheists with whom you had made a treaty. Travel [unmolested] in the land for four months, but know that you cannot thwart Allah and that Allah shall disgrace the faithless. [This is] an announcement from Allah and His Apostle to all the people on the day of the greater hajj: that Allah and His Apostle repudiate the polytheists: If you repent that is better for you; but if you turn your backs [on Allah], know that you cannot thwart Allah, and inform the faithless of a painful punishment. Barring the polytheists with whom you have made a treaty, and who did not violate any [of its terms] with you, nor backed anyone against you. So fulfill the treaty with them until [the end of]

its term. Indeed Allah loves the God-wary.” (Qur’an; 9: 1–4)

The Charter was as follows:

- A. It was forbidden to go nakedly around the *Ka’bah*.
- B. The idolaters would not have the right to enter into the sacred places.
- C. No one of the idolaters would have the right to take part in the ceremonies of the greater Hajj.
- D. The lives and the wealth of those, who have concluded the peace contract and have not broken their promises, would be protected until the end of the contract.

Gabriel came down and said to the Prophet, “O Muhammad, either you yourself or the nearest one to you ought to perform this task.” So Ali was ordered by the Prophet to set out to Mecca. The task was fulfilled well by him in the place where many houses had lost one or two persons in the wars by his sword.

Many groups of the idolaters were directed to godliness by this declaration as the idolatry was rooted up all over Arabia before the end of the tenth year A.H.

The Prophet’s Historical Speech In Ka’ba

At that time one of the greatest and rooted bigotry of the Arab society was self–glorification or being related to a well–known tribe such as *Quraish*. After the conquest of Mecca the Prophet (S), in order to overthrow these bad traditions, said to the people: “O people, Allah wanted to remove haughtiness, selfishness, and self–glorification among you by revealing Islam. Verily you were descended from Adam and Adam was created of mud. The best of you is that, who avoids sins.”

This saying meant that the bases of superiority and personality were virtue and purity. Then he added, “O people, being Arab is not the ground of personality and it is not an integral part of your nature but it is only a speaking language. It does not benefit you in the afterlife if you leave your duties. You will never attain your personal merit by self– glorification of being related to certain ancestors but by spreading equity and justice among mankind.”

In order to spread equality between the blacks and the whites, the Prophet added, “In fact, people are like the teeth of a comb. There is no superiority for the Arabs to the non– Arabs or for the whites to the blacks. The basis of supremacy is virtuousness. The whole human beings are identical with each other before Allah. The best one is that, who renounces disobeying Allah.”

The Prophet thereby canceled all formal distinctions and being proud of parentage. He said, “The whole human beings are descended from Adam and Adam had been created of mud by The Supreme creator.”

The Battle Of Hunayn

After the conquest of Mecca, the most tribes of Arabia had turned Muslims except two tribes; *Thaqeef* and *Hawazin*. They were strong enough and had resided about *Ta'if*, a country place in the east and north east of Mecca. When they knew that the Muslims had conquered Mecca, they decided to attack it before the Prophet would declare war against them. The matter was reported to the Prophet (S) by the spies; therefore he set out towards them with a strong army of twelve thousand men.

Some other Arab families joined *Thaqeef* and *Hawazin*. They were about thirty thousand men accompanied by their households and cattle. They came to a wide area named *Hunayn*. The Muslims had to pass a narrow valley to get to *Hunayn*. The enemy came down from the rear mouth of the valley and hid behind big stones and rocks in the slopes.

When the Muslims came in sight, the enemy attacked them by a shower of stones and arrows. Consequently, the Muslims were frightened. They escaped and left the Prophet alone. Only a few ones; Ali, Abbas, the Prophet's uncle, ibn Harith, the Prophet's cousin, Fadhl ibn Abbas and Abdullah ibn Mas'ud stood against the enemy before the Prophet.

The Prophet and his uncle Abbas called repeatedly upon the runaways to come back to the field. They came back and forced the enemy to retreat and to run away towards *Ta'if*. The Muslims gained great spoils; forty thousand sheep, twenty-four thousand camels, a good quantity of silverwares and six thousand persons as captives.

The Muslims chased the runaway enemy unto *Ta'if* but they had to waste a long time in order to conquer its strong fort. Hereon, they, according to the Prophet's command, went back to Medina for performing other essential affairs.

The Battle Of Tabouk

When Islam appeared, there were two great powers on this side of the earth; the Romans and the Persians.

The Roman soldiers were well experienced in the wars and at the same time, they had won the war against Iran. Syria and the eastern parts of the Mediterranean were the colonies of Rome, under the Byzantine rule. There was a fortress at the boundary between Syria and the land of *Hijr* named *Tabouk*, which the Prophet of Islam had come to conquer it.

The quick growth and the splendid conquests of the Muslims in Arabia had made the Emperor of Rome seek a remedy to stem the tide of Islam's progress. He was afraid especially of Muhammad's influence upon people. Therefore, the Romans decided to harass the Muslims in order to be safe from their troubles. Some commercial caravans carried such news to Medina.

The Prophet sent someone to Mecca and about Medina to call every one, who had faith in Allah, to gather in Medina in order to be ready for the war. This invitation gained ready acceptance of the Muslims. About thirty thousand persons gathered to fight the enemy. This expedition was very difficult for the Muslims because the weather was too hot and they had to go for a long distance through a torrid zone to *Tabouk* where the Romans encamped. It was also the time of harvest and they would have to harvest their farms' products.

There were some hypocrites among the Prophet's companions, who used to injure the Muslims by sabotage. They tried to discourage people with various excuses, like the hotness, the too far distance and the huge numbers of the enemy, but their attempt was in vain. When they knew that the Prophet had decided to set out to the battlefield, they planned to rush upon his house in Medina during his absence. The Prophet (S) perceived their plan and determined to leave Ali as his successor in Medina to safeguard his family.

The Prophet got ready for the task of *Tabouk*. The hypocrites were displeased with the stay of Ali in Medina; therefore, they began to spread false rumors such as that Ali was ordered to take part in this troublesome war but he refused because this war was insupportable and that the Prophet was displeased with him.

Ali in order to rebut this accusation told the Prophet of what they rumored and asked him to let him go to the war. The Prophet said to Ali: "O my brother, go back to Medina because nobody else is well-qualified to keep Medina safe except I and you. You are to take care of my house during my absence." Then he added, "Are you not satisfied to be to me as Aaron was to Moses? But there will be no prophet after me."

Finally, the Prophet's men, with troubles beyond endurance, arrived at *Tabouk*. It was a surprise to them when they saw no enemy soldiers in and about *Tabouk*. They thought that the enemy might go back or that the whole information that the Prophet was told of was false. The Prophet stopped there about twenty days and received no news about the enemy. At the same time, he was in contact with the chieftains of various tribes and he made a treaty with them because they were mostly Christians and it was possible that the Romans would make use of them in the future. The Prophet, after consulting with his companions, came back towards Medina. Although some hypocrites resolved upon killing him on his way back by stampeding his camel in the slope of a valley, their plan was surfaced and the Prophet saved his life.

Although this expedition did not get any result but it made everyone understand that, the power of Islam had got to an extent that the Muslims could fly to arms and defy the great powers like the Romans. Consequently, many headstrong chiefs of the Arab tribes came near the Prophet, resigned themselves to Allah, and believed in him. On the other hand, the Muslims proved by experience that they could resist difficulties when they would set out to conquer Syria in the future.

The Year Of Embassies

The ninth year of the *Hijrah* is known as the Year of Embassies, as being the year in which the various tribes of Arabia submitted to the invitation of the Prophet and sent embassies to render homage to him.

These tribes had been awaiting the issue of the war between Muhammad (S) and the *Quraish*. However, as soon as the tribe – the principal of the whole nation and the descendants of Ishmael, whose prerogatives none offered to dispute – had submitted, they were satisfied that it was not in their power to oppose the Prophet. Hence, their embassies flocked into Medina to make their submission to him.

The conquest of Mecca decided the fate of idolatry in Arabia. Now deputations began to arrive from all sides to render the adherence to Islam of various tribes.

The Outcome Of The Mission Of The Prophet

The mission of the Prophet Muhammad (S) was accomplished. Idolatry with its nameless abominations was entirely destroyed. The people who were sunk in superstition, cruelty, and vice in regions where spiritual life was utterly unknown were now united in one bond of faith, hope, and charity. The tribes, which had been from time immemorial engaged in perpetual wars, were now united together by the ties of brotherhood, and harmony. Henceforth, their aims were not confined to this earth alone; but there was something beyond the grave – much higher, purer, and diviner – calling them to the practice of charity, goodness, justice, and universal love. They could now perceive that Allah was not that which they had carved out of wood or stone, but the Almighty Loving, Merciful, the Creator of the Universe.

¹. Uhod is the name of a hill about four miles to the north of Medina.